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**EMPIRE DAY** MAY 18, 1956



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# **EMPIRE DAY**

in the Schools of

# **ONTARIO**

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**MAY 18, 1956**

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## **FOREWORD**

- I SUGGESTED PROGRAMME,  
PRIMARY DIVISION**
- II COATS OF ARMS OF CANADA  
AND ITS PROVINCES**
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ONTARIO

**ONTARIO  
DEPARTMENT OF EDUCATION**

## FOREWORD



**U**NLIKE MOST EMPIRES of earlier ages, the British Commonwealth and Empire, of which all Canadians are proud to be members, is founded not on force, not on arrogant power, but on human understanding, on sentiment largely, and on common interests.

When our Queen Elizabeth, with her husband, the Duke of Edinburgh, spent three weeks in Nigeria early this year, they were met everywhere with tumultuous, enthusiastic acclaim, even when they attended church which they do every Sunday. Nor did they overlook the leper colony, but brought cheer and comfort to the unfortunate inmates of that place too. Our Queen realizes her responsibility for the welfare of the British Commonwealth and Empire of which she is the symbolic Head, and she never fails in the least of her many and onerous duties.

In February of this year, Sir Anthony Eden, Prime Minister of Great Britain, paid a brief and a particularly pleasant visit to the Capital of Canada. While here he stated that there are no problems between Britain and Canada. Made up, as both our countries are, of citizens of many races working together in harmony and in peace, there is between us that bond of affectionate adherence to those well-tried British Institutions upon which rests, as we all realize, that real freedom which we cherish.

So I ask that, on Empire Day, which is also known as Citizenship Day, the teachers of Ontario discuss with the young people in our schools those principles of Citizenship upon which the peace, the happiness, the freedom, and the welfare of the citizens of Canada depend.

A handwritten signature in black ink, reading "W. J. Dennis". The signature is written in a cursive style and is positioned above a horizontal line that extends across the page.

*Minister of Education.*

Ontario Department of Education,  
February 15, 1956

# EMPIRE DAY PROGRAMME

## Primary Division (Grades I, II and III)

Miss Grace F. Malkin  
Orde Street School, Toronto

Empire Day brings again a feeling of pride and gratitude that we belong to a family of nations united in good-will. One of the most striking illustrations of this happy relationship is the Colombo Plan.

The Colombo Plan developed from a meeting held in Colombo, Ceylon, in January 1950. At this meeting of the Foreign Ministers of the Commonwealth nations, plans were made to offer assistance to those countries which are not so well developed economically and to share with them the advanced knowledge and skills of the better developed countries. This assistance takes two forms. Technical assistance provides trained personnel either by lending the services of skilled craftsmen or professional people from the countries of the west or by bringing to the west a number of young men and women from the countries needing assistance and giving them the necessary training. Programmes of development for roads, railways, harbours, electrical power installations, and irrigation projects require large capital expenditures and this is the second aspect of the Colombo Plan.

Although it originated as a Commonwealth undertaking, the Colombo Plan has been extended so that help is being given to most of the countries of South-east Asia, and the number of assisting nations has also increased to include other members of the United Nations. Canada has assisted the plan financially. She has also provided trained personnel and has helped to train people from the assisted countries.

This unique development in mutual assistance suggests a theme for an Empire Day programme for the Primary grades that we might call "Helpfulness and Good-will".

### PREPARATION FOR THE PROGRAMME

1. The Social Studies course for Grade I begins with the family. Father's work; Mother's work; How Father helps his family; How Mother helps; The children in the family; How they help Father; How they help Mother; What they do for each other. The Grade I teacher brings out the fact that the family unit is interdependent.

2. From the family the circle widens to include the helpers coming to the home, the postman, the milkman, etc.; the helpers on whom the family relies for food, the grocer, the butcher; those necessary for health, the doctor, the dentist, the nurse; and those who protect the members of the family, the policeman, the fireman, the traffic officer, the school guard. The idea of interdependence is strengthened.

3. Now, what would happen if the milkman didn't come? What would happen if a great flood took the farmer's cows? What would happen if there was a year with little rain and no seeds would grow. No grass for the cows! No vegetables for the grocer to buy! What would happen?

4. In other parts of the world these things happen frequently. Floods, drought and famine take their toll. The children in Ontario are close enough in time to Hurricane

Hazel to realize the consequences of a flood. It can destroy homes, land, roads, bridges. Many people lose all they have; many are drowned. The children know that the families of Ontario unite in helping the victims of a disaster. They realize, too, through their Red Cross Clubs, that on the other side of the world, families are without food, children are ill, and that we must help in every way we can.

5. It is a short step in this age of radio, movies, and television, to a family of nations, our family, the British Commonwealth of Nations. Children in schools all around the world are celebrating Empire Day. Find the countries on the globe. It isn't essential that Grade I know their names, but Grade III can learn Great Britain, (the Mother Country,) Canada, Australia, New Zealand, India, Pakistan, South Africa, Ceylon, Malta, and the dependent colonies.

6. Some of these nations have plenty of food, good homes, schools, doctors, nurses, all kinds of machinery to help them. Some have almost nothing. From here, the idea of a "plan" to help the weaker members of the family of nations may emerge. Let the children discuss it. How could it begin? Who would start it? Queen Elizabeth visited all these countries. Would she help? What would be needed?

7. Tell the children that the "leaders" (Foreign Ministers) met in a city (Colombo) five years ago to form a plan of help.

8. Talk about the helping nations, Great Britain, Canada, Australia, New Zealand. What have we in Canada to give? Accept the simplest answers. Guide the children in understanding that we "know" how to make things, cars, aeroplanes, tractors, bulldozers and refrigerators; that we know how to grow food and protect it; that we have learned how to control harmful insects, potato bugs, weevils, and flies, and to protect our children from disease through toxoid and vaccination. Our brother and sister nations have not learned how to do all these things. How could we teach them? Could we invite their students here? Could we send our men and women there?

9. Talk about the nations being helped, India, Pakistan, Ceylon, and the dependent colonies. How do families live in these countries? What do they eat? Encourage the children to bring story books from the Children's Libraries telling of life in other lands. If possible use a film showing the cultivation of rice.

10. Would you like to have a play for our Empire Day programme showing how the plan of help might work? Discussion will follow. The following outline is suggestive only. Different, and better ideas may arise.

## SCENE I

### THE PROGRAMME

*An Indian family sitting cross-legged in front of their mud and thatch hut eating rice from bowls.*

Child: "Mother, may I have more rice?"

Mother: "That is all to-day, child. We must make the rice last until the harvest comes again."

Second child: "Please, Mother."

Third child: "Please, Mother."

Mother: "No children, no more rice to-day."

Father: "We will be hungry this year. The monsoon (rain) was not enough and the rice is poor."

## ACTIVITIES

Make a mural as a background for this scene showing one or more mud huts on a dirt street. Medium — Chalk or tempera.

Make bowls from plasticine, clay, or asbestos paste.

## COSTUMES

Father: A long cotton shirt. A turban.

Mother: A sari.

Children: Cotton shorts.

All are bare-foot.

## SCENE II

*The meeting of the Foreign Ministers (leaders) representing Great Britain, Canada, New Zealand, Australia, India, Pakistan, Ceylon.*

*Stage properties*

A table and chairs. Union Jack on a standard.

*Minister from Great Britain*

"We want to help you. Tell us of your plans for your people."

*Minister from India*

"We must grow more food. We need dams to stop floods and save the water."

*Minister from Canada*

"We can help you build dams. We will send our engineers to help you plan them."

*Minister from Pakistan*

"Our country is cut in two. Brother cannot talk to brother. We need a way to talk to each other."

*Minister from Australia*

"We will send you powerful radio. We will send our men to help you build it."

*Minister from Ceylon*

"We need schools for our young people. We need dentists and dental nurses."

*Minister from New Zealand*

"We will help you build technical schools. We will build a training school for nurses."

*Minister from Great Britain*

"You will have many plans. We will put money in our banks to help you. When we meet again you will tell us what you have done, and we will carry on."

All shake hands with many good wishes and many thanks.

## ACTIVITIES

Make small flags representing the different countries, one to be worn by each minister (United Nations Flag Sheet). Symbols may be used, if preferred.

## SCENE III

*Students from many lands meet the ministers in Canada.  
(Ottawa, Sept. 20th to Oct. 10th, 1954.)*

The plan has grown. There might be students now from Burma, Cambodia, Indonesia, Laos, Malaya, Nepal, North Borneo, Pakistan, India, Ceylon, Sarawak, Singapore, Vietnam, Brunei, the Philippines, and Thailand. (Thailand was admitted to full membership in the plan on Oct. 5th, 1954.)

The ministers are in a receiving line shaking hands with each student.

*Student from Pakistan* (speaking to the Canadian minister)

"Thank you for letting me go to a Canadian school to study farming. I will go back and teach my people how to grow more food."

*Student from Ceylon*

"Thank you for bringing me to Canada in an aeroplane. I am learning how to be a mechanic."

*Student from India*

"I am happy in a Canadian home. I am going to school. I am studying health."

*Student from Indonesia*

"Thank you for helping me. I am going to be a nurse. I will help sick children in my country."

*Student from Burma*

"You have sent us fishing boats and men to teach us. I am here to learn more about fishing. Thank you for bringing me to Canada."

*Student from Thailand*

"I am glad to be here. Thank you for helping me. I am studying medicine. I want to help my people."

*Student from Malaya*

"I like Canada. Thank you for letting me come. I am learning about electricity."  
(Note: The fields of study are numerous. Let the children choose. Ideas will arise in discussion.)

The students pass on down the receiving line, shaking hands with each minister. They form a line at the rear and sing one verse of O CANADA.

All sing GOD SAVE THE QUEEN.

## ACTIVITY

Make a band to be worn by each student. It bears the name of his country.  
(Note: The countries may be limited if it seems advisable. The theme is helpfulness, not the learning of names.)

## SOURCES OF INFORMATION

*Current Affairs for the Canadian Forces: The Colombo Plan*

Bureau of Current Affairs, Department of National Defence, Ottawa.

*External Affairs, Monthly Bulletin, November 1955*, Department of External Affairs, Ottawa.

*The Colombo Plan, Annual Reports for 1952, 1953, 1954*. The Queen's Printer, Ottawa.

It might be helpful in leading discussion to have at hand definite information regarding some of the projects undertaken by the helping countries, and the allocations made



by the countries being helped. The following list will mean nothing to the children but the teacher may find suggestions and "leads" in it.

## GREAT BRITAIN

### *Allocations:*

1. For the expansion of steel production in India
2. For the Sui Gas Transmission Co. in Pakistan
3. For general development scheme in Ceylon
4. For schemes contributing to agricultural production in Pakistan
5. For equipment for training and research institutes:
  - (a) a building research institute in Burma
  - (b) A National Metallurgical Laboratory in India
  - (c) 6 Chipmunk Aircraft for the Civil Aviation Academy in Indonesia
  - (d) Signalling equipment for railway training centres in Pakistan

## CANADA

### *Allocations:*

1. For irrigation and power development in North-East India ("Canada Dam" formally opened by Mr. Pearson, Nov. 2nd, 1955)
2. Gift of wheat to Pakistan
3. Cement plant for Pakistan
4. Technical assistance in Ceylon in building up fisheries
5. Aerial survey of Ceylon of her resources
6. Refrigeration plants for Ceylon which will give the people fish all the year round
7. Experimental farm in Pakistan
8. Electrical equipment for the Umtru hydro electric scheme in Assam
9. 120 steam locomotives for Pakistan

## AUSTRALIA

### *Allocations:*

1. Powerful radio equipment for Pakistan
2. Three schemes in the dry belt in Ceylon which entail the rehabilitation of ancient tanks or reservoirs which have fallen into disuse
3. 24 diesel rail cars to India
4. 100 diesel buses to Indonesia
5. 200 tractors and auxiliary equipment to Pakistan

## NEW ZEALAND

### *Allocations:*

1. All-India Medical Institute
2. Cement factory in Hyderabad, Pakistan
3. Dry farming research station at Maja, Ceylon
4. Trade training centre at Malang, Indonesia
5. Fertilizer factory in Burma
6. Dental nurses training scheme and 2 junior technical schools in Ceylon
7. School building for railway apprentices in Cambodia

# COATS OF ARMS of CANADA AND ITS PROVINCES

The use of coats of arms, commonly but incorrectly called crests, by countries, cities, schools, and commercial companies is a late development of an ancient practice dating back to the days of chivalry. These symbols are a relic of the custom, observed by knights in the Middle Ages, of wearing distinguishing marks on their shields and helmets. Kings and members of the nobility all wore armour, and, without some difference to mark their rank or identity, they would have been unrecognizable at the tournament or on the field of battle.

*ARMS* A special decoration, called the charge, painted on the shield and sometimes repeated in the flag or standard carried on the tip of a lance, was intended to show the identity of the holder. Particular devices and colour combinations became recognized family marks and were passed on from father to son.

*CREST* The decorations worn on the helmet, properly called the crest, were sometimes indications of rank and sometimes personal marks. A king sometimes wore a crown fastened around his helmet. The Black Prince is said to have worn three feathers as his crest. Some crests were honours awarded for special services. In tournaments knights would often carry as a crest a glove or ribbon or other token given them by a loved one.

*MANTLE* Crusaders found that armour was uncomfortably warm and, to protect their necks from the Mediterranean sun, they adopted the Arab veil or mantle, secured to the helmet by the same kind of two-coloured cord which appears in the modern Arab head-dress. This mantle, and the cord or wreath which fastened it to the helmet, appear in modern coats of arms. The mantle, very much conventionalized, shows in the crests above the arms of Canada and Nova Scotia, and the cord or wreath without the helmet in the arms of Ontario. This is a strange evolution for what must have been at first a kind of badge indicating active service in the Crusades, which was later adopted for general use, and was finally conventionalized to the point that its purpose and significance have disappeared completely.

*SUPPORTERS* When the charge on the shield came to be used as a family mark, apart entirely from its use in tournament or on the battlefield, the problem arose of how to display the chosen device in a decorative design. The shield with its charge, and the helmet with its crest were retained, but they were held up or displayed by fanciful figures, human or animal, representative or legendary. Hence the lion and the unicorn of the Royal coat of arms or the two Indians supporting the shield of Newfoundland.

*MOTTO* A scroll or ribbon carrying a motto is sometimes added to a coat of arms, providing opportunity for endless variety. Modern coats of arms, particularly if they are not personal ones, frequently omit the crest or parts of it, or have no supporters, or no motto. There are examples of many of these variations or omissions in the ten provincial crests.

To be official a coat of arms must be approved by the College of Arms in London. This body has had the responsibility for all matters of heraldry since 1483, and long

before that there were Kings-of-Arms, Heralds, and Pursuivants whose duties included the registering of titles and coats of arms.

It is not surprising, considering how far back into the past some of these duties go, to find that the language used in describing the charges and devices, even on modern coats of arms, contains words of Norman-French origin introduced in England after 1066. All the colours retain these old names, such as argent, vert, and azure, and some of the names for the divisions and the charges of the shield. For instance, the shield for Quebec is described as "tierced in fesse", which means divided into three parts horizontally. The charges may also be described in this ancient language. For the Saskatchewan arms, "Vert three Garbs in fesse Or" means that on a green background there are three golden wheat sheaves in a horizontal row. This is a typical heraldic description stating first the colour of the background, "vert"; then the objects represented, "three garbs"; then the arrangement, "in fesse"; then their colour, "or". Animals appear on many coats of arms in a variety of positions. A lion standing on one hind leg is described as "rampant"; if walking it is "passant"; if looking out full face it is "guardant". Here is a summary of some of the terms used in heraldic descriptions.

#### COLOURS OR METALS

Argent	— silver, white
Azure	— blue
Gules	— red
Or	— gold, yellow
Sable	— black
Vert	— green
Proper	— the natural colour of the object
Of the last	— the same as the last mentioned colour

#### ANIMALS

Couchant	— crouching
Guardant	— full face
Reguardant	— looking over shoulder
Passant	— walking
Rampant	— leaping
Statant	— standing
Armed	— with talons, beak, claws, teeth, etc.
Crined	— with mane
Langued	— with tongue out
Gorged	— having a collar

#### PARTS OF THE SHIELD AND ARRANGEMENT OF CHARGES

Chief	— the upper portion of the shield
Quarters	— always described in the order $\frac{1 \quad   \quad 2}{3 \quad   \quad 4}$
Dexter	— right
Sinister	— left
These refer to the right and left of a person holding the shield, so that the dexter side is to the observer's <i>left</i>	
Tierce	— divided into three parts
In fesse	— horizontal
In pale	— vertical

Generally speaking every part of a coat of arms — charges, crest, supporters, and motto, — may be expected to have some significance, either in relation to the family background if it is a personal device, or to the history or characteristics of a geographical area or an institution. A study of the coats of arms of Canada and the provinces shows many interesting attempts to interpret, in the forms and language of ancient heraldry, significant details in the origin and characteristics of our country.

(The Coat of Arms of Canada may be cut out of the attached colour plate and pasted in this space. Places are provided in the text for the Coats of Arms of the Provinces.)

*The Coat of Arms of Canada, granted by Royal Proclamation dated 21 November, 1921.*

*Description:* Tierced in fesse the first and second divisions containing the quarterly coat following, namely, 1st, Gules three lions passant guardant in pale Or, 2nd, Or a lion rampant within a double tressure flory-counter-flory Gules, 3rd, Azure a harp Or stringed Argent, 4th, Azure three fleurs-de-lis Or, and the third division Argent three maple leaves conjoined on one stem proper. And upon a Royal helmet mantled Argent doubled Gules the crest, that is to say, On a wreath of the colours Argent and Gules a lion passant guardant Or imperially crowned proper and holding in the dexter paw a maple leaf Gules. And for supporters On the dexter a lion rampant or holding a lance Argent, point or, flying therefrom to the dexter the Union Flag, and on the sinister a unicorn Argent armed crined and unguled Or, gorged with a coronet composed of crosses-patee and fleurs-de-lis, a chain affixed thereto reflexed of the last, and holding a like lance flying therefrom to the sinister a banner Azure charged with three fleurs-de-lis Or; the whole ensigned with the Imperial Crown proper and below the shield upon a wreath composed of roses thistles shamrocks and lilies a scroll azure inscribed with the motto — "*A Mari Usque ad Mare*".

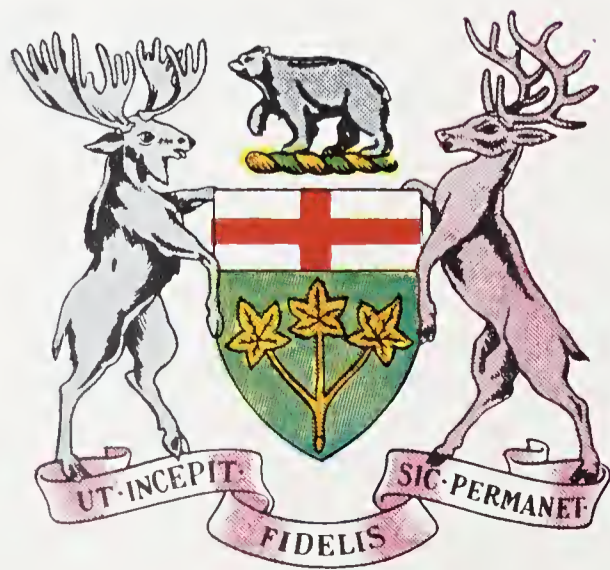
A free translation of part of this description may help to overcome the difficulty of the language. Divided into three parts horizontally; the upper two thirds divided into quarters. The first quarter has a red background with three lions, walking and full face, one above the other, in gold (England). In the second quarter on a gold background a lion standing on its hind legs within a double border decorated with fleurs-de-lis pointing in and out alternately, in red (Scotland). In the third quarter a blue background with a gold harp having silver strings (Ireland). In the fourth quarter on a blue background three fleurs-de-lis in gold (France). In the lower third of the shield three maple leaves on one stem, all in their natural colours (Canada).





CANADA

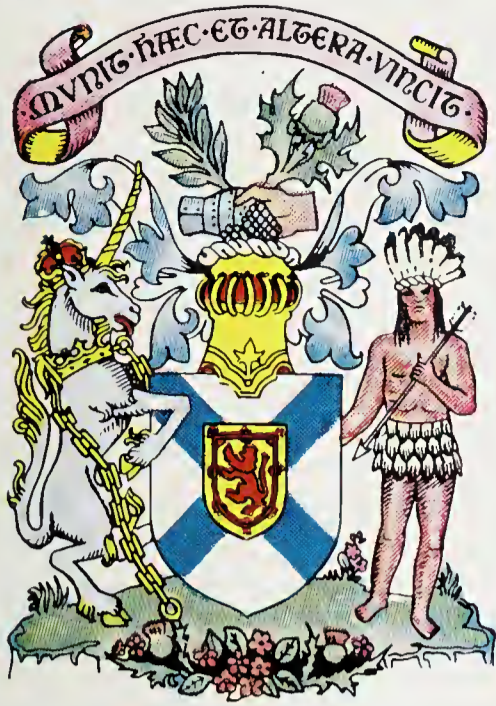
ONTARIO



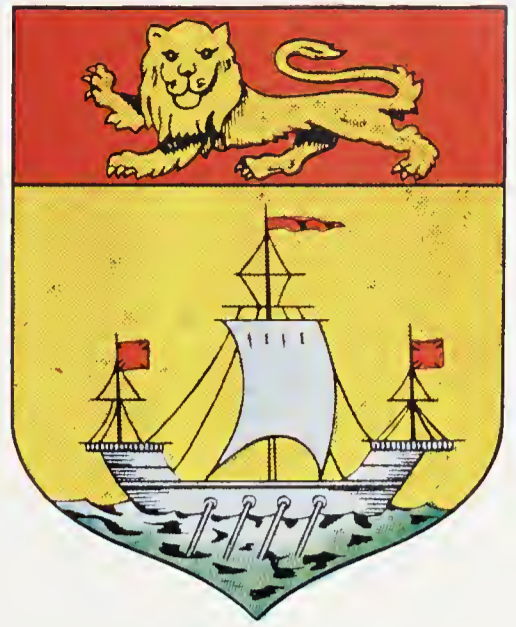
QUEBEC



NOVA SCOTIA



NEW BRUNSWICK



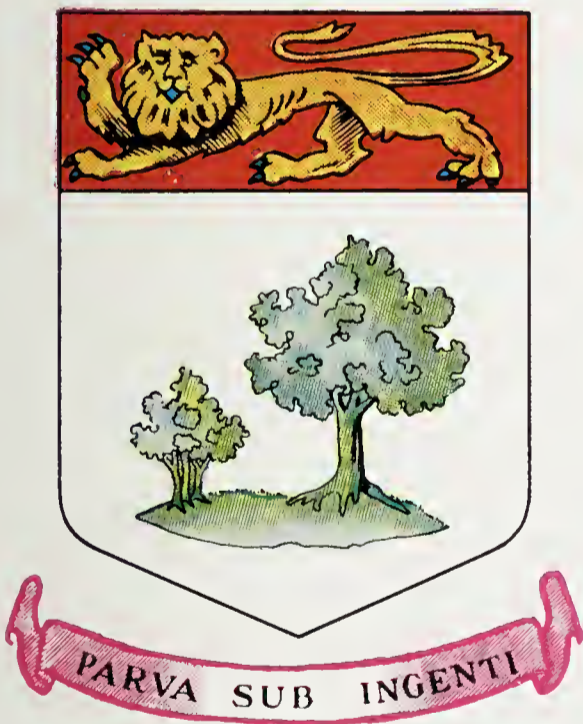
MANITOBA



BRITISH COLUMBIA



PRINCE EDWARD ISLAND



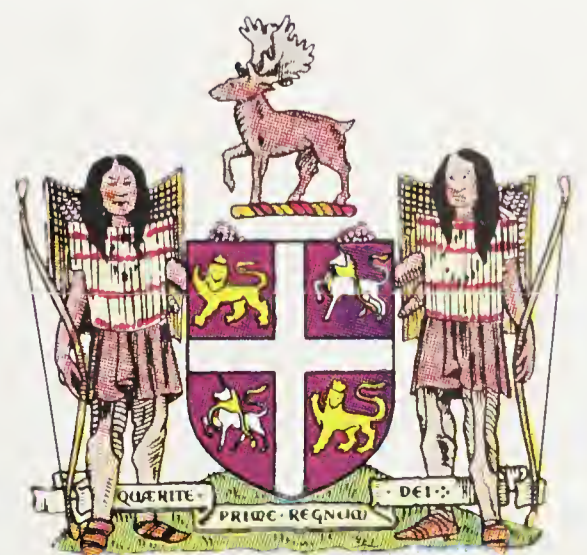
SASKATCHEWAN



ALBERTA



NEWFOUNDLAND







It is obvious that heraldic language is a kind of shorthand which can express a great amount of detail in a few words.

The coat of arms contains reminders of the origins of the Canadian people, the homelands of the discoverers and early settlers of Canada. The three lions have been part of the arms of the Kings of England since the days of the Plantagenets. The rampant lion of Scotland, the harp of Ireland and the fleurs-de-lis or lilies of France are ancient symbols whose use goes far back into history. The new world is represented by a heraldic device not displayed on any of the shields of medieval chivalry. The maple leaf is a purely Canadian symbol which is now so recognized all over the world. Canada's soldiers, sailors and airmen have worn the maple leaf gallantly and honourably on every continent and ocean.

The supporters, the lion and the unicorn, are taken from the Imperial coat of arms with the addition of the lances bearing the Union Jack and the flag of France of the middle ages. The crest, the lion holding in his right paw a red maple leaf, and over all the Imperial State Crown, is a reminder of Canada's membership in the British Empire and Commonwealth. In this membership the link with other members of one world-wide family is the Sovereign, crowned as Queen of Canada as well as of other parts of the Empire.

The motto "*A Mari Usque ad Mare*" means "From Sea to Sea". When the Fathers of Confederation were reaching agreement on the form which the union of the provinces should take they came to the question of a suitable name for the country. Finally they agreed on The Dominion of Canada, influenced, it is said, by one of the members quoting from Psalm 72:8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth".

## COATS OF ARMS OF THE PROVINCES

### ONTARIO

*Description:* Vert a Sprig of three leaves of Maple slipped Or, on a Chief Argent the Cross of St. George.

*Crest:* Upon a wreath of the Colours a Bear passant Sable, and the Supporters on the dexter side A Moose, and on the sinister side A Canadian Deer, Both Proper.

*Motto:* "*Ut Incepit Fidelis Sic Permanet*". (Loyal as it began, so it remains).

The main part of the shield is green with three yellow maple leaves having the twig cut diagonally or slipped. The upper part of the shield is referred to as the chief. There is no helmet as there is in the crest of Nova Scotia, but the wreath remains. It is coloured, as is the main portion of the shield, green and yellow. The bear in the crest is black

*The Coat of Arms of Ontario granted by Royal Warrant, May 26, 1868. Crest and Supporters granted by Royal Warrant, February 27, 1909.*

but the supporting moose and deer are described as proper — that is, they are shown in their natural colours. Dexter means the right side and the moose is on the right-hand side of an imaginary holder of the shield. The deer is on the sinister or left side.

The motto refers to the fact that many of the earliest settlers of Ontario were loyalists who came here from New England during and after the Revolutionary War. They and their descendants, as well as later comers, have shown their loyalty in many ways throughout the history of our Province.

#### QUEBEC

*Description:* Tierced in fesse: Azure three Fleurs-de-lis Or; Gules a Lion passant guardant Or armed and langued Azure; Or a Sugar Maple Sprig with three leaves veined Vert, surmounted with the Royal Crown. Below the Shield a Scroll Argent surrounded by a bordure Azure inscribed with the motto Azure.

Motto: *Je me Souviens* (I remember).

The shield is divided into three horizontal bands, blue, red and yellow in colour, with symbols related to France, Britain and Canada. The maple leaves are similar in arrangement to those in the Ontario crest but the colours are reversed, the leaves in the Quebec arms being green on a yellow background. The lilies or fleurs-de-lis are yellow on a blue ground. The British lion, yellow on red, is described as passant guardant, that is walking and full face, and armed and langued azure, which means that it has a blue tongue and claws. The Crown is the only part of the crest used in this coat of arms.

*The Coat of Arms of Quebec adopted by Provincial Order-in-Council, December 9, 1939.*

#### NOVA SCOTIA

*Description:* Argent a Cross of St. Andrew Azure charged with an escutcheon of the Royal Arms of Scotland, with the Crest, on a Wreath of the Colours, A branch of laurel and a thistle issuing from two hands conjoined the one being armed and the other naked all proper, and for Supporters, on the dexter An Unicorn Argent armed crined and unguled Or, and crowned with the Imperial Crown proper, and gorged with a Coronet composed of crosse patee and fleur-de-lis, a chain affixed thereto passing through the forelegs and reflexed over the back, Or, and on the sinister, A Savage holding in the exterior hand an arrow.

Motto: "*Munit haec et altera vincit*" (One defends and the other conquers).

*The Coat of Arms of Nova Scotia granted by Royal Warrant Jan. 19, 1929, to supersede that granted May 26, 1868.*

This is an example of a complete coat of arms with a shield, a helmet with crest and mantle, a motto and supporters. It is based on a flag granted to Nova Scotia in 1621 by King James VI of Scotland and I of

England. After 1867 a shield with a charge of salmon and thistles was assigned to Nova Scotia, but in 1929 the original arms were restored. The St. Andrew's Cross, the red rampant lion and the thistle are all Scottish emblems. The old world and the new are symbolized in the supporters — the unicorn from the Imperial coat of arms and the North American

Indian. They stand on a mound covered with thistles and Mayflowers (trailing arbutus). The motto might refer to these supporters and the defence of their country by the Indians against the Imperial power, but it is more likely that it refers to the joined hands in the crest, one armed for defence and the other bared for work in creating a settlement in the new land.

#### BRITISH COLUMBIA

*Description:* Argent three Bars wavy Azure issuant from the base a demi-Sun in splendour proper, on a Chief the Union device charged in the centre Point with an Antique Crown Or.

*Motto:* *Splendor sine occasu* (Splendour without diminishment, or Shining without setting).

The crest, the lion on the Imperial crown, and the supporters, Elk and Mountain Sheep, are not part of the original grant of arms, but have become a part of it by usage.

The wavy blue and white stripes and the sun with spreading rays may be taken to represent a sunset over the Pacific, a reference to the position of the province as the westernmost part of Canada, while the Union Jack in the upper part of the Shield emphasizes the British connection. The motto suggests that the sun, appearing to set over

*Coat of Arms of British Columbia granted by Royal Warrant, March 31, 1906.*

the western ocean, continues to shine upon other other parts of the Commonwealth.

#### SASKATCHEWAN

*Description:* Vert three Garbs in fesse Or, on a Chief of the last a Lion passant guardant Gules.

This is a very simple device, appropriate for a province which produces such a large portion of Canada's wheat crop.

The language of the heraldic description is interesting. A green background with three golden sheaves in a row, expressed in six words derived from Norman French. Vert and or are still the French names for green and gold. The modern French word for a sheaf is gerbe. The word fesse in the sense in which it is used here has disappeared.

"On a Chief of the last" means that the upper portion of the shield has a background of the colour last mentioned, that is, gold. It is customary to avoid repeating the names of colours in a heraldic description, but if a colour is to be used twice to refer to it as first or second or last mentioned. In this connection it

*Coat of Arms of Saskatchewan granted by Royal Warrant August 25, 1906.*

is worth noting that in the New Brunswick, Quebec, and Prince Edward Island shields the lion is the old Plantagenet symbol, gold on a red background, but that Saskatchewan has the same lion with the colours reversed.

## MANITOBA

*Description:* Vert on a Rock a Buffalo statant proper, on a Chief Argent the Cross of St. George.

This simple design for a shield shares the Cross of St. George with Ontario and Alberta, and for its own unique emblem it has the buffalo to commemorate the immense herds of these animals which once inhabited the great plains. Statant means standing still, with the head shown in profile. A buffalo sculptured in bronze stands in this characteristic position of defence and defiance in front of the Parliament Buildings in Winnipeg.

*Arms of Manitoba granted by Royal Warrant May 10, 1905.*

## NEW BRUNSWICK

*Description:* Or on waves a Lymphad, or Ancient Galley, with Oars in action Proper. On a Chief Gules a Lion passant guardant Or.

This is one of the plain Coats of Arms without crest, supporters or motto, assigned to the original provinces of Canada immediately after Confederation. The ancient galley is a reminder of the maritime character of the province or perhaps of the vessels which brought the early settlers across the ocean or the United Empire Loyalists up the Atlantic coast from New England, and the Royal lion emphasizes the British connection.

*Arms of New Brunswick granted by Royal Warrant May 26, 1868.*

## NEWFOUNDLAND

*Description:* Gules a cross Argent, in the first and fourth quarters a Lion passant guardant crowned Or; in the second and third quarters an Unicorn passant Argent, armed maned and unguled of the third and gorged with a crown, thereto a chain affixed passing between the forelegs and reflected over his back.

*Crest:* On a wreath Or and Gules an Elk passant proper.

*Supporters:* Two savages of the clime armed and apparelled according to their guise when they go to war.

*The Coat of Arms of Newfoundland granted by Royal Letters Patent, January 1, 1637.*

*Motto:* "Quaerite prime regnum Dei" (Seek first the Kingdom of God).

This is the oldest coat of arms possessed by any province. It was granted by the College of Heralds at the same time that Charles I made a grant of the whole island in 1637 to a group of his favourites headed by the Marquess of Hamilton. The record was lost until 1927, when it was officially restored as the insignia of Newfoundland, and is still maintained as the coat of arms of Canada's newest province, since it joined Confederation in 1949.

The motto is derived from the Bible, St. Luke xii. 31, though in the Latin of the Vulgate the phrase reads *Quaerite primum regnum Dei*.

#### ALBERTA

*Description:* Azure in front of a Range of Snow Mountains proper, a Range of Hills Vert, in base a Wheat-field surmounted by a Prairie both also proper, on a Chief Argent a St. George's Cross.

There is no crest, nor any supporters or motto. This coat of arms is unusual in having, instead of the usual ancient or conventionalized symbols, a representation of a typical modern Alberta landscape, including sky and the Rocky Mountains, their foothills and the prairie with its wheat fields, all in their natural colours.

*Coat of Arms of Alberta  
granted by Royal Warrant  
May 30, 1907.*

#### PRINCE EDWARD ISLAND

*Description:* Argent on an Island Vert, to the Sinister an Oak Tree fructed, to the Dexter thereof three oak Saplings Sprouting all Proper, on a Chief Gules a Lion passant guardant Or.

*Motto:* *Parva sub ingenti* (The small under the great).

The appropriateness of this coat of arms and the motto for the smallest province, an island, is obvious. The oak has long been a British symbol and a group of young trees growing beneath the shade and protection of a parent tree well represents the original maritime settlements. Prince Edward Island entered Confederation in 1873, and the design of island and trees and the motto appeared on its own one-cent coins dated 1871, so that this was a recognized symbol for Prince Edward Island long before it became part of its official coat of arms.

*Coat of Arms of Prince Edward  
Island granted by Royal War-  
rant, May 30, 1905.*

This shield, like that of New Brunswick, has the British lion in Chief Or across the top, just

as three provinces have the Cross of St. George.

## OUR SCHOOLS ARE INTERESTED IN CITIZENSHIP

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Citizenship means different things to different people. Stanley E. Dimond, in a booklet, "Citizenship for Boys and Girls", writes that a group of people were asked to state what citizenship meant to them. Here are the replies:

A war veteran said, "Citizenship means love of country. It means respect for the flag. It means being willing to die for your country. It means obeying the laws."

A grandfather said, "Citizenship means having respect for other people. For young people, it means that they will be kind and courteous to older people. They will do as their parents want them to do."

A politician said, "Citizenship means supporting the government. It means paying taxes. It means voting regularly and intelligently."

A teacher said, "Citizenship means behaving yourself. It means getting your lessons on time, not cheating, not being noisy. It means co-operating with the teacher and the other pupils."

A church leader answered the question. He replied, "Citizenship is the same as religion. It means treating others the way you would like to be treated by them."

A business man answered, "Citizenship means being honest. Giving an honest day's work for an honest day's pay. It means being independent and saving money for a rainy day. It means being a self-starter."

The ideas of each are different, but they all point up that good citizenship is dependent upon each one trying to live a good and useful life. In addition to being a worker, each must be a *man*. Citizenship is not something that we are preparing for to-morrow. It is operating to-day. Therefore, the schools must work at the task to-day.

Democracy has been described as the greatest means yet devised by man for promoting the welfare of man. Under no other system has man enjoyed as much freedom, had as much opportunity for individual initiative, been held in such dignity and respect or had so much opportunity to aid his fellow man. It is the form of government which provides for the continual adjustment of differences as against that form which merely wipes out the side producing the differences. Democracy accepts the rational and humane values as ends and proposes, as the means of realizing them, the minimum of coercion and the maximum of voluntary assent. The British Commonwealth illustrates the working of democracy and particularly the voluntary co-operation of countries.

The story is told that Benjamin Franklin and his son visited the great Frenchman, Voltaire. When they were leaving, Franklin suggested that Voltaire say something to his son which he might remember. Voltaire thought for a moment and then said, "God and Liberty — two great words — never forget them." Democracy permits us to enjoy these

two privileges. It won't work, however, unless we, as individuals, deserve it. The quality of the individual is particularly important in a democracy. I should like to suggest that an important task of the schools is to develop citizens worthy of a democracy. Yet, when I hear people bandy the word about and note their actions, I am reminded of the words of that old spiritual, "A lot of people talkin' about heaven ain't goin' there."

The slogan of the First World War was that we were fighting, "To make the world safe for democracy!" We should all realize by now that it doesn't happen that way. The world can only be made safe for democracy by developing young people everywhere who believe in the ideals of democracy and who are willing to practise these ideals. Many characteristics or qualities of the democratic citizen might be listed and among these would be:

1. A willingness to accept responsibilities along with privileges.
2. An appreciation of real values as well as prices.
3. An ability to think critically, accurately, and independently.
4. An appreciation and understanding of the rights and yearnings of other people.
5. A willingness to participate in community affairs.

What can the schools do to further the training of good citizens and how should they go about it?

Citizenship is not a subject to be taught but a spirit to be engendered. It is not putting a layer of varnish on and then polishing. It is something brought out from the inside. Some would have us stress facts of knowledge; others would appeal to the emotions and emphasize the forming of attitudes; still others would encourage pupil participation. I feel that it is not an "either-or" process. All of these approaches are necessary and desirable.

Let us refer briefly to two approaches — imparting knowledge and providing opportunities for pupil participation.

### **Imparting Facts or Knowledge**

Edmund Waller once said,  
"For though with judgment we on things reflect,  
Our will determines, not our intellect."

While we all know that facts alone do not determine behaviour, yet it will be a sad day when decisions are made without an attempt to acquire all pertinent facts. Our schools have a great responsibility to impart facts, to develop the skills to enable pupils to discover facts for themselves, and to engage in critical and discriminative thinking on the basis of the facts procured. Sometimes it is desirable to present facts in such a manner that they affect our emotions and thus help to establish attitudes.

Our attitudes are formed both on the basis of facts *and* through an appeal to our emotions. It is the part of democracy to talk about problems, to get them out into the open, to hold them up and examine them and accept or reject them. This is the surest way to kill off prejudice and ignorance. There are two ways to keep a boy from drowning — never let him go near the water, or teach him to swim. There are two ways to keep a boy from accepting dangerous philosophies — never let him go near any person or institution that is undemocratic or help him understand and appreciate the democratic way of life.

Through the regular school subjects, we need to present facts and information which will help develop good citizens, for example:

1. The geography of *people* rather than an emphasis on definitions should be stressed. Ways in which we are alike and different, our common aspirations, our interdependence, should be pointed out.
2. The fundamentals of democracy should come through the study of history. Democracy operates through majority rule and for the welfare of all; discussion, compromise, the delegating of responsibility and the right of recalling our representatives are all significant. Lowell once said, "A characteristic of democracy is the habit of asking the powers that be whether they are the powers that ought to be."
3. Social Studies offers many examples of human understanding. William Penn made a treaty with the Indians agreeing that white men and Indians should live together as brothers. All paths should be open to both Indians and white men. They were not to believe untrue reports about each other and were to submit quarrels to a council for settlement. Not a drop of white or Indian blood was spilled.
4. People enjoy privileges as long as they accept the responsibilities which accompany them. This may be illustrated through many subjects. In Physical Education, boys and girls learn that they may play ball if they care for the equipment, protect the windows and respect the rights of neighbours.
5. Religious education offers many opportunities. "And hath made of one blood, all nations of men to dwell on all the face of the earth . . ." Acts 17:26. This religious fact is also a scientific fact.
6. A discussion of this verse in literature brings out an interesting view:

"I thought that foreign children  
Lived far across the sea,  
Until I got a letter  
From a boy in Italy.  
"Dear Little Foreign Friend," it said,  
As plainly as could be—  
Now I wonder which is "foreign",  
The other boy, or me?"

—Ethel Blair Jordan

7. Pasteur, a French chemist, Lister, a Scottish doctor, and Semmelweis, a Hungarian doctor, all helped to make surgery safe through the use of antiseptics. The great improvements of science have been made possible by the co-operation of scientists of many countries.
8. Incidental opportunities to create critical thinking, such as a study of advertising and labels, frequently present themselves—"Pure Strawberry Jam" or "Strawberry Jam with added fruit pectin, contains colour".

These few varied examples illustrate interesting opportunities for citizenship training through the acquiring and discussion of facts in the regular school programme. This in itself, of course, is not enough.



## Participation in Citizenship Activities

Important as facts and knowledge may be, it is generally agreed that attitudes are learned and behaviour influenced *more effectively* through deeds than words. Kurt Lewin conducted a study of what happens in democratically and autocratically organized classrooms. He reports about 30 times as much hostility was expressed among pupils in autocratic groups. The democratic group showed more feeling of "we - ness" and the autocratic group 27% greater feeling of "I - ness".

Pupils should have opportunities of *participating* in activities which will develop good citizens. Space permits no more than a brief outline of a few activities which are pointed to the achievement of good citizenship objectives.

1. Planning Democratically:

Pupils and teacher may frequently discuss together the method of presenting a topic and the standards expected. Committees may prepare the material for a unit such as, "How We Obtained the Right To Vote."

2. Accepting Responsibility:

A school safety patrol enables older pupils to assist younger ones across intersections. School and class councils permit pupils to share in making decisions and carrying out many worthwhile activities. Care must be taken so that councils are not established merely to carry out orders of the staff.

3. Developing an Understanding of Others:

Class visits between schools help to develop understanding. They may be social gatherings or ones which demonstrate a school activity. Pupils should participate in the planning and groups with different racial, religious, or social backgrounds should be included.

4. Engaging in Independent Thinking:

The problem-solving approach to many topics should be used in preference to the memorization of prepared material. For example, why is the beach a popular place to spend Christmas in Australia?

5. Assisting Others:

Voluntary assistance to others may be practised through active participation in the Junior Red Cross and charitable projects. Industrial arts or hobby classes may repair toys and give them to underprivileged children. Committees may discuss the work done by the various agencies in the Red Feather Organization and the class may share through a donation.

6. Showing an Interest in Community Affairs:

The civic elections are conducted in the schools in Windsor. The senior pupils discuss the issues, conduct their own election, and from 9.00 - 10.00 a.m. on the morning of the election examine the election material and equipment. Visits to municipal councils and Board of Education meetings are profitable if careful planning precedes the visit. A class study of the work done by local organizations such as service clubs, Red Cross, Children's Aid Society, Y.M.C.A. and Y.W.C.A., City Recreation Department, and many others point up the tremendous amount of assistance given in the community to worthwhile projects.

7. Appreciating Values:

Each September the schools may share in Church and Sunday School Week encouraging every pupil to be a member of the Church or Sunday School of his choice.

Hobby clubs, music, art, poetry and literary groups help to develop an appreciation of some of our finer cultural opportunities.

Citizenship training is not a startling new approach but a persistent, conscious emphasis on recognized objectives through the regular school programme. Good citizenship is not inherited; democracy is a conquest, not a gift. Maxwell Anderson wrote a play, "Valley Forge", the last line of which said, "This liberty will look easy by and by when nobody dies to get it." Our failure to develop citizens worthy of a democracy is the most likely way that we shall lose it. We shall then be like the boy who murdered both his parents and pleaded for mercy on the grounds that he was an orphan. If we are successful, we may say of Canada in the words of Tennyson:

"It is the land that freemen till;  
That sober-suited Freedom chose,  
The land where girt with friends or foes  
A man may speak the things he will.

A land of settled government,  
A land of just and old renown,  
Where Freedom slowly broadens down,  
From precedent to precedent."







## **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.*