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EMPIRE DAY MAY 20, 1955



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EMPIRE DAY

in the Schools of

ONTARIO

MAY 20, 1955

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ONTARIO

**ONTARIO
DEPARTMENT OF EDUCATION**

EMPIRE DAY, 1955

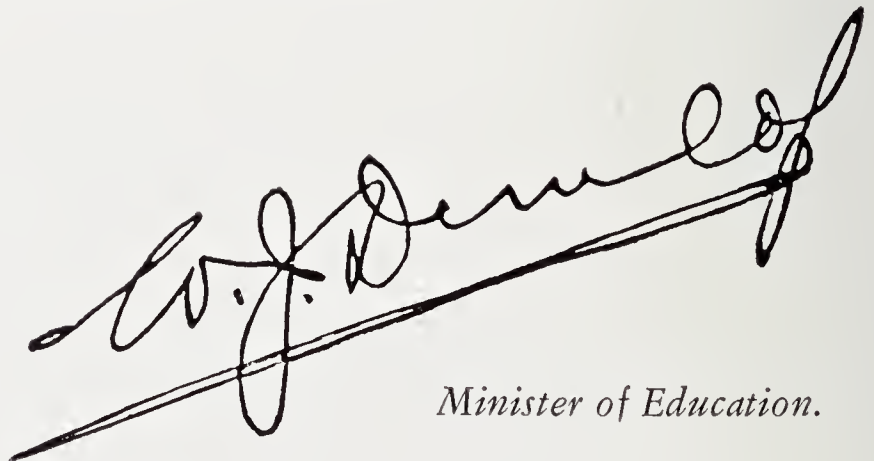
For nearly sixty years Empire Day has been celebrated annually in the schools of Ontario and in schools in other Provinces of the Dominion of Canada. When these celebrations were first organized, this Dominion was small in population but great in hopes for the future. Then, as now, Canadians took great pride in belonging to the British Empire, and so it was arranged that these feelings of justifiable pride and of loyalty to Queen and Country should be given expression in the schools and elsewhere on one day to be set apart for that purpose. In those days Canadians were celebrating with great enthusiasm the birthday of good Queen Victoria in whose reign there were so many years of peace and also of expansion under such statesmen as Benjamin Disraeli, who became Lord Beaconsfield, and William Ewart Gladstone. As May 24th was the Queen's birthday, it was decided that the best day on which to celebrate the development of the British Empire would be the day before, May 23rd. Some people find it difficult to understand, but some do not, why that same day, May 24th, is still regarded as a real holiday by almost all Canadians.

In recent years another term has come into use and now our Queen speaks of the "British Commonwealth and Empire", the reason being that several of the countries which formerly were in some respects children, loyal and obedient children, of Great Britain have since developed into practically independent and entirely self-governing nations, still bound to the "Old Country" by sentimental ties of loyalty and affection. This is a type of freedom, of liberty unequalled, which people of some other countries find it difficult to understand; but the Empire is really made up of a great family of strong independent nations along with colonies and dependencies of various kinds and sizes. Years ago Kipling described Canada's position in the lines

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

Canadian citizenship is a great boon to all who enjoy its advantages and this is something which may properly be emphasized in our schools. It might be well, as occasion presents itself, to remind our boys and girls that in Canada there are no second-class citizens since, at the 1954 session of the Legislature of Ontario, the Government passed an Anti-Discrimination Act which ensures to all citizens of this Province the same rights no matter what their colour, creed or race may be.

Many teachers in the schools of this Province know much better than any one can tell them how Empire Day 1955 should be celebrated; but, as a suggestion to those who may be looking for easily available information and for the assistance, too, of those who may be celebrating Empire Day this year for the first time, this little booklet is submitted in the hope that it may provide some ideas for the day on which we all express, in one way or another, our great gratitude for the privilege of living as free citizens in a free country.



W. J. Daniels
Minister of Education.

February 7th, 1955.

SUGGESTED EMPIRE DAY PROGRAMME

by Miss Madeline Young

Primary Division, Grades I, II and III

The aim of an Empire Day programme is twofold: first, to arouse in the children a feeling of pride in and love for the British Empire and Commonwealth of Nations, and second, to give them some information about this unique alliance. Both of these aims may be realized by giving the children a large part in the planning, preparation and carrying out of the programme.

Most teachers using this booklet are too young to remember the first Empire Day in 1896, but their parents or grandparents may recall the part they took in that first programme. Perhaps grandmother represented Gibraltar, and she still remembers the speech she made for that great rock, symbol of steadfastness and impregnability. Her speech was written for her perhaps by her Uncle John, and it was certainly not childlike, but that thrill of pride that she felt then at being part of a great empire has not died.

To-day Uncle John will not write our pupils' speeches, nor will the teacher, although both may help with skilful questions and suggestions. Grade I will need a great deal of help, but even there the teacher will try to keep in the background as much as possible.

The information which the primary grades acquire will be extremely simple. It may be no more than a recognition of some of the countries which together with Canada are part of the British Empire.

If the teacher prefers, Commonwealth of Nations may be substituted for Empire. However, since Grades I, II and III cannot possibly make the fine distinction between countries belonging to the Commonwealth and those not yet independent, the word "Empire" seems preferable.

Preparation for the Programme

The teacher should take advantage of a pupil's birthday to lead up to the idea of an Empire Day birthday party. The class will sing "Happy Birthday to You", and the child whose birthday it is will receive special recognition in some other way, also. In discussing how birthdays are celebrated, refer to birthday cakes and candles.

The teacher will tell the class that not only do people have birthdays but countries also have them. When is our country's birthday? What song would we sing instead of Happy Birthday? The children may answer: O CANADA; OUR COUNTRY; THE MAPLE LEAF. How old is Canada? Grade III may, by this time of the year, be able to work this out (1955—1867). The teacher will tell Grades I and II.

Not only has our own country a birthday, but we are part of a big family of nations, and there is one day which we celebrate together — a family birthday. This day comes

on May 23. Grades II and III can probably tell you the name of this birthday — Empire Day.

The teacher can tell the children as much as she thinks desirable about the connection between Empire Day and Queen Victoria's birthday, May 24.

Use a globe or large wall-map and show the children where to find the members of this Empire — Canada, Australia, New Zealand, South Africa, India, Pakistan, Malta, England, Scotland, Ireland. They may pin a flag on each country as it is named. The mother of this large family is England (or if preferred, Great Britain).

Our Queen (children supply the name and add details spontaneously) lives there. She has homes in England and Scotland, but her chief home is in London in Buckingham Palace (a picture will help here.) She is the Queen of England, Scotland, Northern Ireland, Canada, and the rest, and head of all the countries in the Commonwealth.

How would you like to have an Empire birthday party for our Empire Day programme? This will lead to a discussion of those who will attend the party, what symbol could represent each country, what stage properties will be needed, etc.

Activities

Make a birthday cake with holes for candles. (Use cardboard or anything that occurs to an ingenious teacher).

Make small Union Jacks.

Make distinctive flags of the Empire family. (H. G. Carr's *FLAGS OF THE WORLD* or the United Nations flag sheet)

Make candles with simulated flame tips. (Small flags may be used instead for tips).

Make a crown for the Queen.

Make symbols to be worn by children representing the different countries.

Symbols

These symbols are those that would appeal to children, and, in most cases, are not the ones commonly associated with the countries.

<i>Canada</i>	maple leaf or beaver
<i>Australia</i>	kangaroo
<i>New Zealand</i>	kiwi
<i>Ceylon</i>	tea chest
<i>India</i>	elephant
<i>Pakistan</i>	mosque or figure of a Moslem
<i>South Africa</i>	diamond
<i>Malta</i>	Maltese cross
<i>England</i>	lion or rose
<i>Scotland</i>	kilt or thistle
<i>Ireland</i>	shamrock
<i>Wales</i>	a small sheet of music, or a daffodil
<i>Dependent colonies</i>	scarf or sash bearing name of dependency chosen.

Stage Properties

a throne (the teacher's chair transformed)
a table
a large Union Jack

As they work, the children will learn something of interest about each country which is to be present at the birthday party. The dialogue will be written co-operatively by teacher and pupils.

If the programme is to be given in the classroom, it is suggested that Grade I limit the number of countries to Canada, Australia, New Zealand, South Africa, England, Ireland and Scotland. The dialogue needs to be simplified.

As the whole programme is merely suggestive, it is to be hoped that teachers will compose their own dialogue and adapt the ideas to suit their own classes and schools.

THE PROGRAMME

At the back of the platform or at the front of the classroom Queen Elizabeth is seated on her throne behind a table on which is the birthday cake. On one side of her throne stand the children who represent England and Wales; on the other side those who represent Ireland and Scotland. England holds a large Union Jack.

The Queen: Welcome to our family birthday party. I have visited each of you, and I am very happy to see you all together on this Empire Day. We are all one big family, and we must be friends and help one another.

Canadian children step forward and curtsey.

Song: OUR COUNTRY, (Songs and Silhouettes, G. V. Thompson Ltd.).

or MY OWN CANADIAN HOME (Songs of the Commonwealth, G. V. Thompson Ltd.).

First Child: (placing candle on the cake) This candle shows our loyalty to you and to the British Empire.

Second Child: You took care of us when we were young and weak.

Third Child: You taught us to love freedom and to help others win it.

Fourth Child: Here is a little girl from Russia. Her parents came to Canada where they could be free. Masha cannot speak much English yet, but she will grow up to be a good Canadian.

Song: One stanza of O CANADA.

Australia steps forward and curtseys.

First Child: We have come, Your Majesty, to your Empire Day birthday party.
(Placing candle) This candle says we wish the Empire many happy returns.

Second Child: We love you, Queen Elizabeth, and hope that you will come again soon to visit us. Next time please bring Prince Charles and Princess Anne with you.

Third Child: A long time ago Captain Cook claimed my land for England, and we have been part of the Empire ever since.

Fourth Child: You all know that the kangaroo and the little koala bear live in my country. Do you know an Australian song called WALTZING MATILDA? Shall we sing it for you? (Children sing)

Song: WALTZING MATILDA, (Oxford University Press)
or ADVANCE AUSTRALIA FAIR (Songs of the Commonwealth, G. V. Thompson Ltd.)

Three children representing New Zealand step forward.

First Child: (Placing candle) Here is the candle from New Zealand. We are proud to belong to the British Empire.

Second Child: I am a Maori. My people lived here before the white men came. But white or brown we love our land, our Empire and our Queen.

Third Child: Shall we sing for you our song NEW ZEALAND? (Songs of the United Nations. Alex. Kraus, Edwards Music Company)
or GOD DEFEND NEW ZEALAND (Songs of the Commonwealth, G. V. Thompson Ltd.).

South Africa: (Placing candle) I bring my candle from South Africa, the land where diamonds are found. I hope my candle will burn a long time. Some of my countrymen did not want me to come to this party. Dear sister countries, can't you help me stay with you?

India: (Placing candle) I, too, bring a candle to show that, though I am now a Republic, I am still a member of this family of nations.

Pakistan: (Placing candle) My country used to be part of India. To-day we are not; we govern ourselves. I bring a candle because I am proud to belong to the Empire.

Ceylon: Here is Ceylon's candle to shine brightly in the birthday cake. If you come to visit us, we will give you a cup of our special tea.

Malta: This candle is from Malta. It brings you a promise of our loyalty. For three years during the last war our island was besieged. We fought to stay in the Empire.

The Queen: Brave Malta, we are all proud of you.

Several children representing the dependent parts of the Empire come forward and, as one places the candle, they speak together:

Children: We thank you for protecting and helping us. Before long we hope to be able to look after ourselves, but we want to belong to the British Empire.

The Queen: This has been a happy birthday. Thank you all for coming and for your good wishes. Let us all join hands and make a circle. As long as we stay together like this, we will be strong.

The four children beside the throne step forward into the centre of the circle. England carries the Union Jack. All the children salute the flag as they sing **THREE CHEERS FOR THE RED, WHITE AND BLUE.** (Songs of the Commonwealth, G. V. Thompson Ltd.).

Welsh Child: The red of the flag says Be brave.

Scottish Child: The blue of the flag says Be true.

Irish Child: The white of the flag says Be pure.

Four children together: It's our flag and your flag. Wherever it waves we are free.

All the children sing **GOD SAVE THE QUEEN.**



GOD SAVE THE QUEEN

*God save our gracious Queen,
Long live our noble Queen,
God save the Queen;
Send her victorious,
Happy and glorious,
Long to reign over us;
God save the Queen.*

*Thy choicest gifts in store,
On her be pleased to pour,
Long may she reign!
May she defend our laws,
And ever give us cause,
To sing with heart and voice,
God save the Queen!*

*Our loved Dominion bless
With peace and happiness
From shore to shore;
And let our Empire be
United, loyal, free,
True to herself and Thee
For evermore.*

FLAG USAGE AND ETIQUETTE

The Secretary of State for Canada has said

"The display of flags on land in Canada is not the subject of any official regulations. It is considered to be entirely a matter of good taste and good judgment."

An attempt has been made in the following pages to summarize what is generally agreed to be proper usage and respect for the flag in the several ways in which it may be displayed.

Flying the Union Jack Correctly

Care is necessary to see that the Union Jack is flown right side up. An inverted flag is an international signal of distress.

The *broad* white part of the diagonal cross, the St. Andrew's cross, should always be *uppermost* in the part of the flag nearest the staff or pole.

The School Flag

1. The Regulations of the Department of Education (Regulation 46, Public and Separate Schools, section 2) require a school board to provide the school with a flagstaff, cord, pulley and a Union Jack.
2. The flag should be flown daily, but should not be hoisted before sunrise, nor allowed to remain up after sunset.*
3. No ceremony is necessarily attached to the raising and lowering of the flag, but proper respect requires that the flag should be held carefully and gathered up carefully so that it does not at any time drag upon the ground.
4. In raising the flag it may, if desired, be folded carefully into a bundle after it is attached to the cord, and secured in the bundle by several turns of the following end of the cord and a loop tucked through one of the turns. In this way the bundle can be raised to the top of the staff and a slight pull of the following end will unfurl the flag in flying position.
5. No other flag should be flown above the Union Jack, and no other national flag should be flown on the same staff as the Union Jack.
6. The flag may be flown half-mast as a sign of mourning. When it is to be flown at half-mast the flag should first be raised to the top of the mast and then lowered

*From the time of the Indian Mutiny in 1857 until the proclamation of the Indian republic in 1947 the Union Jack was flown day and night over the residency at Lucknow to commemorate its heroic defence under siege during the mutiny. This is perhaps the only case where the flag has been officially permitted to be flown at night.

to the half-mast position. Authorities differ as to what constitutes the proper position, since flagpole heights and flag sizes vary so much. It should not be higher than one flag width below the top of the staff, and not lower than the mid-point of the staff. When it is to be lowered the flag should be raised to the full height of the staff and then lowered.

7. The late King George VI some years ago directed that the flag should be flown at full mast on Remembrance Day, and not at half-mast as had been customary in some places.
8. In order to preserve the flag when it is flown daily it is permissible to provide a smaller flag for use in wet or stormy weather.

Indoor Display of the Flag

1. When the flag is displayed permanently in the classroom it should, if possible, be mounted on a short staff, placed in an inclined position against the front wall of the classroom. The folds of the flag should hang freely.*
2. If the flag is to be used spread out horizontally on a wall behind a platform or speaker the *head*† of the flag should always be to the observer's left when facing the flag. If the flag is hung vertically the *top* edge of the flag should be to the observer's right.
3. The flag may be draped or festooned on a wall to form the central decorative feature, but the rules above should determine its position.
4. When it is displayed with another flag, with the staffs crossed, the Union Jack should be on the observer's left, facing the display.
5. When it is displayed in a group of staffed flags the Union Jack should have the position of honour in the centre and slightly above the others.
6. When the flag is used to cover a memorial plaque or tablet before an unveiling ceremony, it should be arranged in accordance with rule 2 above on a staff or cords so that in the unveiling it may be raised or moved aside, but remain displayed for the rest of the ceremony
7. The flag should never be used in classroom or assembly hall as the cover for a table, desk, or box. The only occasions on which it is so used is during a military religious ceremony, or over the casket in a military funeral.
8. No signs, lettering nor display materials should be placed on or in front of the flag.

*Some people hold the opinion very strongly that nails or tacks should not be driven through the fabric of the flag itself, under any circumstances. Well-made flags always have a band or edging of plain material, with eyelets, at the staff end or head of the flag.

†The *head* of the flag is the edge which would ordinarily be against the pole. The opposite edge is the *fly*.

Usage With Other Flags

"The display of flags on land in Canada is . . . a matter of good taste and good judgment."

1. The primary consideration in any use of the flag is that the national flag must have the place of honour. There may be occasions when it is proper or desirable to display the flags of other nations but in such cases care should be taken to see that our own flag is also displayed, and displayed in such a way as to give it the preferred position. No other flag displayed should exceed the national flag in size or be placed in a higher position.
2. Where only one flagpole is available only the national flag should be flown. It is quite improper to fly the flags of two nations one above the other on a single staff.
3. Where there are two flagpoles on a building, the one on the right looking out of the building, or on the left hand of an observer facing the building, is the proper position for the national flag.
4. Where there are three flagpoles the centre one, which should be higher than the others, should be used for the national flag.
5. When the flags of several nations are carried in a parade our own flag should be in front of the centre of the line of flags.
6. When the flag and some other banner are carried in a parade the flag should have the place of honour on the marching right.
7. When the flag and some other banner are displayed in church, the flag should be on the right hand of the Minister as he faces the congregation.
8. When displayed hanging from a number of lines running from one side of the street to the other it is desirable to have all the flags in the same relative position. For the sake of uniformity it is customary to have the top of each Union Jack to the east on streets running north and south. On streets running east and west the top of the Jack should be to the north.
9. When used as a decoration against the front of a building either displayed horizontally, hanging vertically, or festooned, the same rules apply as for indoor display described in parts 2 and 3 of the preceding section.
10. When the flag is used for the unveiling of a monument or memorial the rules apply as given in part 6 of the preceding section.
11. In using the flag for decoration on a float in a parade it should be flown from a staff. The flag should not be used as a drape over any part of a vehicle whether it is part of a float or not. The flag should not be placed lower than any person sitting down in the vehicle.

Saluting the Flag

1. There is no provision in Schools Acts or Regulations for a ceremony of saluting the flag in the classroom, or any formal procedure to be carried out in raising or lowering the flag in the school grounds. Any observances of this kind are a matter for local decision.
2. There are two occasions on which custom dictates a salute to the flag.
 - (a) When a regiment parades through the streets carrying its regimental colours, men and women in uniform are required to come to attention and to salute the flags as they are carried past. Civilians should pay the same honours, standing at attention and men and boys removing their hats if they are wearing them. There is a long tradition behind this observance.
 - (b) Soldiers passing a war memorial or a cenotaph, on which flags are usually mounted, always give a salute. Again, civilians should give the same honours, raising their hats as they pass the cenotaph. This is in accord with an old custom in which a similar mark of respect was paid by everyone as a funeral cortege passed along the street, and it would be seemly if this practice were to be adopted by all.

THE CANADIAN RED ENSIGN

An Admiralty Warrant in 1892 designated the red Ensign with the Canadian coat of arms in the fly to be used on board vessels registered in the Dominion.

In 1912 the Governor General was informed officially by the British Secretary of State for the Colonies that the Union flag is the national flag of Canada as of all other parts of His Majesty's Dominions and may be flown on land by all British subjects, and that the Red Ensign with the arms of the Dominion of Canada in the fly is intended to be used only by Canadian merchant vessels.

From time to time there has been discussion in the Canadian parliament about the adoption of a special Canadian flag, but no action has been taken.

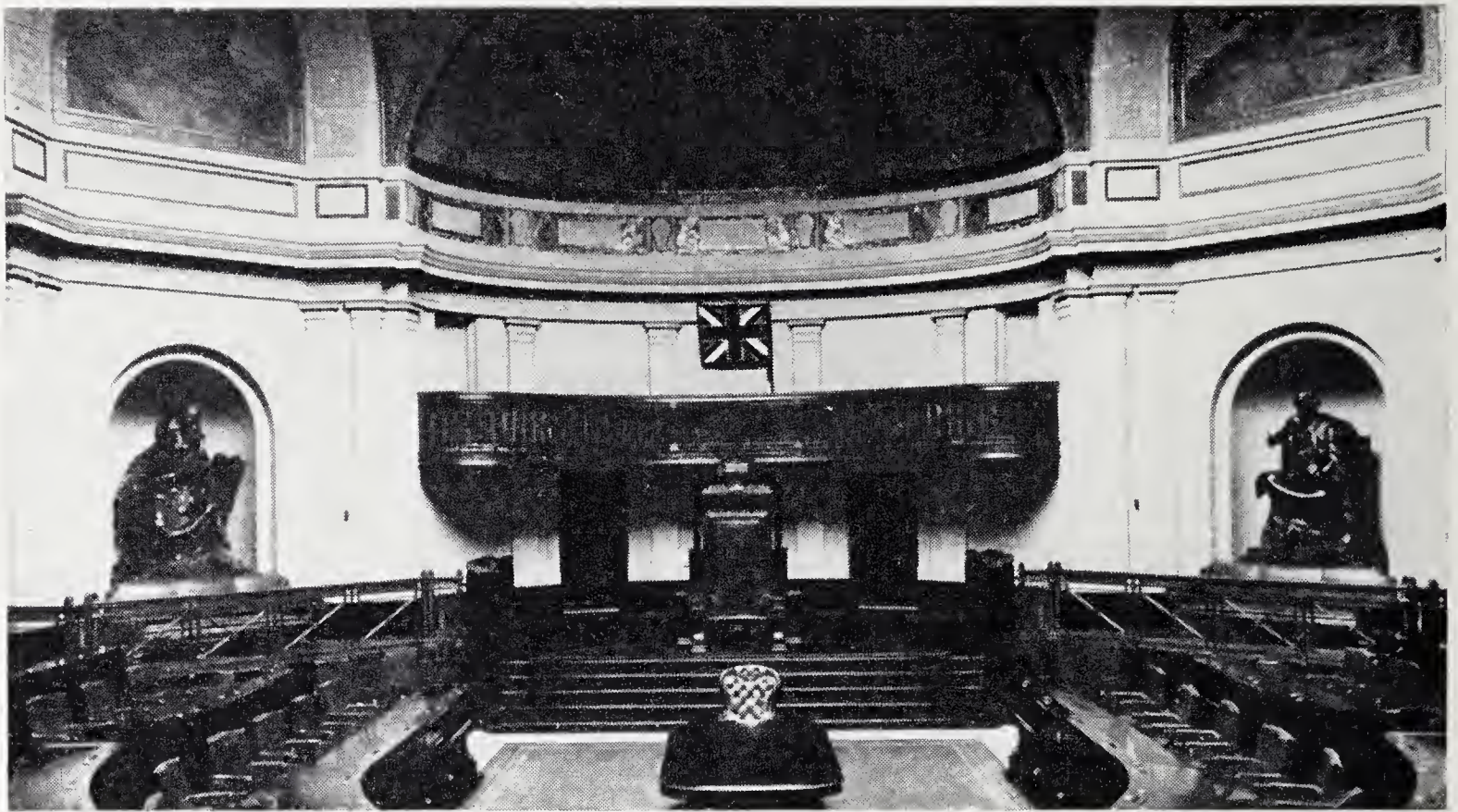
The present status of the Red Ensign with the shield of the arms of Canada in the fly was defined by an Order-in-Council of the Canadian Privy Council, P.C. No. 5888, dated September 5, 1945, which reads in part:

“That until such time as action is taken by Parliament for the formal adoption of a national flag it is desirable to authorize the flying of the Canadian Red Ensign on Federal Government buildings within as well as without Canada, and to remove any doubt as to the propriety of flying the Canadian Red Ensign wherever place or occasion may make it desirable to fly a distinctive Canadian flag . . . doth hereby declare that it shall be appropriate to fly the Canadian Red Ensign within or without Canada whenever place or occasion may make it desirable to fly a distinctive Canadian flag.”

CITIZENSHIP

by George L. Gray

In the impressive legislative assembly chamber of the parliament buildings at Winnipeg two bronze figures flank the Speaker's dais. On the right is a statue of Moses, on the left a statue of Solon.



Why has Moses been given such a place of distinction — Moses, the leader of a tiny people fresh from bondage in Egypt and wandering through endless reaches of sand in the hope of finding a home in Palestine? And all this 1200 or 1500 years before Christ! Why too has Solon, an Athenian law giver, been similarly honoured — Solon, who lived in Athens a thousand years after Moses, when Athens was little more than a small town clinging to its Acropolis? It is because they typify two fountain-heads, the Hebrew and the Greek, from which have flowed those living waters which to this day feed and revive the civilization which is our heritage.

What has been the unique contribution of each?

The Hebrew has laid the moral foundation of our civilization. In God he saw the creator of the universe and in man he saw a creature capable of knowing God. The Bible opens with the song of creation and the birth of man. The vast, creative energies of God are expressed in the coming of the heavens and the earth, of day and night, of seas and dry land, of sun and moon and stars, of every form of life on land and in sea and air. Then follows:

And God said, "Let us make man . . .". And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.



It was left to Michelangelo to express in form and colour what the writer of Genesis had expressed in words. One wonders how long he pondered the opening lines of Genesis before he climbed the high scaffolding to portray that last great act of creation on the ceiling of the Sistine Chapel. But eventually there emerged the semi-recumbent figure of Adam, languidly stirring into life. Toward him God moves, a figure of timeless vitality, accompanied by figures that represent Eve and the children of men. God's outstretched finger touches the finger of Adam, and "man became a living soul".

Such is the Hebrew conception of creation and of the birth of man. Hebrew history is filled with men and women convinced of its truth: Abraham and Moses, Samuel and David, Isaiah and Ezekiel. They believed that they were in a moral world and they accepted their responsibility. Although Hebrew history is tumultuous and all too often filled with disaster, the concept of man's divine origin was never lost.

No doubt Moses was chosen from all the great of Hebrew history to represent his people in a modern legislative chamber because he himself was a law-giver. As small children we may have struggled with the task of becoming letter-perfect in our mastery of the Ten Commandments, grateful for those of only four or five words in length, stumbling over those which were much more involved. Perhaps the effort to memorize has blunted our appreciation of the near-miracle that a code of laws took shape over three thousand years ago among a relatively primitive people, a code that has endured as a standard of conduct for men of whatever tongue or race.

We Canadians accept the Hebrew concept of God as creator and our own moral responsibility in God's universe. We acknowledge the claim of what is sacred both in our thoughts and in our actions. To us there seems nothing incongruous in the fact that a member of a Canadian law-making body, as he looks up from his desk, finds himself confronted by the figure of Moses, who emerges from the mists of the past carrying in his arms the tables of the law.

And what of the Athenian Solon, who lived a thousand years after Moses "The glory that was Greece" was still a long way off, for Solon ante-dates Marathon by one hundred years. Attica, of which Athens was the centre, was not as large as the average Ontario county and so destitute of rich farm land that Dorian invaders from the north did not consider it worth turning aside to occupy. The people were split into warring factions, and many a poor man lost his citizenship and was sold into slavery for debt. Surely an unpromising birthplace for democracy. But at length the people turned to Solon, aristocrat and well-to-do business man, and entrusted him with the task of framing a code of laws binding on all.

Solon must have been something of an Athenian Churchill, for his code showed his belief in the integrity of his fellow-citizens and their ability to meet and master a crisis. To him, a free man, whether exalted or humble, had certain inalienable rights. No doubt he saw that only gradually would a rich, disciplined, democratic way of life emerge from the quarrelsome society of which he was a member. But the die was cast. Greece was on her way to becoming the first teacher of democracy as we know it. Amongst all the precious gifts of Greece none is more precious. Such great moments in history as the signing of Magna Charta, the Declaration of the Rights of Man, Lincoln's Gettysburg address are reaffirmations of the principle accepted by Solon that law should be the expression of the people's will and that it is rooted in the inalienable rights of the free man. Solon, like Moses, has his justified place among modern legislators who are lovers of liberty.

From century to century these two concepts, the Hebrew recognition of a moral universe and the Greek recognition of the rights of the individual citizen, have taken root and borne fruit in some eras and in some countries, while in others they have been rejected or have taken root only to die. For history shows that democracy is not static but a living thing which, like a plant, must prevail over a constantly changing environment if it is to survive.

Has democratic citizenship then a fresh challenge for Canadians? What changes are peculiar to the present hour? Three may be selected from the many. The Canadian of to-day is a citizen of a new nation, he is a citizen of a changing Commonwealth, and he is a citizen of a rapidly changing world.

We are a very young nation. It is only since the close of the First World War that we have worn the mantle of nationhood. That mantle had been long in the weaving,

though it had been recognized years before the War that nationhood was Canada's obvious destiny. Through several generations we had learned those lessons in democracy in which Great Britain has excelled as a teacher, lessons in representative and responsible government, in religious freedom, in equality before the law. With the close of the First World War in company with many others, some of which like Latvia and Czechoslovakia have either ceased to exist or have passed into eclipse, Canada was received into the family of nations.

So gradual had been the growth of independence that at first we were hardly aware of the significance of the change. It seemed to do little to bring the citizen of British Columbia closer to the citizen of Ontario or the citizen of the Prairies closer to the citizen of the Maritimes. But with the tragedy of the Depression we reached for a national solution to our difficulties, and then in the space of a few years local loyalties were transcended by a national devotion to the cause of democracy in the Second World War. In our thinking we are learning to span distances. Our stage is large, larger indeed in area than any other democracy that the world has known. Local and provincial loyalties are now to be re-examined in the light of national responsibilities to that vast sweep of continent from St. John's to Victoria. How incredible such a loyalty would have seemed to Solon, whose early vision of democratic unity could embrace Attica but could not extend to Corinth and Thebes though they were no farther distant from Athens than Hamilton is from Toronto.

In the second place we are citizens of a changing Commonwealth. Here again as Canadians we gladly pay tribute to the wisdom and vision of Great Britain. Under her guidance there evolved a community of nations with the Crown "as the symbol of the free association of its independent member nations". For as the Balfour Report states:

"The British Empire is not founded upon negotiations. It depends essentially, if not formally, on positive ideals. Free institutions are its life-blood. Free co-operation is its instrument."

Until the close of the Second World War, Canada was a member of a Commonwealth whose self-governing dominions were composed in the main of white and English-speaking people. With the War's end a change of staggering proportions took place. India, Pakistan and Ceylon, comprising a great segment of Asia both in area and in population, became self-governing and with their changed status elected to remain within the Commonwealth. What has it meant in numbers? If we consider India alone there are now almost twenty-five Indians in the Commonwealth for each Canadian: if we take the three countries, their citizens are five times as numerous as the citizens of the Commonwealth before the War.

With what result? As Canadians do we feel that we are being shouldered out of an institution which to a considerable degree originated in Great Britain's relations with ourselves? Not at all. Instead we welcome this tremendous influx from Asia which,

like the Commonwealth itself, is unprecedented in history. East and West *have* met. In spite of obvious differences both recognize the worth of the individual and recognize his claim to freedom within the discipline of a society that recognizes moral law. Such association places on us the responsibility of becoming acquainted with those cultures that were ancient before French explorers reached our shores, of examining their problems with insight and sympathy, of discovering ways such as the Colombo Plan in which we can pool our experience and resources for the advancement of all. And the end is not yet, for we should also remember that the day is very near when fresh millions from Africa will make their choice whether to remain with us in the Commonwealth.

In the third place, we who are so young as a nation must assume the responsibility of world citizenship. For a second time in a period of twenty-six years the greatest as well as the least of the nations of the world have been driven by the march of events to a world council table. The depths to which civilization was dragged in the Second World War and the possibility of its complete destruction in this atomic age left no alternative. Canada, with forty-nine other countries, became a charter member of United Nations, and in the intervening ten years she has served as a member with honour and distinction.

This short period of ten years has brought both encouragement and disappointment. In view of the magnitude and complexity of the world's problems it could not be otherwise. Canada has played a consistent and constructive part. Her counsel is welcomed and listened to with respect, and her representatives have been entrusted with positions of leadership. We believe that the world's security must be based on equitable international law and that the aspirations expressed in the Charter and in the Declaration of Human Rights point the way to a world citizenship of security and justice.

Citizen of a changing Canada, citizen of a changing Commonwealth, citizen of a changing world — a threefold challenge to every Canadian.

As teachers our duty is obvious. It is not only to acquaint our students with the past but also to help them to see that they have a place in this mighty development and to recognize that citizens are like the leaves of a great oak, no two of which are identical but each of which contributes to the strength of the parent stem. It is to return with them again and again to those two fountain-heads of democracy, the Hebrew and the Greek, and there with them to renew our faith in the greatness of man's origin and in the promise of his destiny.



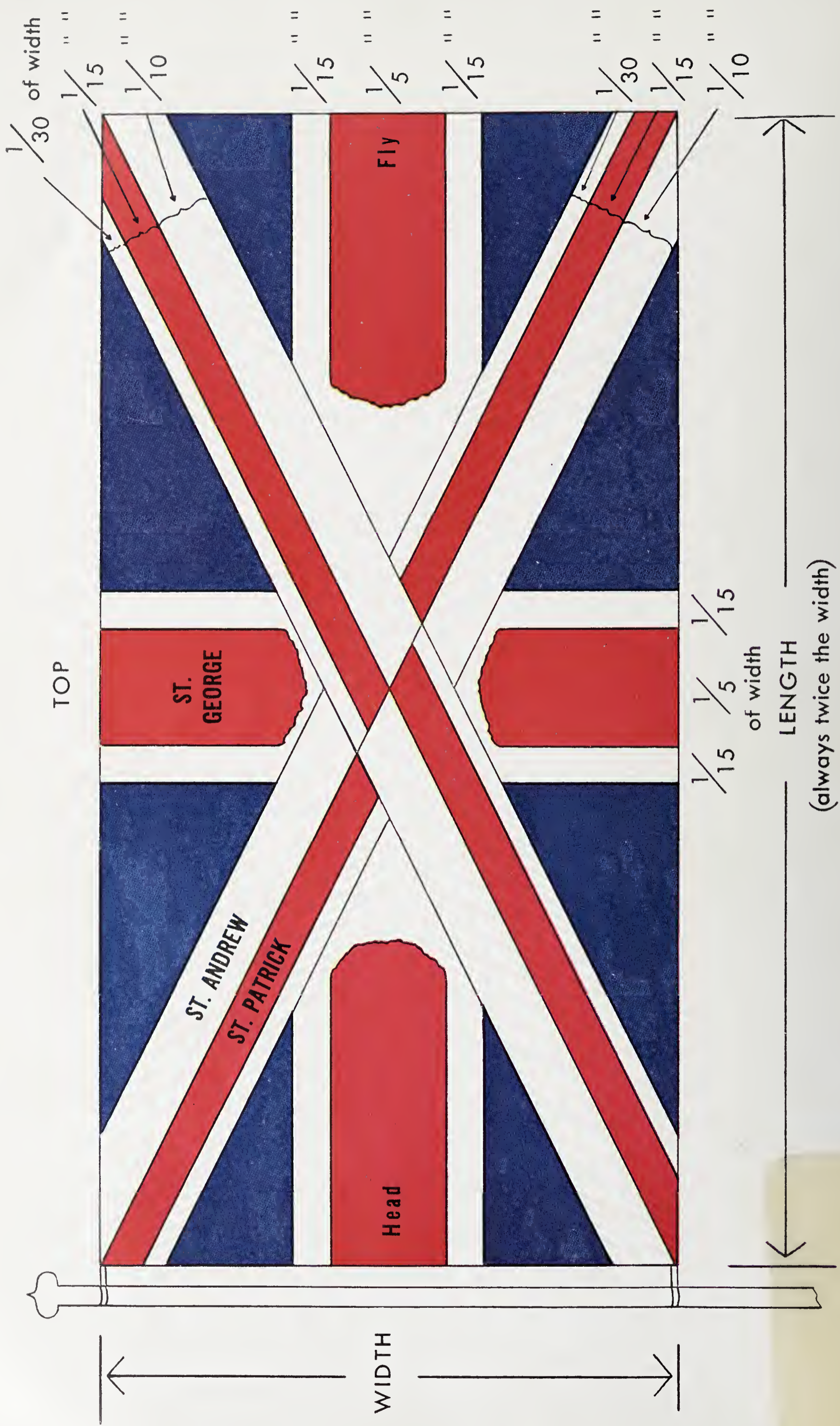


Diagram (width centre cut away) to show

- (a) the dimensions of the flag and of the various coloured areas.
- (b) the terms applied to the various parts.
- (c) the relative positions of the cross of St. Andrew and the cross of St. Patrick.