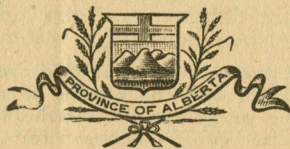


*Compliments
S.D. M.H.*



A United Nations Goodwill Day

INTRODUCTION

May 18th, International Goodwill Day, commemorates the assembling at the Hague in 1899 of representatives of the leading nations of the world for the purpose of devising some scheme for the peaceful settlement of international disputes. Because it was the first declaration by civilized nations that war should and could be outlawed as a means of settling international grievances, this convention represents an historic milestone in human progress. The noble principles set forth at this conference were not implemented; yet from it grew the League of Nations. The League, in turn, failed to avert the Second World War, but it has inspired the Atlantic Charter and other declarations of the government of the United Nations.

On the Canada - United States boundary, between Manitoba and North Dakota, there is an International Peace Garden, covering 2400 acres in the Turtle Mountain area. It was established as a memorial to the friendship between the two countries, and dedicated on July 14, 1932. "The first of its kind in the world, it has received the approval of all peace-loving nations, and by reason of its example is destined to become the most famous of all gardens."

As the result of legislation enacted by the Parliament of Canada and the Congress of the United States in 1932, Waterton Lakes National Park and Glacier National Park were proclaimed the Waterton-Glacier International Park. This action, originally sponsored by Rotary International, was taken to commemorate the friendship and goodwill which has prevailed between the people of the two countries for more than one hundred years. The Canadian and United States sections of the International Park, however, retain their individuality and separate administrative rights.

In May, 1937, and again in 1938, the CBC broadcast a message from the children of Wales to the children of the world on Goodwill Day, the World's Children's Day, May 18th. Since the war there have been no international broadcasts for school children; but many schools in the United States and some in Canada have prepared programmes each year for Goodwill Day, some of them relating to the International Peace Garden.

As the greatest war in history moves to its final phase of victory for the United Nations, the will of all civilized peoples to secure freedom and international goodwill is more firmly based than at any time in the history of the world. It therefore seems fitting that before the long vacation begins at the end of June, the schools of Alberta should offer a special "United Nations Goodwill Programme" to promote an understanding of the principles of freedom for which

the United Nations are fighting, and give our boys and girls an opportunity to express their hope for a better post-war world.

It is proposed that the schools offer this programme on Goodwill Day, Tuesday, May 18th, but the choice of a later date will not impair the value of the programme. Teachers will no doubt agree that no better "enterprise" could be chosen for the elementary grades at this time. Intermediate and high-school pupils can take a leading part in the programme project through their activities in Music, Dramatics, Art, Social Studies, Literature and Language. The programme should be the culmination of four or five weeks of planned activity, and provide an educative experience of the highest social value.

Representatives of the International Peace Garden may desire to attend the public presentation of the programme; and they should be given the opportunity to enrol any pupils who so desire as members of the International Peace Garden.

STAGING AND COSTUMING

Ideally, the programme should be staged out of doors. The green grass and newly-leafed trees will provide a most attractive background. However, the weather and other conditions may make it necessary to use the schoolroom or auditorium.

The "bald prairie" may be suggested by borders of grass and low bushes, fastened to boards, and laid along the front and back of the stage, with the centre left clear for games and dances. A backdrop of trees may be painted on brown paper and fastened to the blackboard.

For the garden scene, artificial flowers may be arranged in plots and fastened to bushes. The Temple of Goodwill may be represented on brown paper as the front of a Greek temple (the Parthenon).

The costumes may be as simple, or as elaborate, as local ingenuity and resources will suggest. In some communities, colorful national costumes will be available. For Scene 2, some slight changes should be made in the appearance of the larger children, in order to make them appear older than in Scene 1.

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SPECIAL ACKNOWLEDGMENT

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GENERAL DIRECTIONS

It is not expected that the suggested programme will be used in its entirety in all schools. Teachers and pupils must feel free to amend, add and delete, as the local situation demands. As long as its spirit is retained, there is no need that the public presentation bear more than a superficial resemblance to the programme printed in this pamphlet.

Scene 1 and the Interlude have been given in a considerable amount of detail, to show how Scene 2 may be developed by teacher and pupils. There is an opportunity here for an enterprise that will employ all the talents of pupils from Grades I to VIII, and provide ample scope for the introduction of Social Studies, Music, Art, Physical Education and Literature in the high-school grades.

The Interlude is in the form of a panel discussion on the general theme of post-war reconstruction. It provides a special opportunity for pupils in Grades IX to XII, or for a group of adults who may be interested in such problems.

The rural school, with its small enrolment and limited facilities, will attempt a much less elaborate display than is outlined; city and town schools, with larger enrolments and more adequate facilities, may desire to make many additions to what has been suggested. It is hoped that all schools will keep the spirit of the suggested programme, amending the details according to local needs and equipment.

A United Nations Goodwill Day

SCENE 1

The curtain rises on a group of children having a picnic on the "bald prairie." They are singing, dancing and playing games. The scene pictures the activities of a group of happy, healthy, Canadian girls and boys.

CANADIAN CHILD: Here we are. These are our playgrounds. Let us have our games here. (Others agree.)

(Soon voices in the distance are heard whistling and singing.)

"The more we get together, together, together,
The more we get together, the happier we'll be,
For your way is my way and my way is your way,
The more we get together, the happier we'll be.

CANADIAN CHILD: Listen, someone else is coming.

(As the tune becomes more distinct, they join in with the singing. They unconsciously fall in with the rhythm of the music. The newcomers arrive, swinging their bats and tossing their balls and mitts in time with the music. They are children from U.S.A. As the song finishes, a Canadian child comes forward and speaks to the groups from U.S.A.)

CANADIAN CHILD: We are Canadian children. We have come here to have a good time together. We would be most pleased to have you join us.

U.S. CHILD: Thank you, Canadian children. We, your American cousins, would be delighted to join you.

(Canadian and United States children form in groups as older boys (Boy Scouts and Cubs) of both countries come in across back of stage. They do leap-frog and cartwheels. The groups of smaller children applaud and show their enjoyment and appreciation. After this display, the older ones come up to the younger. They greet each other.)

OLDER CHILD: What's this? A Rally Day of the United Nations?

YOUNGER CHILD: Wish it were.

ANOTHER: We need China and U.S.S.R.

(Just then a group of Soviet pioneers comes in.)

U.S.S.R.: We were told we could find you here.

U.S.: Yes, here we are, but how did you get here?

U.S.S.R.: Our Government gave us a trip to **your** countries because of the help we have given **our** own country during the war, and before the war too.

CAN.: Do tell us about it.

U.S.S.R.: One of our boys saved his village from German soldiers. He met soldiers in the road dressed in Russian uniform and talking Russian. He soon discovered that they were German, because they did not sing as they marched. After giving them full directions, he darted into the woods, taking a shortcut to his village. He had sufficient time to warn his villagers, and when the Nazis arrived everything and everybody had disappeared.

ANOTHER U.S.S.R. BOY: Another lad invented a special glider airplane.

A U.S.S.R. GIRL: A girl discovered how to grow cotton in a remote region where it had never been grown before.

ANOTHER GIRL: Another girl dragged Russian soldiers to safety across dangerous territory—administered First Aid and saved their lives.

(These are actual incidents found in "Asia" and "Soviet Russia Today".)

CANADIAN CHILD: We are helping too. We do what we can. We are thankful the enemy has not entered our country as yet.

U.S.: We have not had to prove our courage here at home, although we are working with you too.

(Expressions of admiration have not yet died down when childish high-pitched laughter is heard. A group of children from one of Madame Chiang Kai Shek's Warphanages comes in, with kites and lanterns. They are in charge of Girl Guides and Brownies. The Chinese children begin playing hopsotch.)

CAN.: Well, someone else has found our playground too.

U.S.: Chinese children!

CAN. (running over to strangers and speaking to Girl Guide): Oh, do bring the children over. We will play together.

CAN. (as new group joins them): Now, this will be truly a United Nations Day. (She introduces the Russians and Americans.)

U.S.: Now we're all together, just as our soldiers and airmen are together fighting for our freedom.

(A loud noise is heard. The Chinese children who have been playing fall flat on their faces.)

CAN.: They do not know that the plane was only a training plane.

U.S.: Why did you do that?

CHINESE: The 'Missimo' told us. When we hear a plane, we sing—
The bombers are coming!
The bombers are coming!
So we must crouch low.

CAN. (feeling sorry and wishing to make them feel at home): We know one of your Chinese songs.

OTHERS: Let us sing it for them.

THE FEAST OF LANTERNS

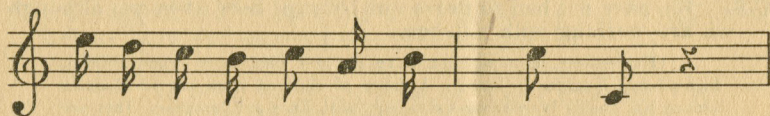
Allegretto e marcato (♩ = 100)

Tching - a - ring - ring - tching, Feast of Lan - terns

What a lot of chop sticks, bombs and gongs!



Four - and - twenty thou - sand crink - um - crank - ums,



All a - mong the bells and the ding - dongs.

GIRL GUIDE: What a fine place you've found for your garden.

ANOTHER GUIDE: It would be nice if we could come here often for good times together.

ANOTHER GUIDE: It would make a fine park.

BOY SCOUT: It would have to be cleared up.

ANOTHER SCOUT: And some trees planted.

ANOTHER SCOUT: For shade.

ANOTHER SCOUT: And to attract the birds.

ANOTHER SCOUT: It could be made beautiful with neat paths and walks.

ANOTHER SCOUT: And flowers.

ANOTHER SCOUT: Why not make it into a park, where we can come often, where everybody can come for rest and recreation. We want it to be a beautiful place with flower gardens and trees and birds and a pool—a nice, quiet, peaceful spot.

ANOTHER SCOUT: Just for rest and quiet?

GIRL GUIDE: Oh, no. There will be recreation grounds too, so people can play together and grow strong together.

BOY SCOUT: A flower garden can be a sorry sight, if the weeds are allowed to grow. They are very destructive, you know.

GIRL GUIDE: Oh, we must keep it free from weeds. We have often talked in our Guide Camp about the harm the weeds of distrust, hatred, greed, illwill and intolerance, can do. Our garden must flourish for ever and ever, and must be open to all who love peace.

BOY SCOUT: That's the idea! We can call it a Peace Garden.

GIRL: Would it work? Could it really be done, I mean?

BOY: Why not? (Jumping up.) Come on, boys. Girls can plan, but it takes the boys to get things done.

GIRL (as boys prepare to leave): What are you going to do?

BOYS: Get to work—we'll get our spades and rakes and hoes.

GIRL: But can we have these grounds?

BOYS: These are children's playgrounds. They are ours to do with as we wish.

BOY: Come on, fellows! Let's be off!

GIRL: We'll get the seeds, if you'll get the tools.

(All disperse. Stage clear.)

(No sooner has the crowd scattered than a crowd of refugees, sad, wan, dispirited, appears, accompanied by a Stranger. They wander forlornly upon the stage.)

When the others, with their tools and seeds, return to find their playgrounds occupied, they, at first, look resentfully at the strangers and debate among themselves; but when they see how sad the newcomers look, they lay down their tools and baskets of seeds, draw near, and greet them. Only the Stranger returns their greeting.)

OLDER CHILD: So you've found our playgrounds, too. A good many of us seem to have been drawn here today. But where have these children come from? We've never seen them before.

STRANGER: No. You have never seen them before. They come from far over the sea.

SMALLER GIRL: But why will they not speak to us? What are they watching for? Why are they afraid?

STRANGER: Patience, children! They are here where they can be safe; safe from the horrors of war and destruction; where they can look up into the blue sky without being tortured by falling bombs.

GIRL: They look so sad. They look so lost. Why do they look so?

STRANGER: Many of these are the lost children of the world. They have lost father, mother, homes, and all else that was dear to them.

GIRL: We are so sorry. Perhaps they would feel more at home if they could play happily with us.

(The Chinese children already here come smilingly forward and show them their kites and lanterns; the U.S. and Canadian children show them their bats and balls—bounce balls, etc.; U.S.S.R. turn handsprings, etc. Soon the refugees are laughing. They all join hands and play "In and Out the Window." The older ones join in, more to encourage the shy little refugees than for their own enjoyment.)

N.B.—The children had put their tools and seeds on the ground when they saw the visitors. Now, when the game is finished, they group themselves on either side of the stage.)

STRANGER: My young friends, what is the reason for these? (Pointing to tools and baskets of seeds.) Have we interrupted some important task?

GIRLS: Would you like to hear our plans? Gather around everyone, and we shall tell them to you.

SCOUTS: Well, Sir, we have brought these tools to start work on a Peace Garden. As we played here together, we felt that that was what we needed—and what the whole world needs, too. We have brought the seeds that should help to make such a garden—and trees, to bring shade and comfort.

ANOTHER SCOUT: Now you are here, would you plant them for us?

OLDER GIRL: But before we plant these seeds, we must remove the weeds. You know a flower garden can be a sorry sight if weeds are allowed to grow.

BOY: Not only a sorry sight, they will choke the seeds that we wish to flourish in our Garden of Peace. Our garden must flourish forever, you know.

GROUP 1 (comes up, removes some weeds and throws them in a place destined later to be a bonfire. As the weeds are removed a spokesman says): We remove these weeds of hatred. We consign them to the flames.

PARTNERS OF GROUP 1 (give basket of seeds to Stranger): We give you to plant in their stead the seeds of friendship and goodwill.

GROUP 2 (repeating actions): We remove these weeds of distrust.

PARTNERS OF GROUP 2: Here are the seeds of trust and understanding.

GROUP 3: And these troublesome weeds of oppression and prejudice we root up forever.

PARTNERS OF GROUP 3: In their places shall we plant the seeds of complete freedom for all groups of people whatever their color or creed.

OTHER PARTNERS: It might be well to plant these close beside understanding and goodwill. "Lest we forget," you know.

STRANGER: Gladly will I do this. Now they must go. (Beckoning to refugees.)

CHILD: These guests? Oh, no, they must stay with us always. We have peace and plenty. We do not know what hunger means in our land.

STRANGER (sadly): No, they must go back. There is much for them to do. The seeds of culture grew early in their land. Their people contributed much to the world: of their music, their art, their literature, their science. The flowers of their culture have faded, because the enemy has attempted to destroy its very roots. The earth is arid. Because of Fear, the keepers of Culture dare not tend to it. The seeds lie dormant now. They must be brought to life again.

GIRL: We will share our seeds with them. They must take some back to their homeland.

STRANGER: Yes, they should be planted everywhere over the whole world.

BOY: Now, sir, will you do us the honor of planting these trees for us?

(Representatives of United Nations—G.B., U.S.A., U.S.S.R., China—present trees to be planted. As Stranger receives each tree, he passes each one to a representative refugee to hold; i.e., Want to Greece, Fear to Negro, Worship to Holland.)

TREE 1—CHINA: Kind Sir, plant this tree of Freedom from Want for all the peoples throughout the entire world.

TREE 2—U.S.A.: And this, Sir, to represent Freedom of Speech for all.

TREE 3—U.S.S.R.: And for all, Freedom from Fear.

TREE 4—BR.: And Freedom of Worship to each and all throughout the entire world.

STRANGER: And may they grow green and flourish. Now, let us pledge ourselves to help each other in bringing about this Freedom which all are to enjoy, remembering:

"True freedom is to share,
All the chains our brothers wear,
And in heart and hand to be
Earnest to make others free."

(All form in circle, hands locked as in singing "Auld Lang Syne," and repeat:)

ALL: "I pledge to do my share in bringing about this Freedom which all citizens of the New World are to enjoy." (They then repeat the verse the Stranger has quoted.)

OLDER BOY SCOUT: Now, before we part, each to do his share as we have pledged ourselves, we must each take the seeds we are to plant. Will you, Sir, give us the seeds we are to take?

(Strangers gives out the seeds, naming them as he does so.)

STRANGER: In these packages, are the seeds of Goodwill:

of Friendship
of Trust
of Co-operation
of Truth
of Unselfishness
of Honor
of Steadfastness and
of Understanding.

Go ye into every land and there plant these seeds, that peace may again reign among the nations of the world.

BOY: Now, may we leave you, kind Sir, the custodian of our pledge, to plant the seeds in the Peace Garden we have planned?

STRANGER: And you must come back to our Peace Garden again. We shall hear how your gardens have flourished in every land.

(Children line up, Stranger in center; they face in opposite directions and march off the stage to the music of "The More We Get Together.")

LAST CHILD (right exit): Thank you Sir. (Salutes.)

LAST CHILD (left exit): Good-bye, Sir. We will surely return when the guns have ceased to war. Into this, our Garden of Peace, may all peoples of goodwill, even our present enemies, be welcome for evermore. (Salutes.)

■ ■ ■ ■ ■
INTERLUDE

PANEL DISCUSSION—The Stranger, introduced in Scene 1, who acts as chairman; a Russian worker; an American worker; a Chinese worker; a worker of the British Commonwealth.

THEME OF DISCUSSION—"The World of Tomorrow."

STRANGER: Our young friends have returned to their war-torn countries to uproot the weeds of discord and hatred, and to plant the seeds of goodwill and co-operation. It is our task, my friends, to see that during their absence the Garden shall flourish.

How then shall we work for the "World of Tomorrow"? (Slight pause.) My friend from the great Russian Soviet, the world bows in respect to your people, who have so valiantly fought for the right. Will you speak, as a representative of your mighty nation?

RUSSIAN WORKER: I can give you the words of our great leader, Joseph Stalin, to the Moscow Soviet, November, 1942: "The abolition of racial exclusiveness, the equality of nations and the integrity of their territories, the liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered, and assistance to them in attaining their material welfare, restoration of democratic liberties and the destruction of the Hitlerite regime." That, my comrades, is the will of the Russian people.

STRANGER: But how is this to be brought about? (Gesturing.) You, my American friend.

AMERICAN WORKER: I heard President Roosevelt speak to the International Students' Assembly, September, 1942. He said, "The better world for which you fight—and for which some of you will give your lives—will not come merely because we wish very hard that it would come. It will be made possible only by bold vision, intelligent planning and hard work. It cannot be brought about overnight, but only by years of effort and perseverance and unfaltering faith.

"We, of the United Nations, have the technical means, the physical resources, and most of all, the adventurous courage and the vision and the will, that are needed to build and sustain the kind of world order which alone can justify the tremendous sacrifices made by our youth.

"We must keep it—we must never relax, never forget, never fear—and we must keep at it together.

"We must maintain the offensive against evil in all its forms. We must work; we must fight to ensure that our children shall have, and shall enjoy in peace, their inalienable right to freedom of speech, freedom of religion, freedom from want and freedom from fear. Only on those bold terms can this total war result in total victory."

MEMBER OF THE BR. COMMONWEALTH: When my American neighbor said that the better world would be made possible only by hard work, I was thinking of part of Prime Minister Churchill's speech of March 21. Though he was referring to England, these words might be for any nation and all nations: "We cannot have a band of drones in our midst, whether they come from the ancient aristocracy or modern plutocracy or the ordinary type of pub-crawler." Yes, my brothers, of one thing I am sure, the World of Tomorrow is the world of the worker. Another part of the Prime Minister's speech I remembered was this: "It is in our power to secure equal opportunities for all, and facilities for advanced education must be evened out and multiplied." A world of workers with equal opportunities for all. (Inspired tone.)

CHINESE WORKER: Yes, my friends, I agree with you. With Chiang Kai Shek, I can truly say China not only fights for her own independence, but also for the liberation of every oppressed nation. For us, the Atlantic Charter and President Roosevelt's

proclamation of the Four Freedoms for all people are the cornerstones of our fighting faith. As our leader said (taking a small memoranda from pocket and reading): "There will be neither peace, nor hope, nor future for any of us unless we honestly aim at political, social and economic justice for all peoples of the world, great and small. But I feel confident that we of the United Nations can achieve that aim only by starting at once to organize an international order embracing all peoples, to enforce peace and justice among them. To make the start, we must begin today, and not tomorrow, to apply those principles among ourselves, even at some sacrifice to the absolute powers of our individual countries. We should bear in mind one of the most inspiring utterances of the last war, that of Edith Cavell: 'Standing at the brink of the grave, I feel that patriotism is not enough.'

"Unless real world co-operation replaces both isolationism and imperialism in the new interdependent world of free nations, there shall be no lasting security for you or for us."

AMERICAN: Right you are my friend. As Vice-President Wallace said, "No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialization, but there must not be either military or economic imperialism. The methods of the 19th century will not work in the peoples' century which is about to begin."

STRANGER: Earlier in this war, General Smuts of South Africa spoke in much the same manner: "We therefore aim at a Society of Nations, which will possess a central organization equipped with the necessary authority and powers to supervise the common concerns of mankind. Intercourse between the nations will be free; and commerce, economics and finance will be freed of all hampering restrictions and obstructions. As between man and man, there shall be social justice; as between nation and nation, there shall be the rule of law, the absence of force and violence and the maintenance of peace. In such an International Society, there will be no place for self-appointed 'leaders.' Our aim and motto will be 'A nation of free men and women,' and an international society of free nations."

CHORAL RECITATION (from side): "And I saw a new heaven and a new earth, the first heaven and the first earth were passed away; and there was no more sea—and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain, for the former things are passed away."

WORKING MEN (standing and listening with reverence): "A new heaven and a new earth"—Are not these in very truth what we seek today?

(CURTAIN)

SCENE 2

In the background is the front of the Temple of Peace. In the foreground are the trees, symbolical of the Four Freedoms, now flourishing and deeply rooted; and the flower plots representative of Goodwill, Co-operation,

etc./ The front of the Temple is decorated with flags of many nations, made by the pupils. A frieze depicting peace-time pursuits is above the Temple doorway.

The curtain rises on a group of children, representing many nations, dancing and singing. Two older children (the last to leave the stage in Scene 1) stand on the steps on either side of the Temple doorway. One holds a large book, THE ARTS OF PEACE, while the other holds a large quill pen. The Stranger, now grown older, stands in the doorway between the two children.

The two older children have fulfilled their promise to return to the Garden with the children to tell and to show what has taken place in their homelands since the seeds of Goodwill (distributed in Scene 1) were planted. The book records the progress made by different nations (or groups of nations) since they have devoted themselves to peace-time pursuits. There is pictured a vision of what the world can be like when wars are banished and all peoples work together for the common good.

OPENING SONG

(To accompany the dance)

(Both song and dance may be the creative work of the children. The tune: "The More We Get Together.")

WORDS (suggestive):

"Again we've come together,
Together, together,
The war-clouds now have lifted
And happy are we.

CHORUS

Tra-la-la-la-la-la-la
La-la-la-la-la-la
Tra-la-la-la-la-la-la
La-la-la-la-la.

Now your way is my way,
And my way is your way,
All nations now are happy,
All nations are free.

CHORUS. (as above)

The seeds that we have planted
Have grown and have flourished,
We work and laugh together
In sweet liberty.

CHORUS

Ha-ha-ha! Ha-ha-ha!
Tra-la-la-la-la-la
La-la-la-la-la-la-la
Ha-ha-ha-ha-ha.

DANCE (suggestive): Skipping step; circular formation.

As dance ends, the Stranger comes to the front of stage. The "boys" bring the large book forward, place it on an easel, so that contents can be seen by all. This book may also be a piece of creative work by children. It may be illuminated and made as beautiful as time and talent permit. Each page may be representative of a nation or group of nations.

BOY: How beautiful our Peace Garden is!

OTHER BOY (to Stranger): You have taken wonderful care of it.
How the trees of Freedom have grown!

BOY: And we have kept the pledge we made when we planned the garden.

OTHER BOY: The seeds of Goodwill have been planted in every land.

BOY: The war-clouds have lifted; the earth has become fruitful; the seeds of culture are alive again.

OTHER BOY: Here in this book is the record.

BOY: And here are children from every land to tell you and show you how the arts of Peace have flourished.

(Stranger commends the children, and invites them to tell what has been done.)

The two boys last to leave the stage in Scene 1 turn the pages and call on groups of children, who in turn tell, show or demonstrate what different groups of nations have accomplished. Here, songs, dances, games, handicraft, representative of different cultures, may be introduced.

Pupils have made a study of different nations—conditions before and during the war, and changes toward which each nation is working—according to age and ability of children.

Groups of nations to be represented: Britain, United States, U.S.S.R., China, Pan-America, People of Europe, British Commonwealth, Polynesia.

As many individuals as desired may be included in the groups; e.g., the Jew with Europeans, the Negro with U.S.A., etc.

As the two boys turn the pages of the book, THE ARTS OF PEACE, they call upon the groups of nations to tell the Stranger and others present about the progress made. (The book on the easel is thus a means of displaying, in an orderly fashion, the creative work of the children resulting from research work done on problems undertaken.)

As the demonstration concludes, a Peace Monument, suggestive of the Peace Monument in the Manitoba Peace Garden, may be unveiled with suitable ceremony, and with children repeating the inscription:

SUGGESTIONS FOR INSCRIPTION ON THE MONUMENT

1. It's coming yet (for a' that),
That man to man the world o'er
Shall brothers be (for a' that).

(R. Burns)

2. Then "Shall all men's good
Be each man's rule, and Universal Peace
Lie like a shaft of light across the land."

(From a quotation used by the Rt. Hon. W. L. McKenzie King in his speech at the Mansion House, London, Eng.)

3. Lift up your heads, oh ye gates,
And be ye lift up, ye everlasting doors,
That the King of Glory shall come in.

(Bible)

4. Our determination is that out of the present darkness, sacrifice and pain, we will establish a peace which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want. This is the will of the people.

At the conclusion of the ceremony, children may join hands, singing, to the air of the first four bars of "Men of Harlech," the following words, and march away leaving the Stranger and the two boys standing on the stage as the curtain falls.

These words are illustrative only; children should be urged to create their own.

THE NEW WORLD

Now the days of War are over,
Peace and plenty smile upon us,
Hand in hand, we march together
Facing a New World.

We are free to talk together,
Free to worship God, our Father,
Free from want and free from terror,
Oh free and happy world!

Suggestions for groups reporting on progress. As each group makes its report, it can place its contribution in a great and growing heap to symbolize the pooling of resources, intellectual and material, that is envisioned in the Atlantic Charter.

BRITAIN: The House of the Future—a description of the relief of congested areas and slum conditions, using models, pictures, descriptions or dialogue.

U.S.A.: Citizens of many races in a picture or tableau. Two boys reading from the book. A Negro song may be introduced, or "Little Black Boy" may be recited.

U.S.S.R.: Picture of factories now supplying common needs. In the smoke rising from the factories might be printed or pictured: food, clothing, good houses, etc.

If not sufficiently skilled in representation, facts could be presented in dialogue without large pictures.

CHINA: Large ricefield in background; two Chinese children, happy and well-fed, eating from overflowing rice bowl.

PAN-AMERICA: Pictorial map showing Pan-American highway. Here a gay dance (Latin-American) might be introduced.

PEOPLES OF EUROPE: Parade and tableau, while boys read from book. The Scientist, the Research Worker, the Doctor, the Artist, the Musician, the Writer, the Poet, the Sculptor, etc. The Jew to be included here in Arts or Science.

POLYNESIA: Natives carrying flat baskets of spices, fruit, etc., on their heads; ships plying back and forth in trade.

BRITISH COMMONWEALTH: A procession representative of the natural wealth of the Commonwealth; e.g., Canada with sheaf of grain, Britain with a ship, Australia with some wool, etc. A scroll

representative of Magna Carta may be on display, as well as books. A native of India may read the Tagore as the last person in the procession:

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by
narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the
dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought
and action;
Into that heaven of freedom, my Father, let my country awake."

(From "Tetanjali," by Rabindranath Tagore.)

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LIFT UP YOUR HEADS

There came a great wind out of the wilderness
Which smote upon the Earth,
Prostrate she lay beneath his blows, bruised was
she and beaten;
Gone was her crown of flowers and her mantle
of leaves was covered with dust;
Clouds heaped upon her and darkness fell.

Dawn came in her Quaker gown with healing in
her hands;
The silence was broken with the song of birds,
The sun rose to the mid-sky,
And in the golden noon a dove cooed.

A great storm from the wilderness falls upon the
Earth.
Prostrate she lies beneath its blows and
Troubled is the sleep of many;
Gone is the crown of peace and the mantle of joy
is covered with dust;
War clouds heap upon her and darkness has fallen.
But dawn will come in her Quaker gown
with healing in her hands;
There shall be the ripple of bird-song,
And the sun shall rise to the mid-sky
Hailing the Golden Age.

Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors,
And the King of Glory shall come in.

(By C. Manser)

THE LITTLE BLACK BOY

(William Blake)

My mother bore me in the southern wild,
And I am black, but O, my soul is white!
White as an angel is the English child,
But I am black, as if bereaved of light.

My mother taught me underneath a tree,
And, sitting down before the heat of the day,
She took me on her lap and kissed me.
And, pointing to the East, began to say:

“Look on the rising sun—there God does live,
And gives His light, and gives His heat away;
And flowers and trees and beasts and men receive
Comfort in morning, joy in the noonday.

“And we are put on earth a little space,
That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Are but a cloud, and like a shady grove.

“For, when our souls have learned the heat to bear,
The cloud will vanish, we shall hear His voice,
Saying: ‘Come out from the grove, My love and care,
And round My golden tent like lambs rejoice.’”

Thus did my mother say, and kissed me;
And thus I say to little English boy.
When I from black, and he from white, cloud free,
And round the tent of God like lambs we joy,

I'll shade him from the heat, till he can bear
To lean in joy upon our Father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will then love me.