

are part of their life, but rather a certain acquired characteristic.

Reference was made some time ago by Senator Crerar to the role of Ukrainians in Canada. I have always had an affection for them. Often I go to Toronto, and listen to the Ukrainian choir. I love their folk singing and dances. I think there must be some affinity between them and the Scots, because their music and dancing express a similar vitality and life. Ukrainians have added much to the life of Canada. From the very days they came to this country they have been, as described by Mr. Sifton, former Minister of Interior, as "the men in sheepskin coats." No people are making a greater contribution to our universities than are the Ukrainians. They are talented in music, painting, the theatre, and in many other ways. One of the reasons for this is that they are a volatile, emotional people, who express themselves vigorously in emotional ways. I am quite sure that if 10 years from now I were to go into a community like Smoky Lake, Alberta, which is 85 per cent Ukrainian, and the maple leaf flag were flying over the schools and public buildings and elsewhere in that and similar communities, those people would venerate that symbol of Canada and Canadianism as strongly as they do now the Union Jack or the Red Ensign.

We are on dangerous ground when we talk about symbols. The shamrock is the symbol of Ireland, and the thistle is the symbol of the Scottish people. Both the Irish and the Scots are proud of their symbols, but they are no more proud than are Canadians the world over of the maple leaf. Wherever you see the maple leaf today it means Canada. At the gravestones, throughout the far-flung corners of the Empire, and in Hong Kong, Italy, France, Flanders, the maple leaf means Canada. People who served under that distinctive symbol believed in what the maple leaf stood for. So I am quite happy with the maple leaf. I would have been happy to accept three maple leaves, but I like one better. Therefore, I am quite in favour of this distinctive symbol.

I have been rather pained and disturbed to hear some people say that you cannot distinguish between the maple leaf flag and the Peruvian flag. All I can say to such people is that if that is the case, they should pay a visit to their local oculist.

I have with me an edition of the *Encyclopaedia Britannica* in which there is a picture of the Peruvian flag, and I will pass it around, or you may obtain it at the library, so that you can see the difference between the two flags. If anyone could possibly mistake that flag for the single maple leaf flag, he had

better, as I have said, go to the oculist at the earliest possible moment.

I agree that symbols are vitally important. The shamrock generates in my friend Senator O'Leary all the lyric poetry of the Irish people; it gives him a sense of the smell of the boglands, the lilt of Irish laughter, and brogues. I want to see the day in Canada when its young people will feel the same filial affection for the maple leaf—and I am sure that day will come.

When you say we are throwing out the Union Jack, throwing out the Red Ensign, that we are tearing out the roots of the past, that I do not believe and cannot accept. I yield to no man my feelings of pride in the Union Jack and what it stands for—all the things that Senator O'Leary said so well. Certainly that is vital, important and part of our heritage. I appreciate everything the Red Ensign stands for, even in its short career, but I am as sure as I am standing here that if Canadians will do as they have done in the past, stand behind something that is a symbol of Canadian unity, this symbol will hold for them and generate for them the kind of affection given by people of other countries who venerate their own national symbols.

The Union Jack and the Red Ensign stand for fine things in our experience of the past. They do not mean so much to new Canadians. Now we shall have a new flag by means of which we shall also transmit the fine traditions of Magna Carta and everything the Union Jack stands for: freedom of speech, loyalty, courage, devotion, and all that Canada stands for.

Five or six years ago I was in New Delhi, India. I spent half a day in the Supreme Court there. This was under the flag of India, which had been flying there since 1949, a pretty new flag. The men were as black as you like, because many of them seemed to have come from the south. They were colourful in their robes and wigs. Their speech was as English as people in the West. Here these people were carrying the British tradition of law and justice into a completely different environment. If the people of India can transmit the British legal tradition, and if they can understand what those traditions mean—that is the important thing—we can do it too.

Whether the Red Ensign or the Union Jack will be held affectionately in the hearts of the Canadian people, and have the kind of meaning to them as those other symbols of the past, will depend on what we Canadians do about it right now. In Canada we have tremendous opportunities. We have one of the richest countries in the world—rich in resources and people, rich in the heritage from other lands. We have a vital people. We are enriched by the streams of culture, the skills and the traditions of many other countries.