

CANADIAN GOVERNMENT PAVILION EXPO 67



# widening horizons

KATIMAVIK AND INTERDEPENDENCE

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# widening horizons

*Katimavik  
and Interdependence*

CANADIAN GOVERNMENT PAVILION  
EXPO 67, MONTREAL

*The Pavilion of Canada tells a story of a people and their country. That story will create many and varied impressions which may be merged and modified by memory.*

*For those who wish to preserve their impressions, perhaps to enhance them, this series of brochures has been prepared. Taken together, they describe the overall theme of the Pavilion. Read separately, each presents a broader and deeper view of one or several aspects of the whole.*

*In coordinating the series, we have borne in mind that Canada has different meanings for different people. For this reason, each writer was left free to interpret the exhibits in his own light and to relate them, as it were, to his own thoughts. The diversity of styles and views apparent in these short essays thus reflects the broader diversity that is a trait of the Canadian people.*

H. Leslie Brown  
COMMISSIONER GENERAL

Lucien Parizeau  
ASSOCIATE COMMISSIONER GENERAL

# Katimavik

BY FRANÇOIS HÉBERT

As a people who feel a bond with the whole human race, we prize the economic, political and cultural links which unite us to the rest of the world. Hence, a major section of the Canadian Pavilion is devoted to that part of man which is universal. The Katimavik which in Eskimo means 'meeting place' symbolizes humanity, its evolution, its achievements. It is a monument dedicated to its knowledge, to its life and to its hopes, to those things men have in common.

Canada's concept of Man and his World is simple and free of affectation. A series of pyramids were built to house the various exhibits; all that was needed was a focal element to symbolize the increasingly important role Canada plays in the affairs of mankind. Hence, another pyramid was constructed, dwarfing the others by its stupendous dimensions and its improbable perspective—it was inverted, its apex facing downward. The architectural integrity of the Pavilion was not only maintained, it was enhanced.

Spreading outward and reaching up towards the sky, it suggests the constant expansion of Canada's horizons. It reflects Canada's devotion to the tenets of humanism.

## *In search of symbols*

The exhibits displayed within the four planes of the inverted pyramid trace some of man's important scientific and technological achievements. They represent the evolutionary process through which he has passed, the place he occupies within the limits of his environment,

his span of life on earth and his existence in the centre of his universe. He is depicted in time, in space, in juxtaposition to nature, and in relation to his fellowman.

*to measure time*

One place is devoted to time, and man's attempts at measuring it. Because he is limited in time to one life span, he feels its rapid flow very keenly. His efforts at measuring time are perhaps intended to stretch it further, and when he marks the periods of time in a day he does so in order to portion out his tasks and his leisure in more profitable or agreeable ways. By measuring time and regulating his activities within its limits, he hopes to accomplish more within his life span. The more precise the measurement, the more profitable the day, and the less tyrannical is his subjection to time.

Five time-measuring devices have been selected to portray man's inescapable dependence on time. Each depicts man's protracted search for its meaning; each recalls an era in the history of mankind. No one device has any particular significance as a unit because man's search will never end. His efforts at solving the enigma of time will be everlasting. The five instruments reproduced for display symbolize that which man has already accomplished and that which he hopes to achieve in the future. They are presented at random and offered simply as tangible evidence of man's scientific and technological accomplishments, and as museum pieces worthy of admiration.

*the sundial*

There is the sundial. From time immemorial, men have noticed that from dawn to dusk the sun's motion across the sky displaces shadows. To return home as the shadows lengthened

was the original and instinctive means of measuring time. Then the principle of the sundial was revealed. This device indicated division of the day by the motion of the shadow of some object on which the sun's rays fall. The first device used was probably the gnomon. This was a vertical stick or pillar and the length of the shadow which it cast gave an indication of the time of day. Eventually, men developed and constructed sundials of considerable complexity. Yet, the sundial had obvious limitations. It could not measure small units of time, and the conditions under which it would function covered less than half of man's time from day to day. In order to measure time by this instrument, one had to have a cloudless day. Between sunset and sunrise, in cloudy weather, and indoors, it served no purpose.

*the hourglass* The hourglass was invented especially to measure intervals of time in terms of minutes. Unlike the sundial, the hourglass could not contend with large units of time, since it had to be turned over at frequent intervals. Invented by the French monk Luitprank, it was an improvement upon an older device called the clepsydra which marked the passing of time by the flow of water from a tank. Common in the sixteenth century, the hourglass was often used in churches to limit the length of the preacher's sermon. Although the mechanical clock had already appeared on the scene, mariners continued to use the hourglass until the eighteenth century.

*the pendulum* It was the great Galileo who discovered the principle which was to lead to the development of the pendulum. While observing a

lamp swaying back and forth above the altar in the cathedral of Pisa, he noted that the time it took to complete the motion was constant, whatever the length of the arc. The discovery of this phenomenon was later reappraised by Huygens who applied it to the measurement of time. The principle of the pendulum was established and the degree of precision it provided in those days was unsurpassed, but still, it was an inefficient means of measuring time

*the atomic clock*

Modern man has been blessed with a remarkable and vital degree of accuracy and reliability with his time measuring devices. By means of a clock controlled by the cesium atom, he is now able to calculate the exact speed of the rotation of the earth with all its variations. With these remarkable instruments, the margin of error is never greater than one second per thousand years. This extreme precision has enabled man to accomplish many of today's great technological exploits, such as launching the rockets which land ever so gently on the moon's surface.

Of course, all these efforts at measuring time achieve nothing more than lessening its tyranny. Man's progress in this area is deceiving. Time cannot really be measured. It will always be despotic. Man can only adjust to it. This is his destiny.

*mechanical clock*

A Viennese friar, Aureliano, spent six years in the 1770's building an elaborate mechanical clock. It told not only the time of day but the date, month and year, eclipses, the sun's rising and setting, the movement of the planets and the phases of the moon.

*space and distance*

A second plane is devoted to space, to man's



efforts to overcome distance, to his struggle to reduce the vast expanses separating him from the rest of the world and ultimately from the universe. As man measures his actions in time, so does he measure the space belonging to him, that which he occupies in relation to his planet and his universe.

*the mariner's compass*

Legend attributes the invention of the compass to the Chinese at the close of the 11th century A.D. However, some writers have suggested that the compass must have been independently invented in Europe and in China. Used by European navigators from the end of the 12th century onward, the mariner's compass was an object of superstition, fear and mystery, its function a secret of nature. It differs from the ordinary compass in that its needle is immersed in liquid in order to prevent instability caused by the ship's motion. In the 18th century, the compass was improved considerably and protected by being enclosed in a mahogany case. Certain compasses had offset needles to compensate for the variation between the magnetic and the geographic poles.

*the astrolabe*

The astrolabe is said to be the oldest scientific instrument in the world and has played a correspondingly important part in the history of civilization. It was only in the middle of the 18th century that the astrolabe and cross-staff were superseded as navigational instruments by the sextant and quadrant. In its most usual form, the astrolabe consisted of an evenly balanced circle or disc of metal or wood, hung by a ring and provided with a diametral rule with sights for measuring the altitudes of sun and stars. The astrolabe was a most valuable

instrument to determine time and latitude and which could also be used in many astronomical observations and calculations. Unfortunately, the astrolabe was costly and the use was therefore limited.

*the telescope*

“When will the new observations and discoveries of this admirable instrument come to an end?” Thus spoke Galileo in praise of the telescope, that instrument which has revealed new aspects of the sun, the moon, the planets, and the stars, ever since it was first invented. In 1666, Isaac Newton improved the telescope by exchanging the lens for a concave mirror. A major scientific achievement at the time, we can see today that the telescope has provided man with a lavish measure of knowledge concerning his universe and the place he occupies in it.

*the gyroscope*

The gyroscope is based on the principle of the flywheel which when regulated to spin in a given direction will continue to rotate in that same direction. Uninfluenced by gravity, magnetic fields, or the rotation of the earth, the gyroscope is used extensively in ships and aircraft. It forms the basis for inertial navigational systems which, for example, can tell the submarine captain the exact position of his vessel even after weeks of submersion.

*radio telescope*

In the past twenty years radio telescopes have complemented optical telescopes in man's exploration of outer space. These new instruments enable man to “see” beyond the limits of optical telescopes since the passage of the radio waves is unhindered by dust particles in space. Antennas up to 1500 feet across pick up radio waves from the sun

planets, stars, quasars and galaxies. Although primarily used with passive receivers, they can be used as radar for satellite tracking and probing the surfaces of the planets. Radio telescopes have added a new dimension to man's knowledge of the universe.

*nature* "Actually, time and space are humanized as soon as a definite movement appears, which gives them a face," said Teilhard de Chardin. Although viewed as a means by which man can achieve the fulfilment of his aspirations and the gateway to his progress, without nature time and space are nothing but a vacuum. nature is life and it is life that provides movement and meaning to the universe. No portrayal of a philosophical idea would be complete if it did not include the regenerating presence of life. To demonstrate this the third plane of the great pyramid is devoted to the seed pods of various species of nature's plants. Those which were selected for display were chosen because of their significance to man as well as for their aesthetic worth. A seed is shown in a particular area to demonstrate the part played by reproduction in the constitution of life; if a leaf is shown elsewhere, it is in order to express the need of living organisms to be provided with food and drink in order to grow and to indicate that nutrition is a vital requirement of life.

*the carrot seed* The carrot which originated in Afghanistan was brought to the Mediterranean and later transplanted to America by the first settlers. The roots of this biennial plant produce significant amounts of vitamin A. That its tiny seed should contain all that is needed to promote growth and reproduction is a constant

source of wonder and a revealing indication of the tremendous power of nature.

*the maple key*

Consisting of a seed attached to a pair of wings which make it twirl through the air as it falls from the tree, the samara is the fruit of the maple tree. There are several species of maple, most of which produce large quantities of tiny red, orange or green flowers before or after the appearance of leaves. Sought for its ornamental beauty, the maple also provides excellent wood for building, while its sap yields the ever popular maple syrup for which Canada is so famous. The maple and specifically the leaf of the maple is the emblem of Canada.

*hellebore*

Hellebore is a poisonous fruit which grows in Europe and in the south of Asia. Noted for its beauty, the Christmas Rose is one variety of hellebore. Certain varieties are extremely poisonous and in small quantities they were once used in the preparation of compounds for curing dropsy, leprosy, epilepsy, jaundice, gout, sciatica, and even madness. Today, it is known that the dangerous effects of hellebore outweigh any benefits which may be derived from it.

*the lotus*

The lotus, a small tree of south European origin was known to the Greeks. It produces a large fruit which is used in the making of bread and alcoholic beverages. In ancient times, the poor relied almost entirely on the lotus seed for their diet. Due to its radiant beauty, the lotus in stylized form came to be highly regarded as a symbol of life and fertility and a decorative motif.

*bittercress* Cress is a widely known plant, the lower leaves of which are used to give a spicy flavour to salads and other foods. The edible variety is called cardamon. Although beautiful as are all species of cress, winter cress is nothing but a weed.

This plane then depicts nature, the counterpart of man.

*Greek and Roman* The Greek and Roman theatres, 600 B.C. to 400 A.D., grew out of classical mythology, the epic poetry of Homer and the worship of the god Dionysus to whom annual drama festivals were dedicated. The individual personality of an actor was submerged by a mask which transformed him into a higher being. Also, masks were essential in the vast outdoor theatres. They allowed the expressions of character to be seen and served as sounding boards which amplified the actors' voices. No masks of the classical theatre are in existence today. Our knowledge of them has been gained from vases, wall paintings and architectural decorations.

*Kyogen* In the theatrical tradition of Japan, the Kyogen mask is a grotesque and often ridiculous representation of man. It is the opposite of the tragic mask of the Noh tradition. Its purpose is to make the audience laugh. It is a caricature of man, portraying him under various aspects of ridicule and absurdity, indeed as the pathetic simpleton he frequently is. The versatile Kyogen mask sometimes depicts an old man, his features thin and cynical; sometimes a young boy with the boorish mien of a country bumpkin, his manner timorous and awkward; at other times, a corpulent woman with bright red and bulging cheeks. The

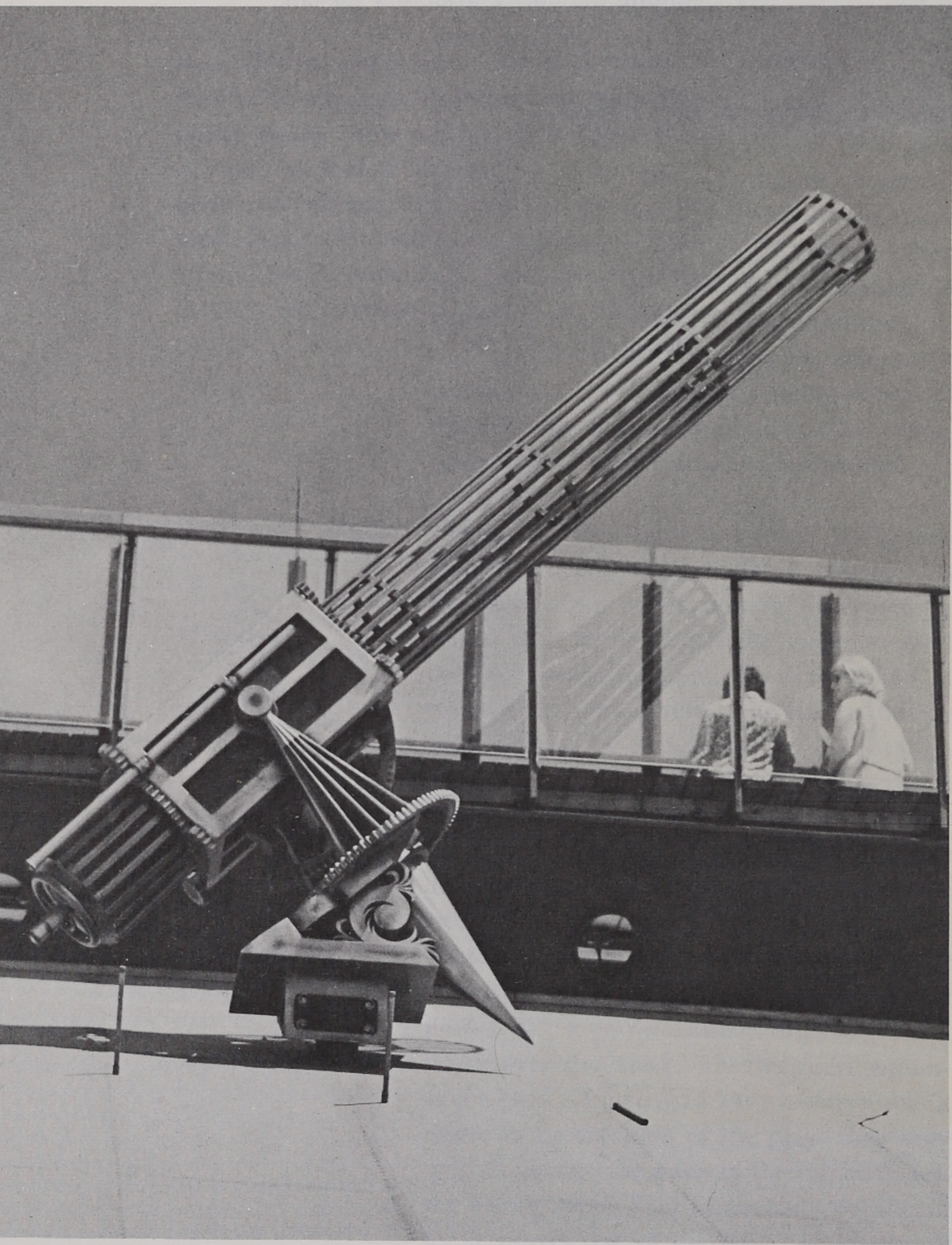
characters were limited. The Kyogen tradition represents but one facet of the human condition—the ludicrous and farcical side of man's existence.

*African* In Africa, masks were generally associated with the practice of black magic. They gave primitive man a means by which to participate in the creative activity of nature and a way to exercise power over the dead. When the sorcerer of an African tribe donned a mask, he transcended human condition, assuming equality with the gods. He penetrated the world of departed spirits and took part in the shaping of human destiny. The magic power of his mask was taken for granted.

*Haida* The mask of the Haida Indians on the Queen Charlotte Islands off Canada's Pacific coast is an object of the purest fantasy. Operated by means of a string which the sorcerer could pull at a given moment, it would unfold to reveal a blazing sunburst. The Haida Indians believed that by a mysterious transmutation of nature, the symbolic hawk was actually transformed into the sun itself. Once this metamorphosis had taken place, the sorcerer was able to gain complete supremacy over the tribe. Today, masks are restricted to public festivities such as take place at Hallowe'en or Mardi Gras. They have lost their occult power. Yet, some remnants of superstition still hover over the mask. Theatre-goers witnessing a performance may have a subconscious desire to be the hero of the play; they may wish to assume the guise of the celebrity acting before them. This is extremely significant for it proves one of the basic weaknesses of man; it reflects his ardent desire to transcend

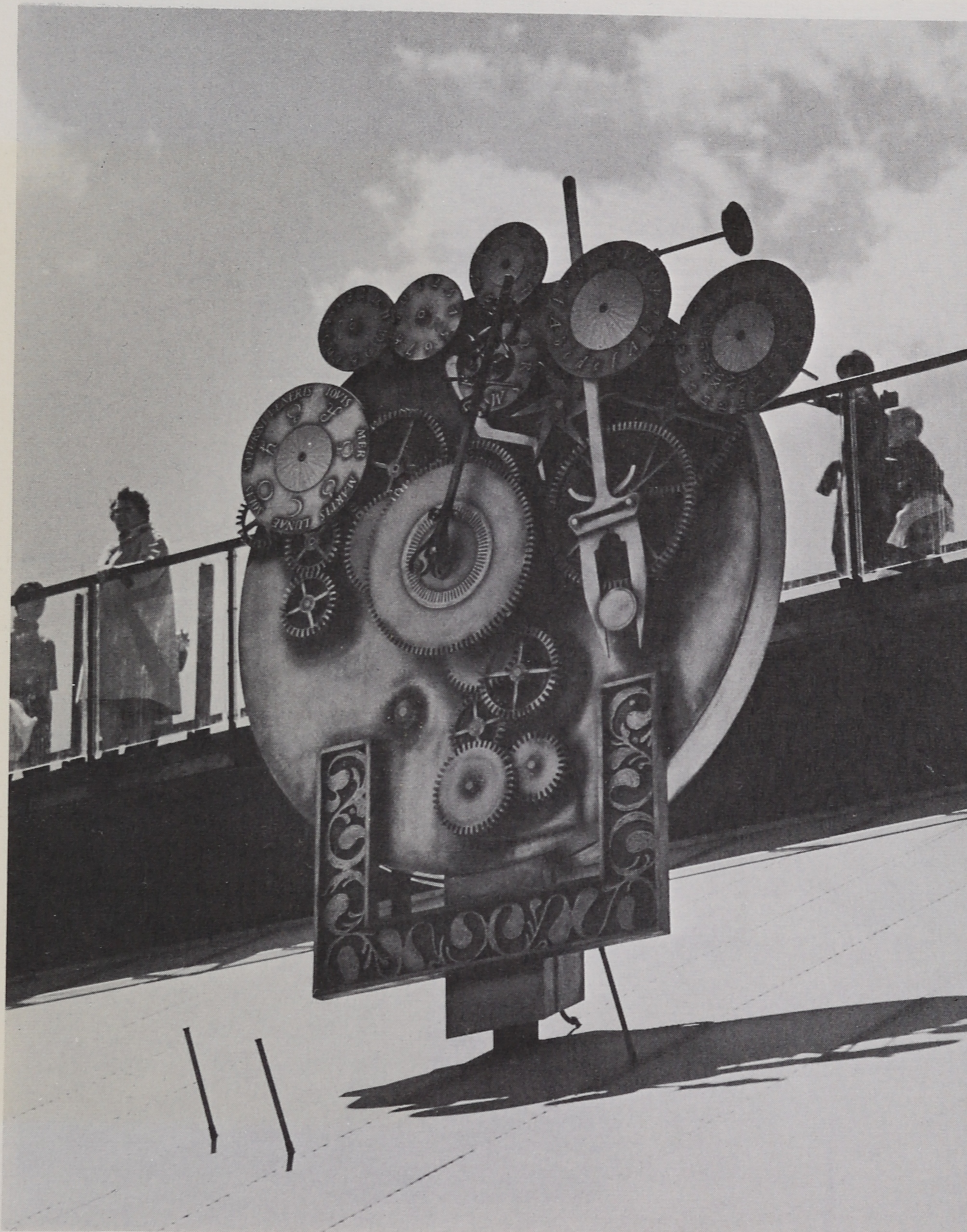
his condition; it reveals his impatience, his limited existence and his eternal hope of obtaining the power to master his fate.

*Katimavik* Katimavik is the name given to this most imposing pyramid of the Canadian Pavilion. Katimavik is an Eskimo word which means "meeting place." It is the hub of the community, it is where men come together to extend their knowledge about themselves and about their environment. Dedicated to the infinite versatility of nature, it portrays the place of man in his universe.

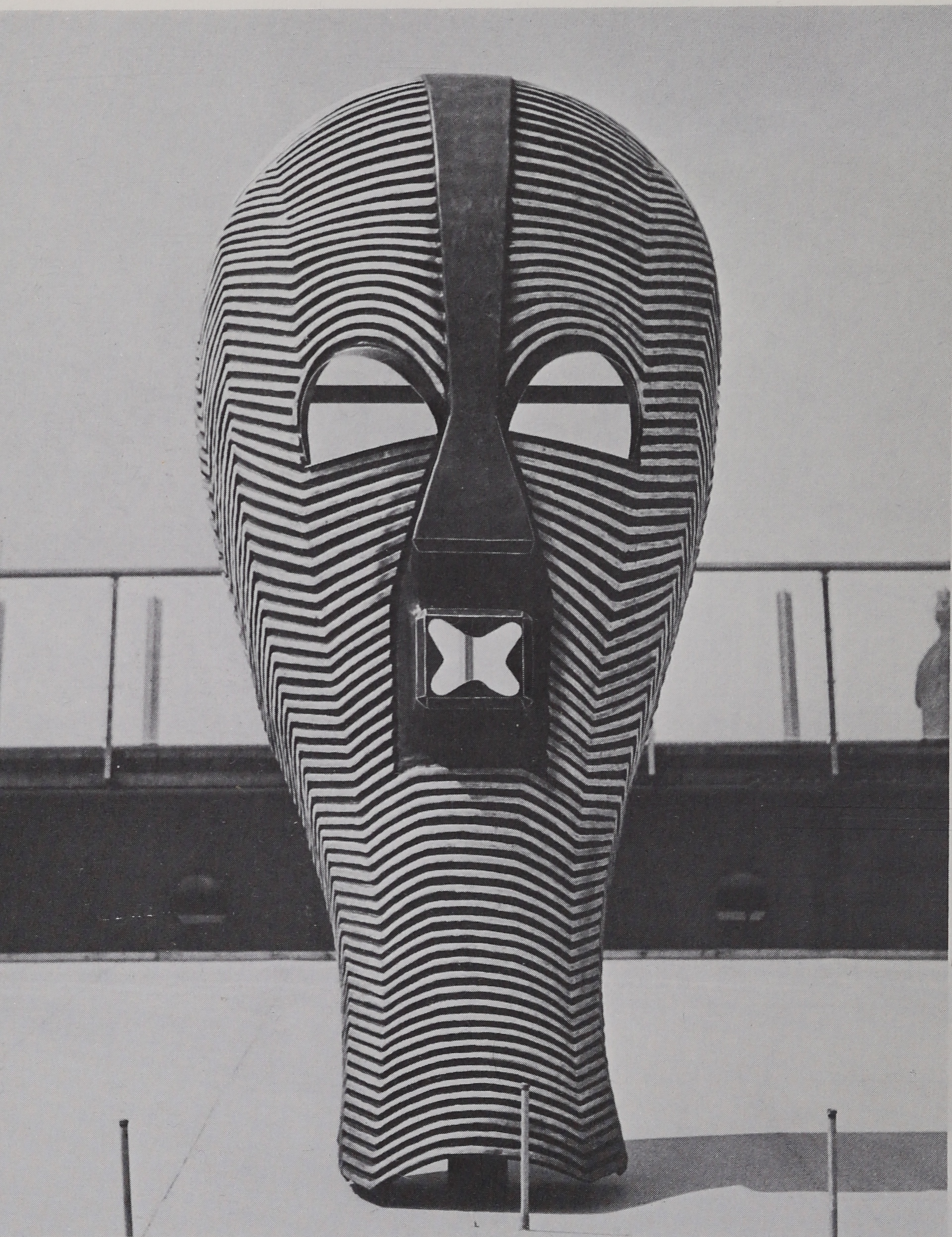


TELESCOPE

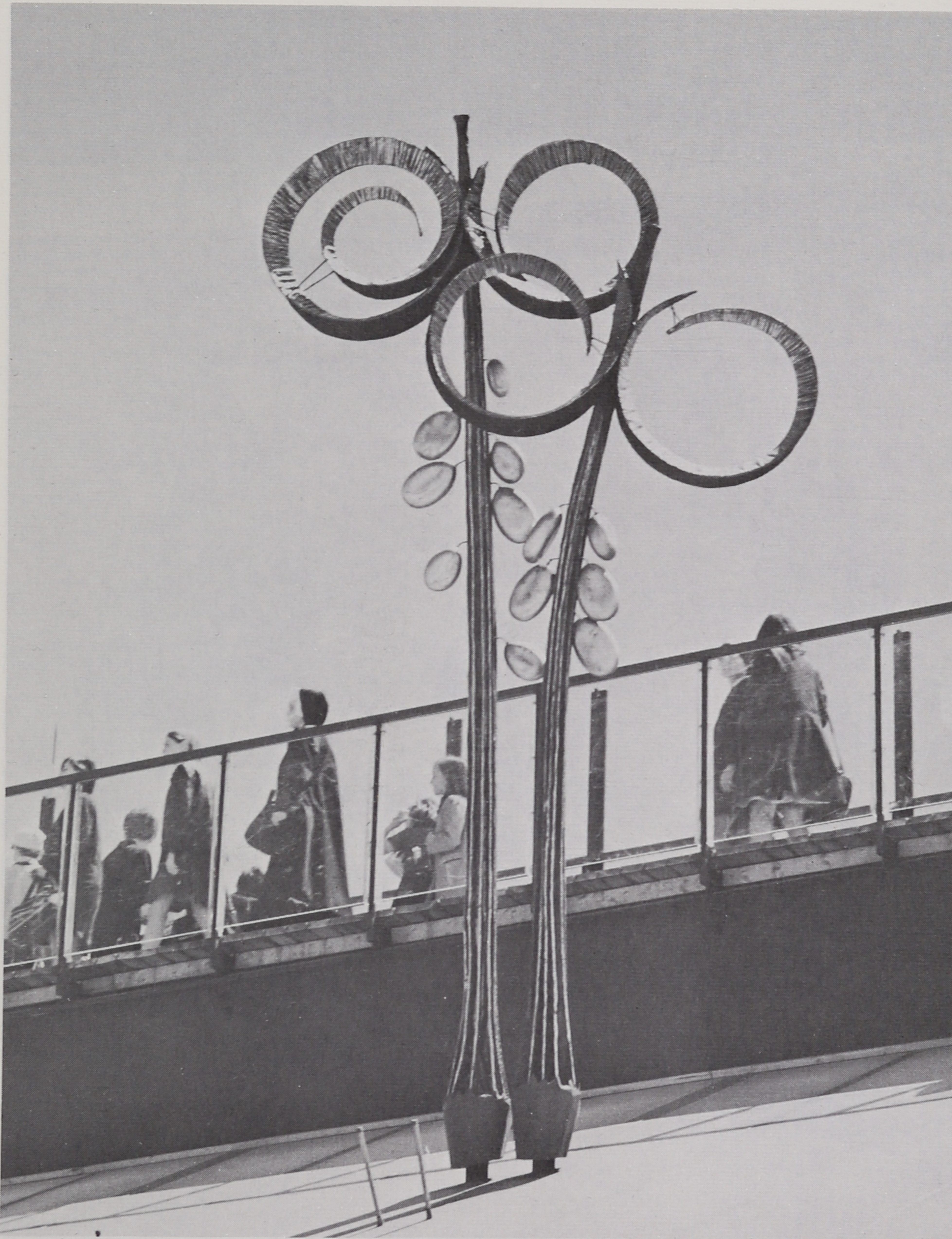




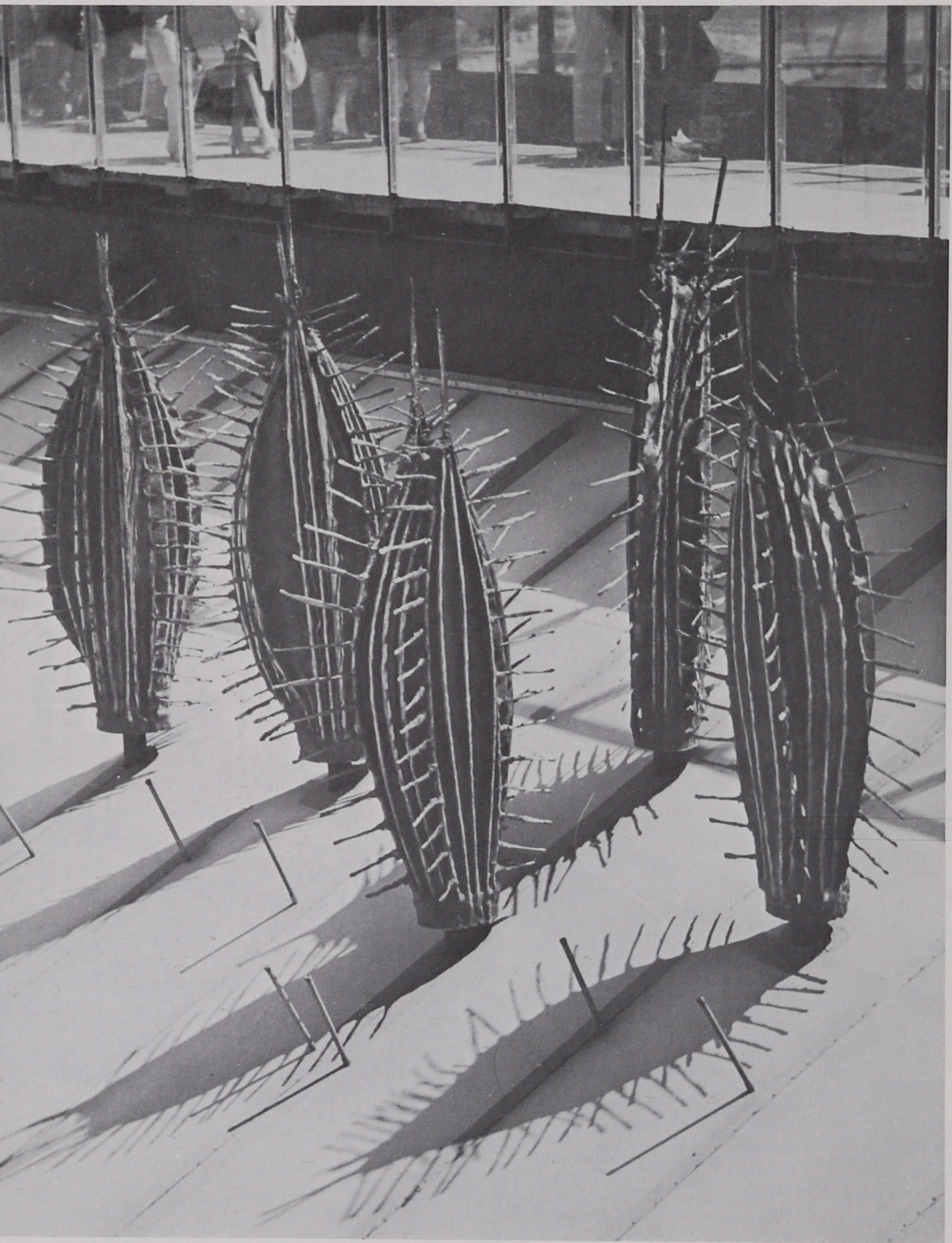
MECHANICAL CLOCK



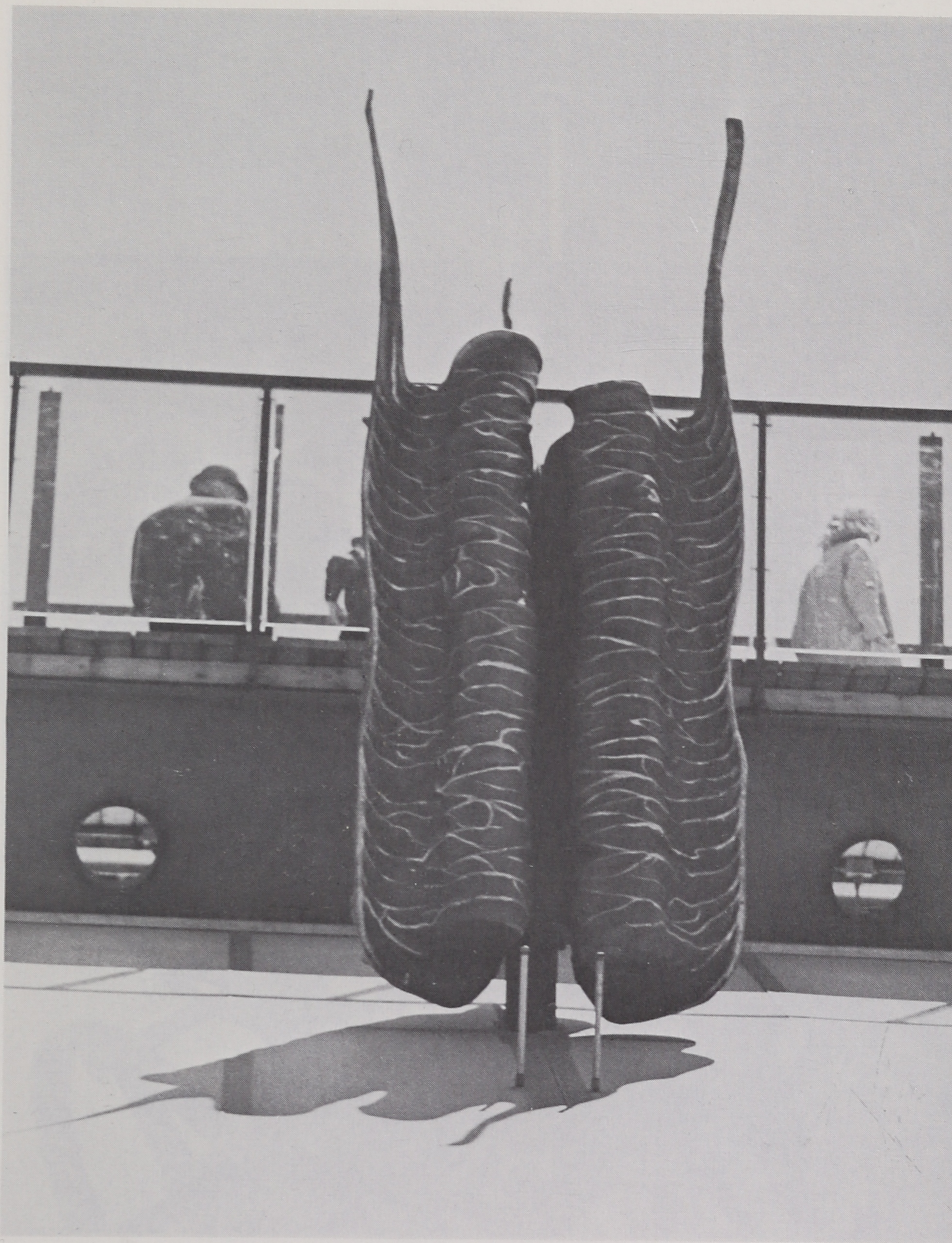
AFRICAN MASK



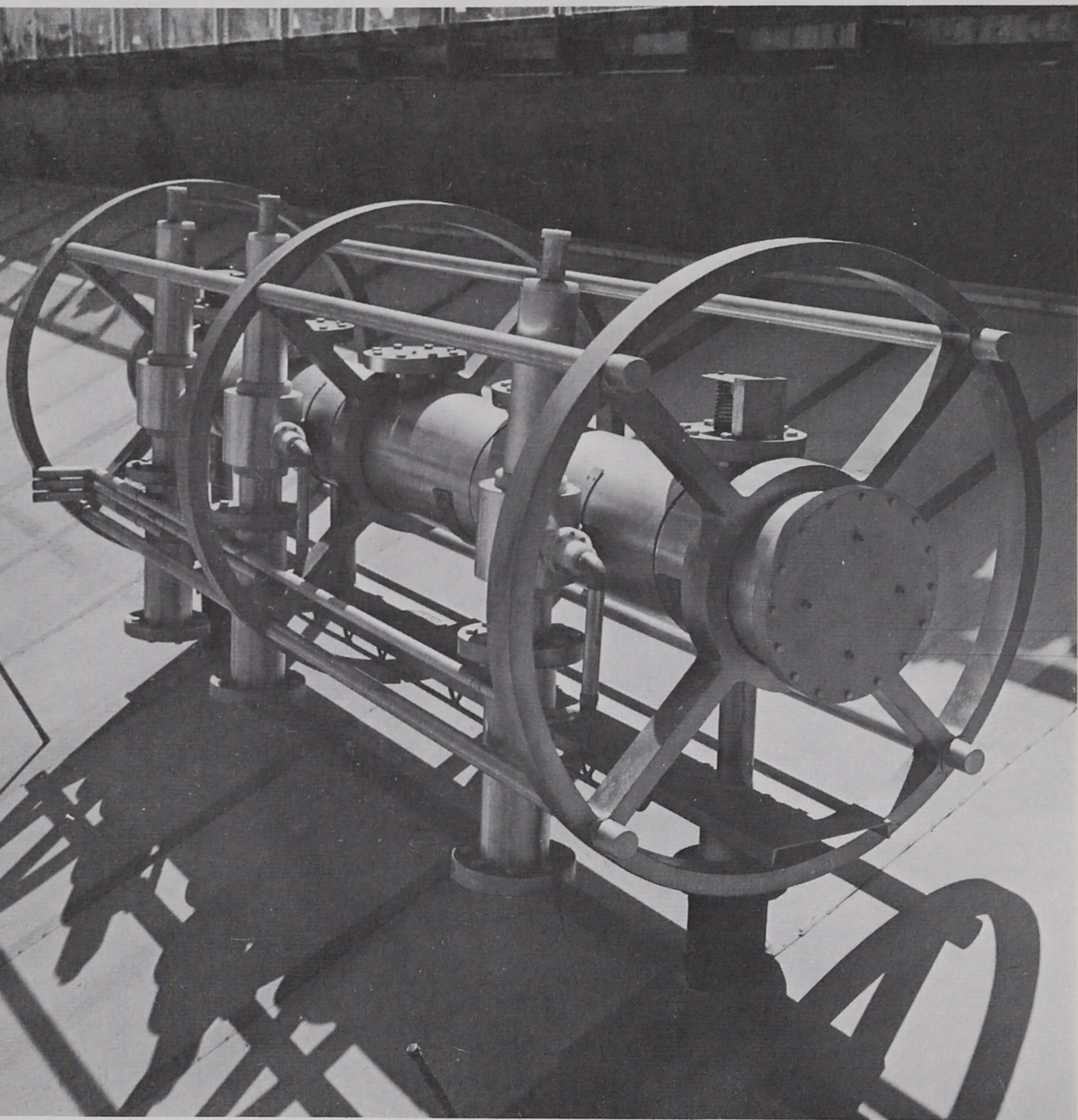
BITTERCRESS



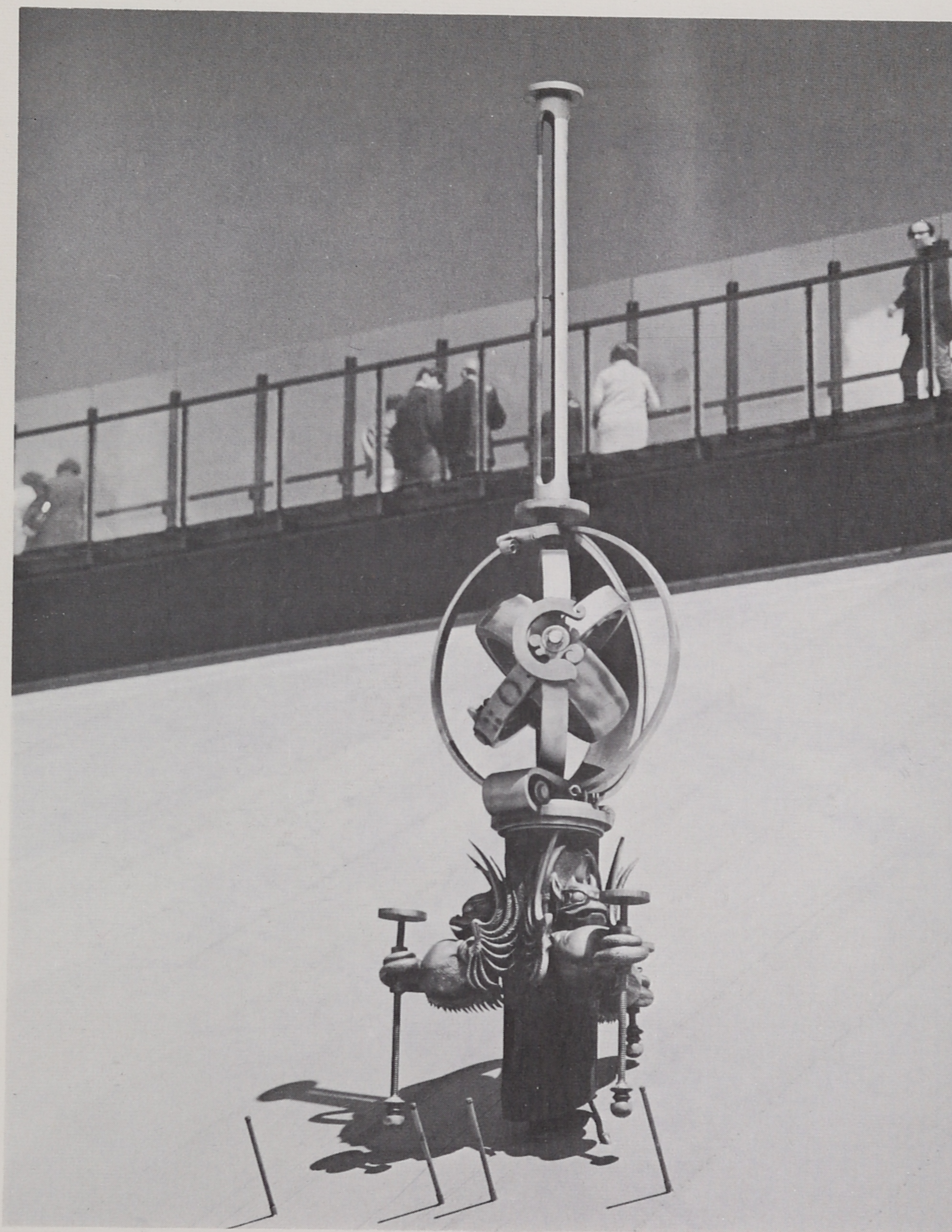
CARROT SEEDS



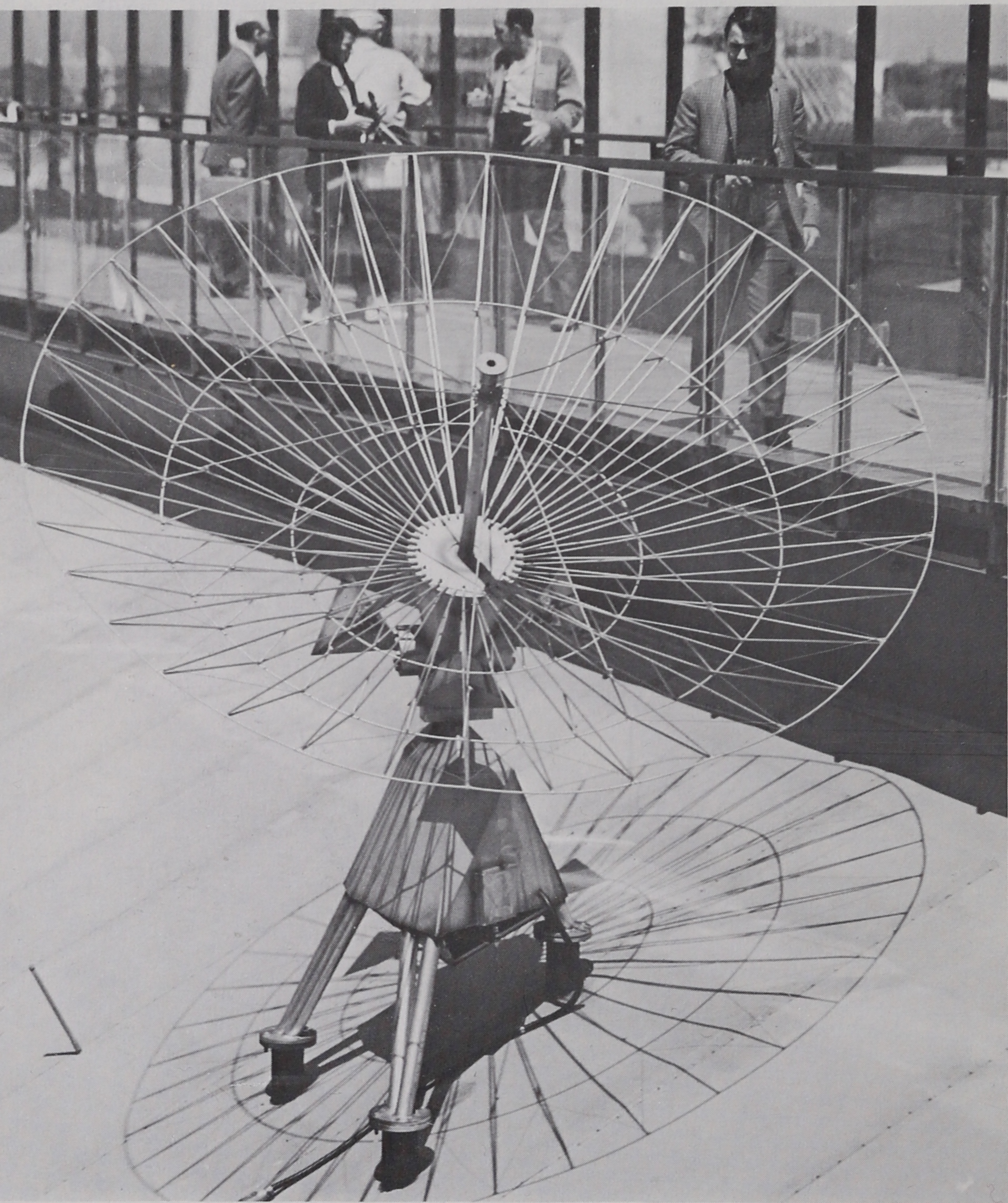
HELLEBORE



ATOMIC CLOCK



GYROSCOPE



RADIO-TELESCOPE

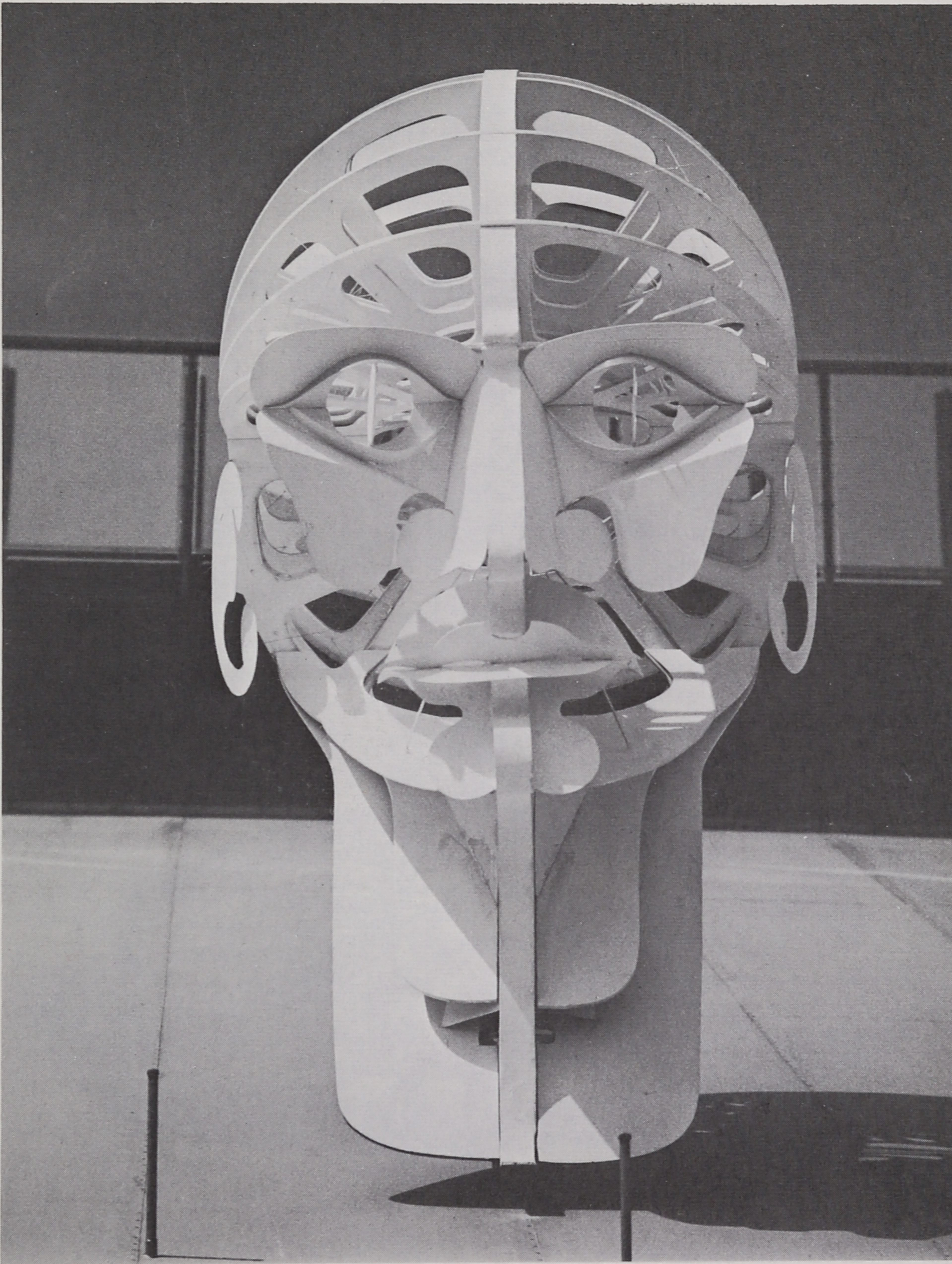




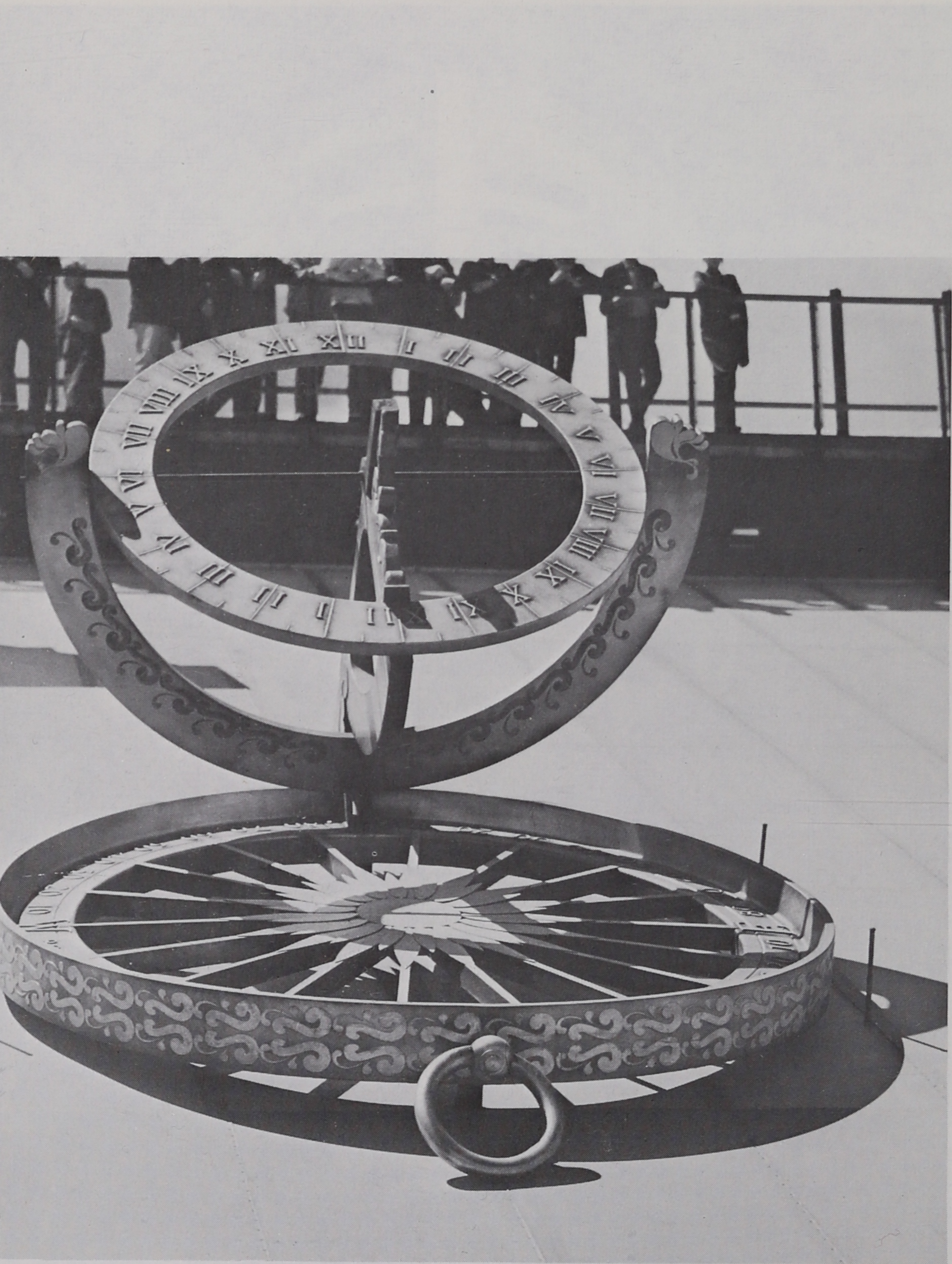
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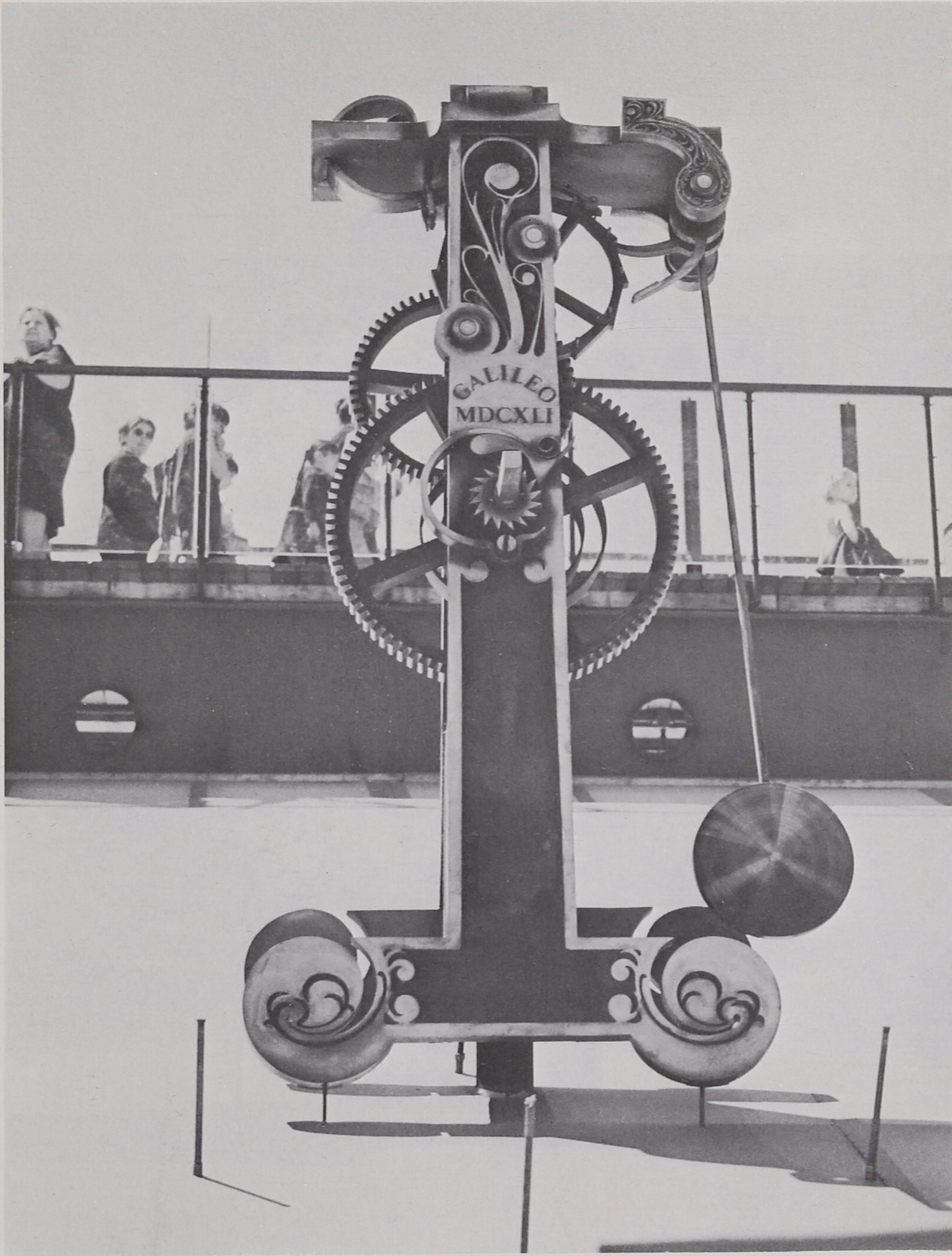
KYOGEN MASKS



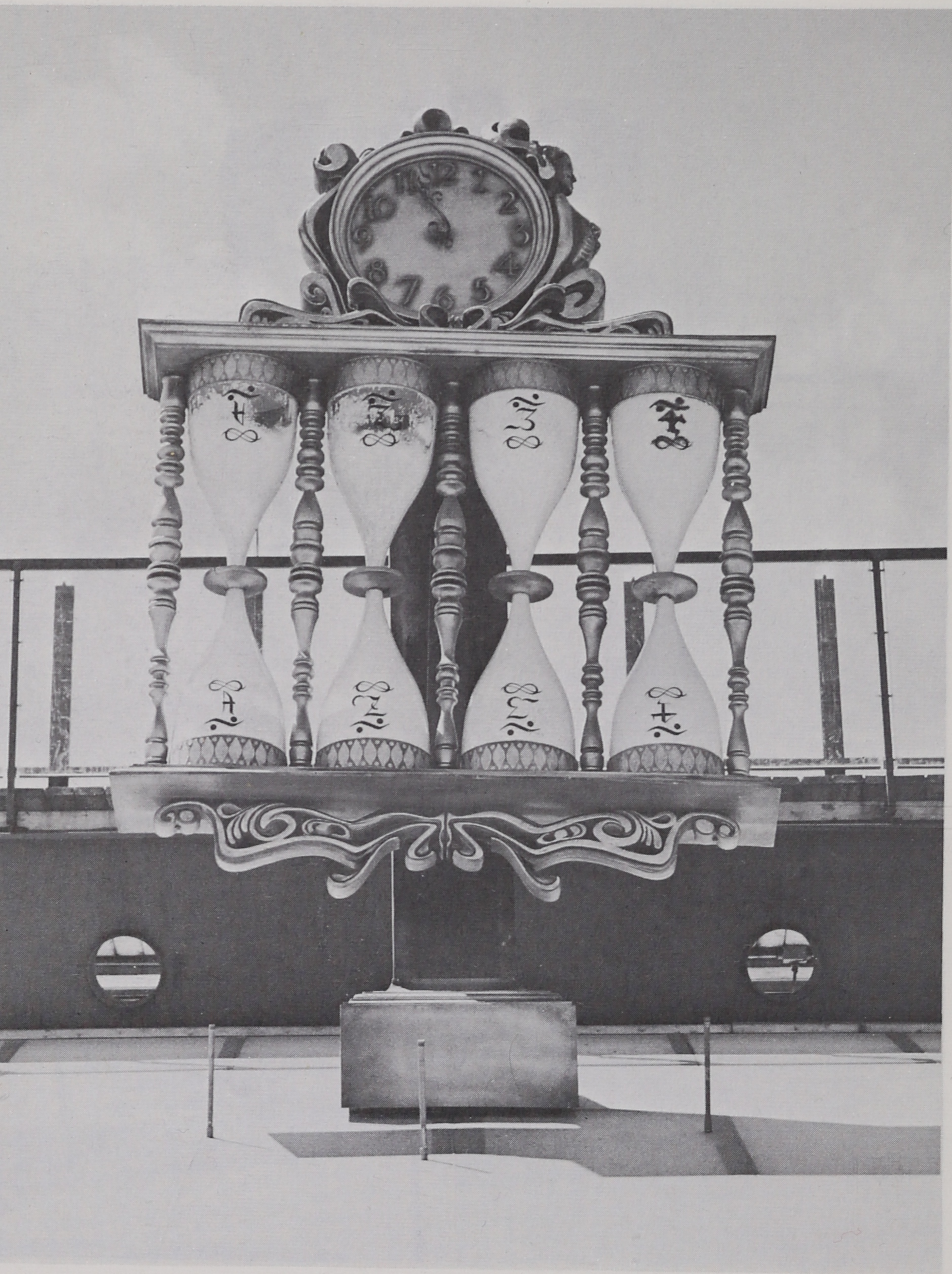
MODERN MASK



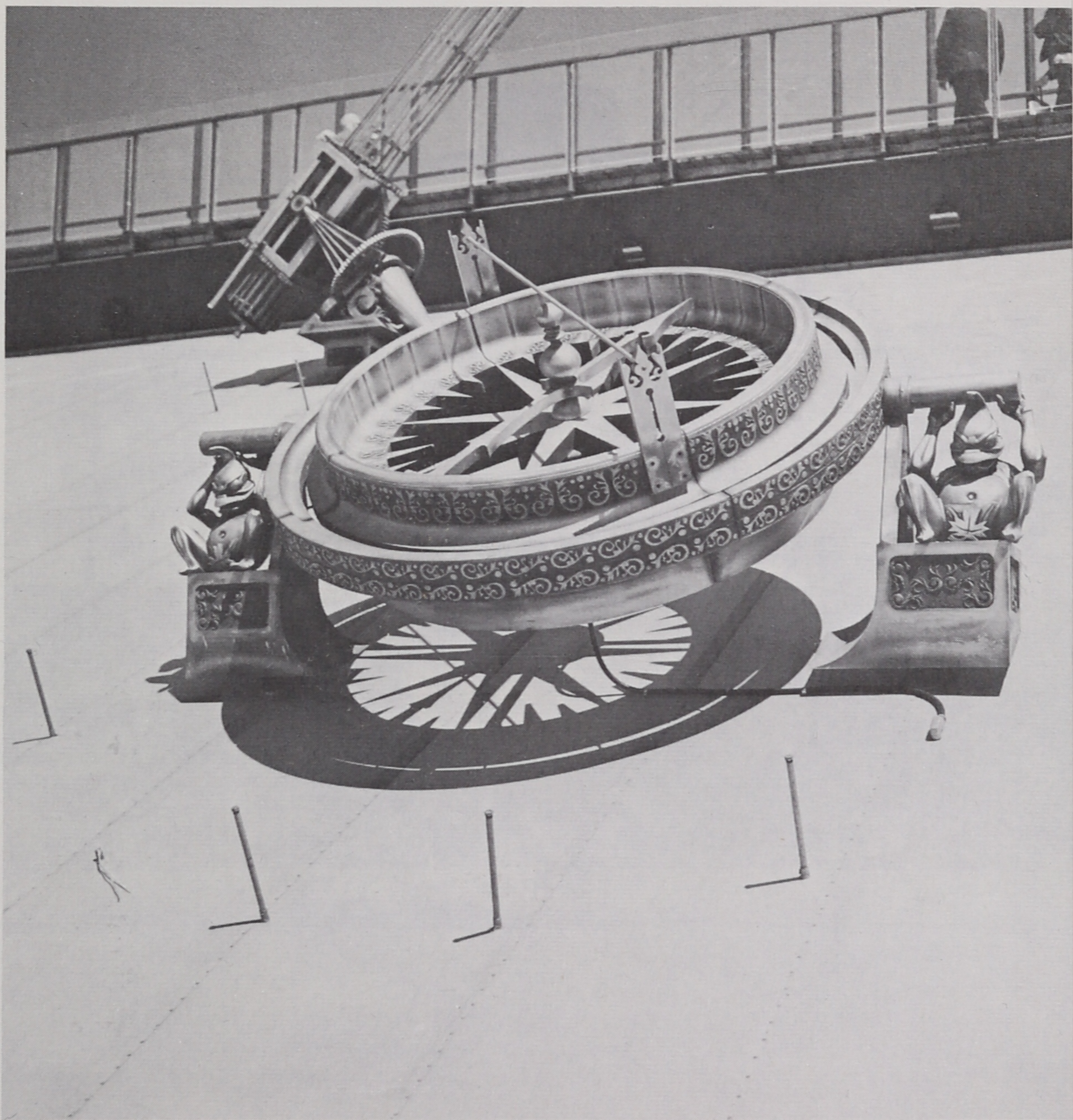
SUNDIAL



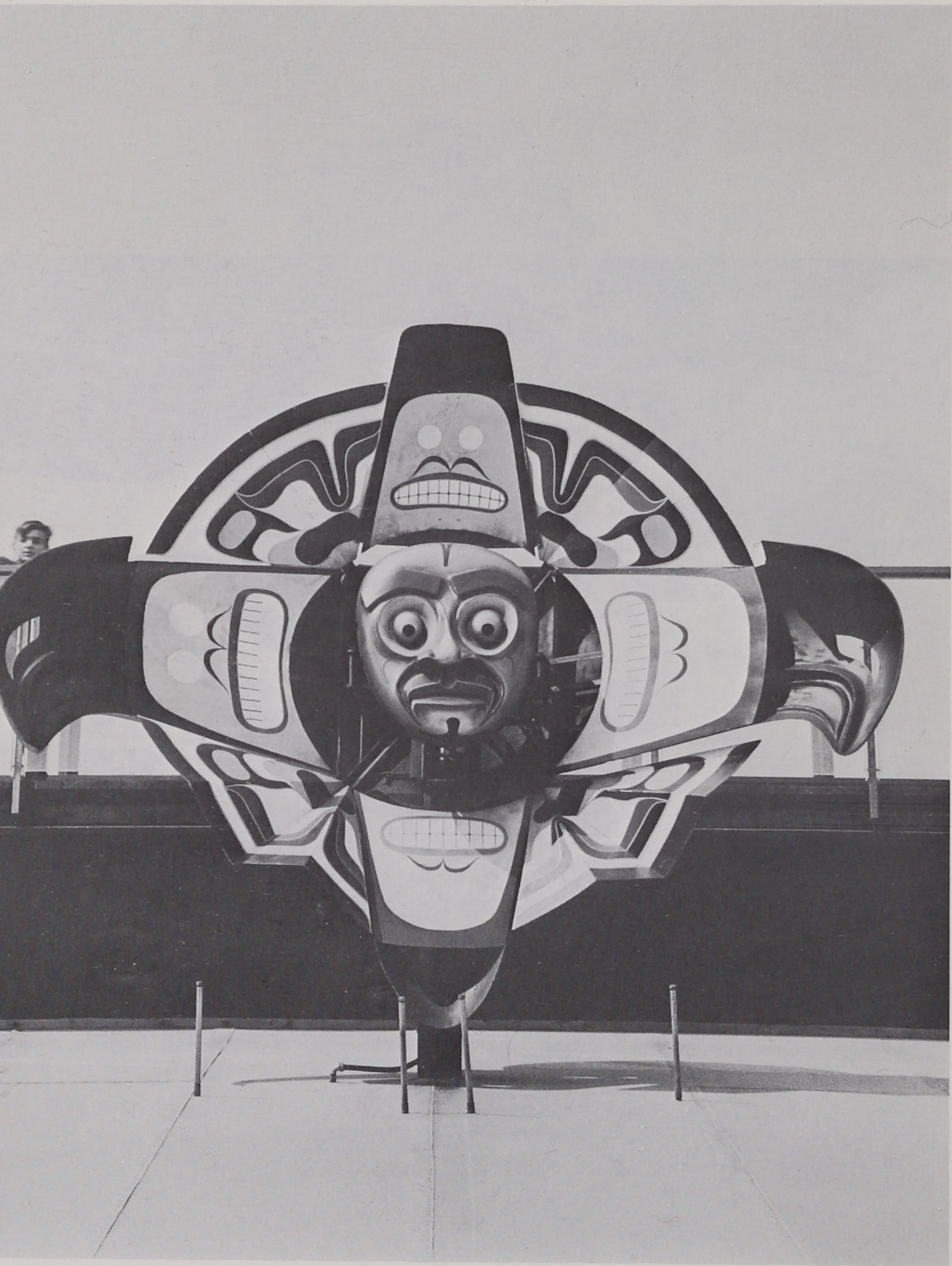
PENDULUM



HOUR-GLASS

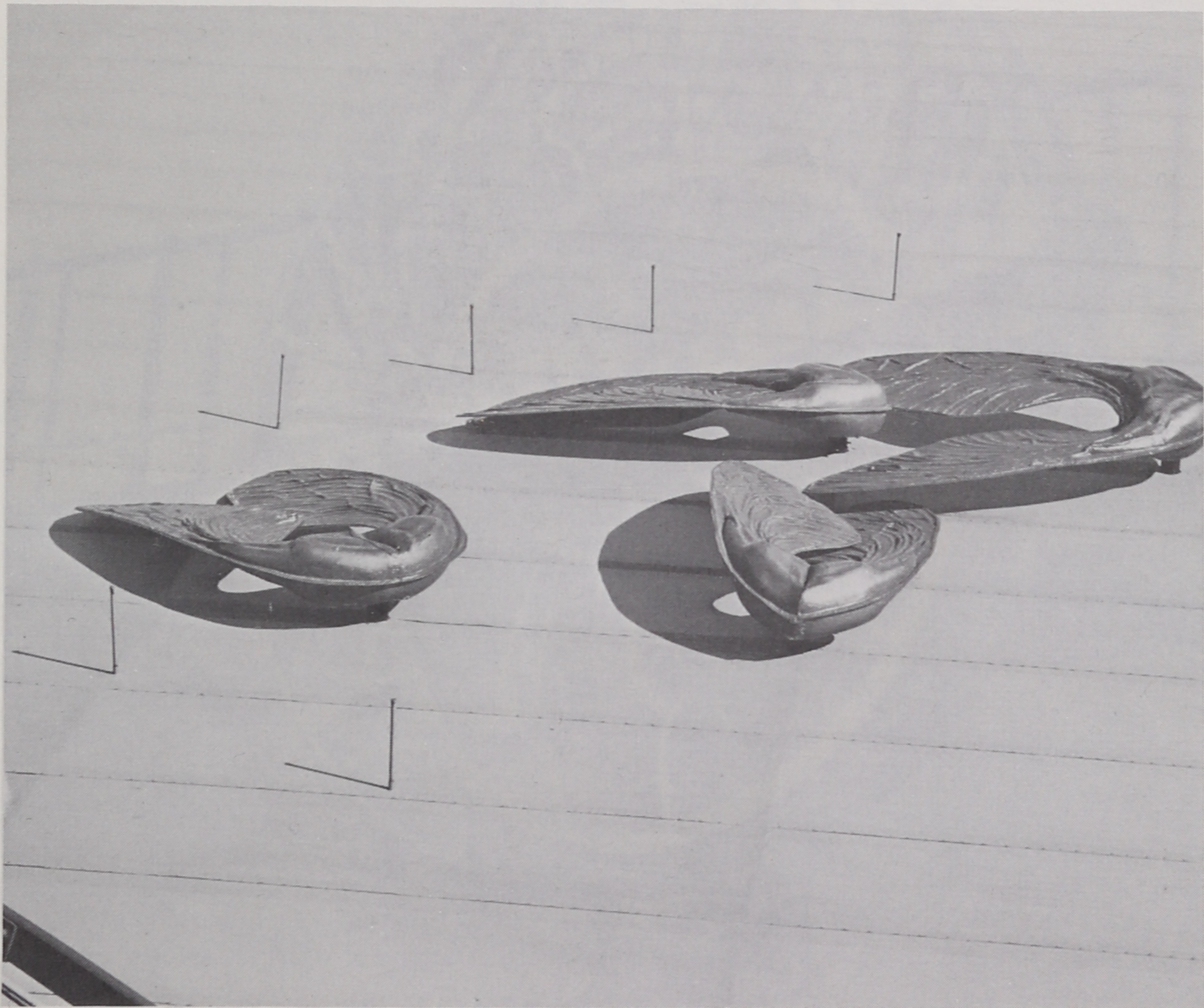


COMPASS

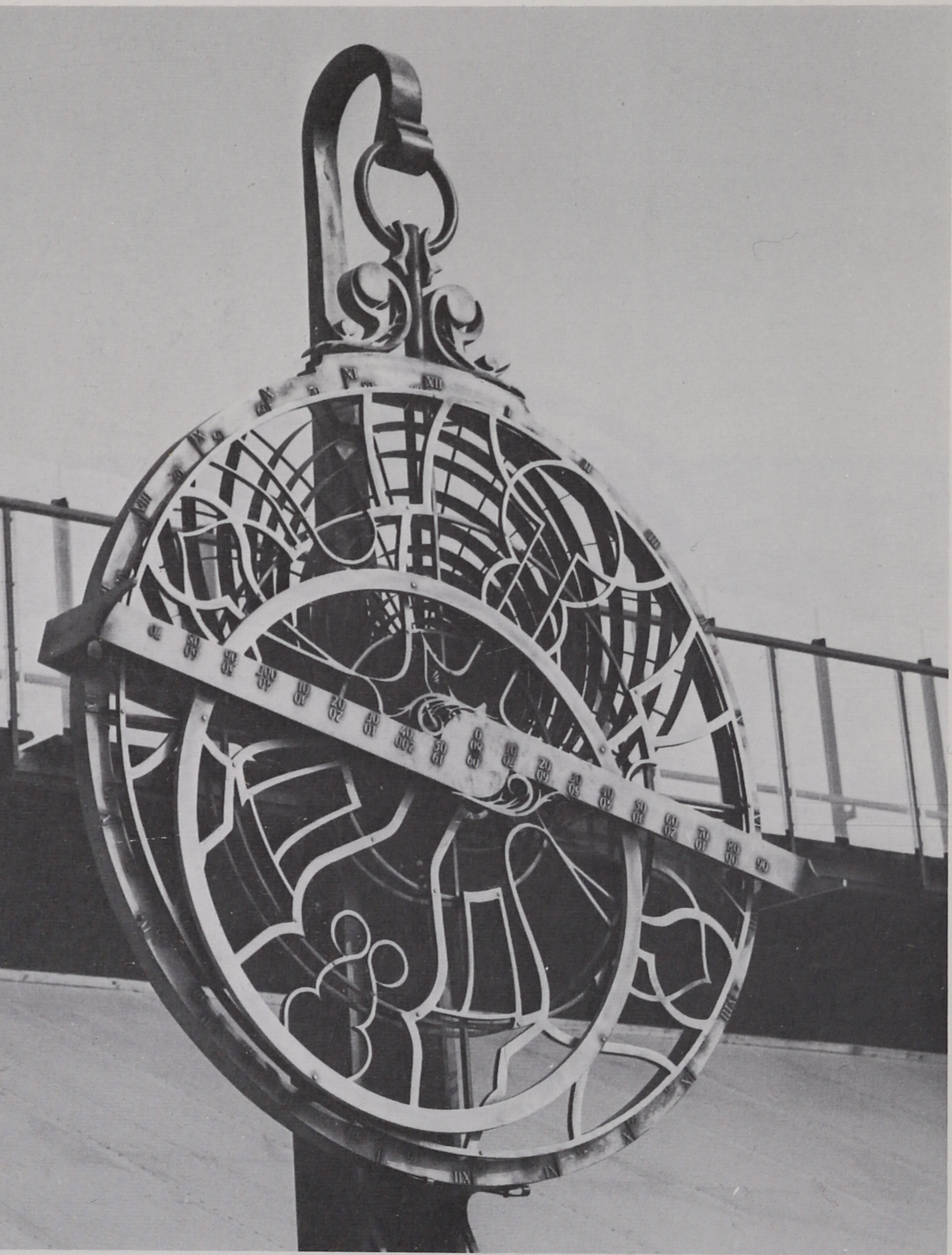


HAIDA MASK





MAPLE KEYS



ASTROLABE

# Interdependence

BY RUDEL-TESSIER

They have made an island to rise on the waters, as if to improvise a meeting place where man's unhappy memories would find no place to dwell. With only their creative genius and the tools of their trade, men have come together to erect a city such as has never been seen by man. It is an act of faith, an offering of human hands. You will feel its challenge and reward, its promise and fulfillment.

In this unblemished metropolis, there are no spirits crying for revenge, no monuments to the dead, no triumphal arches. Yet, it gleams with the world's wonders, and those of us who throng her avenues and enter her palaces will have beheld the great treasure houses of mankind. Millions more will follow and depart, harbouring a feeling of nostalgia for this speck of land where, for a fleeting moment, they felt they possessed the world's riches: the resources of the soil and sea, the infinitely greater resources of man's mind.

Those of us who have seen it will have understood that a nation, however mighty and proud, cannot renounce universal brotherhood without surrendering something precious of herself.

*a great law*

We shall have discovered that interdependence has become an unchallenged fact of life.

Man has not waited for the philosopher to formulate the self-evidence of universal solidarity to sense its implications. Circumstances have long since compelled him to recognize

that the interdependence of nations, peoples and individuals is an imperative that cannot be negated. If civilization has progressed, it is because it has recognized this fact. Is it not because they had a vague but compelling notion of interdependence that, at one time or other in their history, nations dreamed of conquering the world to gain access to its wealth? Is it not because of this very reason that they also dreamed of subjugating other nations in order to share their artistic and scientific legacies?

Today, we begin to realize that we were not born to destroy . . . nor to be destroyed. We realize, too, that we cannot with a clear conscience continue to wage war, let alone do it with lightness of heart.

History has taught us that war is never decisive. For the conquered foe, there always comes a day of retaliation.

Thus, man began to dream of universal brotherhood . . . and to ask questions about war, and about the sorrows that war brings, and about himself. A poet I know has expressed this in the words of a yet-unwritten song:

*New weapons herald the New Age;  
New tears etch the ancient face of war.  
Reason persists—a whisper in the din.  
Love thunders through time. Unchanged.  
Why hasn't love silenced the guns? . . .  
We may find the answer in ourselves*

Man has always been a dreamer . . . though it is unfair to tax him with being that alone. Man is awkward and stubborn and he has not yet quite succeeded in putting it into his head that the precariousness of peace is infinitely less ominous than the uncertainties of war.

*a miniature*

In this Pavilion of Canada, this corner of Man's World, this symbol of a land shaped by many peoples who achieved a *modus vivendi* a century ago, interdependence no longer appears as a utopian daydream.

Let us consider the Centennial of Confederation Canadians celebrate in this year 1967 and reflect on the limited number of political constitutions that have actually survived during the last hundred years. Even if Confederation has not achieved the fulfillment of all our hopes, the reconciliation of two adversaries, the sharing of political power among them, the minority speaking as an equal to the majority, the surrender by peoples of a land as large as the whole of Europe to the doctrine of universal interdependence—all this is a historical fact and a reality of our existence.

There have been many difficulties . . . more may lie ahead.

These things which breed bitterness in man's heart exist in Confederation—we even have territorial claims and disputes. There have been delicate moments in our past and it is likely that there will be others. However, during those one hundred years, not one rifle shot was heard over the invisible boundaries which mark but do not isolate or confine these ten confederated entities. During those one hundred years, Canadians have lived in peace, abiding by the rules of interdependence from which they derive hope and prosperity.

*imperfections of peace*

Hence, Canadians favour the wisdom of imperfect peace rather than the implacable efficiency of modern wars; the sometimes-struggling wisdom of democracy rather than

the illusory, high-priced order of dictatorship; the slow course of forbearance rather than the quick solutions of violence.

To a world which has scarcely dared believe in the reality of peace and interdependence, we bring a ray of hope.

The pact which unified our two nations, and in time our ten provinces, was sponsored by an apprehensive Britain and a handful of idealists. It was negotiated with grave misgivings, signed with reluctance, ratified as an expedient. Yet, it has withstood the test of time.

Mankind needs such examples if it is to be convinced that peace is attainable and that the forward step towards interdependence can be achieved through conciliation. Mankind must anticipate and learn to appreciate peace though it be frail and sometimes remote. When the seed of peace has been sown, nurtured and cherished, it flowers into universal brotherhood.

It is too easy to pretend one is a pacifist when peace is ready-made, when it is universally acclaimed, when it has been weighed in the scales of justice and found to be compatible with all the tenets of brotherly love.

But there will never be a world-wide Victory Day of Peace.

Peace will be achieved little by little, patiently, laboriously, by men who will have understood that great admonition of history: peace thrives only in organized society, where there is respect for law and order.

*peace—an institution*

Before it becomes a state of mind, world peace will become an institution.

And this is all to the good.

This is something we can readily believe in.

Long ago, man began to create institutions to serve his interests and to bend his relations with his fellowman to certain rules. We know that he favours these rules and abides by them because of his love and solicitude for peace and justice, and perhaps because he also fears that in a test of strength he may be the loser. Perhaps he has understood that, sooner or later, his victories will be challenged. Above all, he has perhaps understood the great precept of universal interdependence.

Hence, we have such things as chambers of commerce, we have states, we have the United Nations.

We are well aware that the United Nations is not, in the true sense of the word, an institution, but rather a permanent peace conference. However, it is in this assembly where so many men of goodwill come together that the formula for world peace will be found.

It is at the United Nations that mankind will learn that the world is not too big for even the most insignificant of men; that India needs wheat from Canada's prairies; that Canada cannot do without oranges from Florida or Israel; that the shortest routes are via Suez or Panama; and transcending all this, that insulin is Canadian, the Salk vaccine American, the X-ray German, the photograph French, and that the man in the moon may some day be Russian.

Man knows only too well that he is no longer sufficient unto himself. He has no desire to be confined within the boundaries of his own limited environment and be content with the fruits of his own garden, let alone depend on his own remedies. For a long time, he has dreamed of inheriting the earth and even the universe; for a long time, he has had

a taste for spices and exotic fruit; for a long time, he has selected his remedies in the pharmacopoeia of the world. He is an inveterate traveller and loves others to visit him. He behaves exactly as though he had already understood the law of interdependence by submitting to many of its basic principles.

And this is true . . . up to a point.

*eternal conflict*

Though modern man has evolved into a man of goodwill, he always seems to mistrust his own good nature. He sees it as a snare set in his path by his ardent desire for peace. Hence, he is ever ready to give up oranges or caviar, Egyptian onions or champagne, white Christmasses or sun-drenched beaches.

As each day goes by, this good man says to himself that if need be, he could also give up Beethoven or Debussy. Since he puts little faith in the goodwill of others, he conditions himself for the next war which he does not want, but which others will impose upon him because they are not, as he is, filled with good intentions.

And when he dwells on the fact that the vast majority of those whom he calls his brothers are exactly like him, that they too share his love of peace, that they too are men of goodwill, he often has the impression that their goodwill has no purpose, that they will allow themselves to be betrayed by their leaders, and that under the influence of cunning propaganda, they will be transformed into death-dealing monsters. He goes so far as to admit that he himself could succumb to the blandishments of the warmongers. One of these days . . .

Perhaps it is necessary to admit that man is condemned to be mistrustful? That mistrust



will be the very last trait he will shed, long after the ultimate war?

*mistrust no obstacle to peace*

Yet, I am convinced that mistrust is not an unsurmountable obstacle to peace. I am even ready to believe it might be an asset in the formation of an "organization" for world peace. Was it not mistrust that led to the establishment of original human societies? Was it not mistrust that impelled them to seek human betterment?

Brotherhood was not the motive which incited men to group themselves into societies: it was the desire to protect themselves from each other. Later, as they discovered the advantages of peaceful co-existence, after they had tasted the heady wine of interdependence, they began to love one another as they forged the links which strengthened the community and assured its continuity. Thereby, they banished the temptation to return to primitive anarchy.

History's lessons should serve a purpose. They should explain that world peace is not an unattainable ideal. But history does no more than suggest that laws alone, imposed laws, have served the cause of peace.

I believe no substitute has been found to replace the scraps of paper we call treaties and constitutions. Have they not been instrumental in preserving peace? Even as bad treaties have served the interests of peace, so have bad constitutions often been the means by which nations have prospered.

*the aegis of the law*

In this regard, I do not refer to Canada but to the United States of America, where the somewhat discredited articles of the Treaty of Confederacy prevented the disintegration of

the Republic following the War of Independence. Those of us who have delved into the history of this period of the American Union are aware that the thirteen colonies which had formed an alliance against the motherland soon reverted to the very principles of decentralized government that had bred mistrust and conflict among them. Certain colonies went even so far as to consider force as a means of settling their differences; but there was a treaty, a scrap of paper, and in Washington, Congress was ready to impose the law.

The American Constitution had not succeeded in establishing the ideal society, nor the perfect judicial system, neither had it conferred equality to member states and to their citizens; but deficient as it was, it had so completely captured the imagination that this young republic decided to exercise patience, casting a hopeful eye on the ideals it would be free to pursue under its protective mantle.

And, when a clash did take place later on, the institution had become so perfect that once peace had been restored, the Union was reinstated, the losers having lost none of their rights.

One would not presume to offer the Canadian Confederation or the American Union as shining examples of the ideal form of government, yet the imperfections to be found in them are the very ingredients which make them so exemplary.

Men, wherever they may be, would do well to renounce certain forms of idealism.

Those of us who are devoted to peace must abandon the romantic notion we have of it lest we idealize it to the point where we convince others as well as ourselves that peace is nothing more than a beautiful dream.

*farewell, romantic dream*

To advance the cause of peace, the lover of peace must work hand in hand with those who love it less, with those who are distrustful of his motives, with those who believe that love of peace implies limited powers of reasoning, with those who are convinced that peace is a matter to be left to the clever, the reasonable, the persevering.

*Why hasn't love silenced the guns?*

*The answer may be in ourselves.*

When he asks the question, the poet knows that the answer is not love but reason and forbearance. For love does not exist between nations who believe that their prosperity can be achieved only at the expense of others from a position of strength; one must therefore use a little ingenuity, approaching the highway of peace through the byways of interdependence, and having chartered this course, we shall go forward in the direction of material affluence ...and achieve peace into the bargain.

Above all, we must persist in showing that the concept of One World will materialize, as other societies have, through renunciation of individual rights in favour of collective obedience to the laws of interdependence.

And we must have faith.

*a starting point*

Nowadays, when they look at under-privileged countries, wealthy nations are somewhat less conscience-stricken than they used to be. Today, their aid exceeds billions of dollars. It is little, and by no means adequate, but one can only despair of those who have no heart at all. This initial demonstration of generosity has enabled us to come face to face with the starving millions of this world, and to

discover that their problems can be solved. In fact, an annual collective gift of 18 billion dollars would be sufficient to increase by 7 per cent the national revenues of these countries which account for 72 per cent of the world's population. This aid would provide for their immediate minimum requirements and help them on the road to a better life.

But wealthy nations must understand that, beyond the sentiment which urges them to help their destitute brothers, their own interests dictate the utilization of their resources, their manpower and intellect for the greater benefit of mankind.

What manner of men are these that have come to meet in this City as its legitimate citizens? What do they speak of? What do they think? What fresh hopes do they share? What resolves have they made in this festive atmosphere? To be sure, those who have come to our islands will keep a living memory of the peaceful hours they spent in our midst. They will ever remember the precious hopes to which they surrendered during one brief moment.

*a herald of things to come*

Heralding Man and his World, Expo 67 will have been one of the major events of our time. We Canadians who have summoned mankind to our shores must search within ourselves to find out what interdependence means to us. In this land of Canada, interdependence begins at home where we originally had a vague idea that we would be more prosperous, and therefore happier, if we shared our resources, our labours and the spark of intelligence which animates our minds.

We have since inscribed on the scroll of

Canadian history many statutes inspired by Confederation. This union we entered into without knowing exactly where it would lead. When changing times offered mankind a global vision of the world, we had already extended our horizons far beyond the limits of our own boundaries which stretch from the Pole to the 49th parallel and from the Atlantic to the Pacific.

Spiritually and politically, we are bound to the lands of our fathers, to France, to England, to Scotland, to Ireland, even to our only neighbour, who shares with us three centuries of tradition, as well as one of our "two heritages", and with whom we have lived in harmony and peace for more than one hundred and fifty years. Thus when a most destructive war caused mankind to seek an idea which would save it from disaster, Canada had but to look back into her history to find a ray of hope, while others were giving way to scepticism which more than pride, more than cupidity, more than folly, has driven men to arm themselves against each other.

*we reject adventures*

We had already been conditioned to the laws of peace, to the sharing of resources and to patience which improves what is yet imperfect and leads away from the hazardous path of adventure.

Without having fully achieved the perfect society we dream of for ourselves, we took our place at the United Nations, ready to play the role of a wealthy nation, sitting side by side with emerging nations, with nations who were the victims of their own historical destiny. In order to be worthy of the happiness we had begun to believe in, and also because we recognized that our generosity would even-

tually serve our own interests, we helped our indigent brothers.

I feel no shame in admitting this realistic and rational approach to a great problem of mankind because I believe that if man has sinned against himself, against peace, against his own happiness, it is because he has often failed to use reason rather than because he is heartless.

*a pledge for the future*

Hence, we recognize that it serves our interest to go beyond mere generosity, beyond helping others help themselves. If we must have Spanish oranges, African cocoa, Brazilian coffee, French wines and caviar from the Black Sea, we must sell our wood, our paper, our metals, our petroleum, our snowmobiles.

Why then should we be loath to admit that when a school is built somewhere in the world, it is a promise of prosperity for us? Are not the people who read a great deal important buyers of newsprint?

It is perhaps because we are unsure of our accomplishments that we are often tempted to look upon our international undertakings, upon the assistance we have provided developing nations, as having been motivated only by realism, not to say self-interest.

We are not convinced that our actions were always accompanied with a large enough measure of generosity. We are not even sure of having always recognized if it was in our interest to do a little or to do much more.

Yet, we contributed billions of dollars, we delivered wheat, we shared the tasks of the United Nations for the advancement of peace, for the advancement of health, for the advancement of knowledge. On our own, we provided other nations with substantial eco-

conomic and technical assistance.

Thousands of Canadians have travelled to Africa, to Asia, to the South Seas. They built schools and universities, they brought knowledge, they brought improvements. They behaved as the proverb admonishes: "If you meet a hungry man, give him a fish; if you would banish his hunger, teach him how to fish."

Of this we are proud. We acknowledge what they have done . . . and what they are still doing.

I believe this International and Universal Exhibition will have offered man a unique opportunity to search his soul, an opportunity to visualize a new concept of Man and his World, an opportunity to shape his destiny with the framework of interdependence and peace.

It was not intended that this exhibition should be another world's fair nor a mere display of wares and commodities, flattering though this may be to the vanity of nations.

Although an affluent society must speak of affluence (and we do), it is with a certain reluctance that we show wealth and technical accomplishments in the Canadian Pavilion. For we owe our good fortune as much to others as to ourselves. That is why, in the exhibit presented on the plinth of the Katimavik we pay a tribute to Interdependence.

It is a modest declaration of our fellowship with mankind.

In this delicate interlacing of octahedrons resting on the pedestal of the great inverted pyramid, in this colourful array of flags and proverbs, I come upon these words of wisdom from the British Isles, repeated as the links in a chain, as the echo of one's conscience: *no*

*man is an island . . . no man is an island . . . no  
man is an island . . . Is this not like saying:  
Canada needs the world, and the world needs  
Peace.*





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