

**11th NOVEMBER - REMEMBRANCE DAY  
AIDE MEMOIRE**

**2014**

**DIRECTORATE OF HISTORY AND HERITAGE 3  
DRESS AND CEREMONIAL**



*“This modern tendency to scorn and ignore tradition and to sacrifice it to administrative convenience is one that wise men will resist in all branches of life, but more especially in our military life.”*

Field Marshal Lord Wavell  
Address to the officers of  
the Black Watch  
(Royal Highland Regiment) of Canada,  
Montreal, 1949

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## **REFERENCES**

CFP A-DH-200-000/AG-000 The Heritage Structure of the CAF  
CFP A-DH-201-000/PT-000 The Canadian Armed Forces Manual of Drill and Ceremonial  
CFP A-DH-265-000/AG-001 Canadian Armed Forces Dress Instructions  
Queen’s Regulations and Orders  
CANFORGEN 167/11 CMP 082/11 141244Z SEP 11  
NDCDC 01/11

*Customs and Traditions of the Canadian Forces by E.C.Russell, 1980*  
*New Oxford Dictionary of English*

Department of Canadian Heritage website ([www.canadianheritage.gc.ca](http://www.canadianheritage.gc.ca))  
Department of Veterans Affairs Canada website ([www.vac-acc.gc.ca](http://www.vac-acc.gc.ca))  
Royal Canadian Legion  
Directorate of History and Heritage (<http://cmp-cpm.mil.ca/en/honours-history/history-heritage.page> )

## 1. INTRODUCTION

The following is a Remembrance Day aide-memoire on how the Canadian Armed Forces conducts Remembrance Day and related ceremonies. The aim of this aide-memoire is to provide a general and historical background that we hope, will answer questions or disperse misconceptions on certain aspects of remembrance ceremonies. An example of this is the misconception concerning “ownership” of the National flag. The Canadian Armed Forces (CAF) does not regulate the use, display or direct protocol concerning the Canadian flag as this is the responsibility of the Department of Canadian Heritage. ([www.canadianheritage.gc.ca](http://www.canadianheritage.gc.ca))

This aide-memoire has been written to include the Remembrance Day ceremonies, both large and small, which the CAF itself directs or is asked to participate in. The excerpts contained within are considered the framework by which the CAF constructs remembrance ceremonies which are similar in scope but have specific differences both in Canada and abroad. These excerpts are guidelines only, meaning that it is possible to tailor the remembrance ceremony around these basic guidelines. However, the factors of just who will be in attendance, the availability of resources, locations and local laws will set the parameters of the ceremony to be followed. All that being said, some excerpts are non-negotiable as they have been set forth by “king, country, tradition and proclamation” and are carried out under the authority of the Office of the Chief of Defence Staff (CDS).

Most of the information and references utilized within have come from our three Canadian Forces Publications (CFP). They are freely available on the DND Intranet (DWAN) at the Directorate of History and Heritage website at this time. Please use the following link provided here: (<http://cmp-cpm.mil.ca/en/honours-history/history-heritage.page>)

**CFP A-DH-200-000/AG-000 The Heritage Structure of the CAF**

**CFP A-DH -201-000/PT-000 The Canadian Armed Forces Manual of Drill and Ceremonial**

**CFP A-DH-265-000/AG-001 Canadian Armed Forces Dress Instructions  
NDCDC 01/11**

Other historical information and policies used within were compiled utilizing many sources freely available on the internet and due regard is given to any authors of such material. As well, historical documentation within national and international libraries was utilized whenever possible. There will be almost certainly, someone who may have a different understanding of or have access to better information regarding the material contained within.

We reiterate that the aim of this aide-memoire is to assist all parties in the better understanding of our history, traditions and the modern ceremonial practices of today; in so that the veterans are honoured at the highest level. **LEST WE FORGET.**

## 2. HISTORY OF REMEMBRANCE DAY

Armistice Day or “Remembrance Day” as it has come to be known, originated following the end of the First World War. The Armistice agreement was signed between Germany and the Allied Forces in Paris on Monday, 11 November 1918 at 0500 hours. The ceasefire went into effect at 1100 hours the same morning. *The eleventh hour of the eleventh day of the eleventh month.*

The first Armistice Day was observed in 1919. On November 6<sup>th</sup>, in the House of Commons, the then acting Prime Minister of Canada, Sir George Foster read a message from King George V addressed “to all peoples of the Empire”.

The following is his letter:

*“To all my people:*

*Tuesday next, November 11th, is the first anniversary of the armistice which stayed the world-wide carnage of the four proceeding years, and marked the victory of right and freedom. I believe that my people in every part of the Empire fervently wish to perpetuate the memory of that great deliverance and of those who laid down their lives to achieve it.*

*To afford an opportunity for the universal expression of this feeling it is my desire and hope that at the hour when the Armistice came into force, the eleventh hour of the eleventh day of the eleventh month, there may be for the brief space of two minutes, a complete suspension of all our normal activities. During that time, except in rare cases where this may be impractical, all work, all sound and all locomotion should cease, so that in perfect stillness the thoughts of every one may be concentrated on reverent remembrance of the glorious dead.”*

In Canada, from sea to sea, at precisely 1100 hours local time, all businesses, factories, schools, offices and even traffic came to a halt for the two minutes of silence.

### A. Armistice and Thanksgiving Day

In April of 1919, Isaac Pedlow, a Liberal MP, introduced legislation in the House of Commons to provide for an annual Armistice Day. All members of the House agreed that setting aside a day to honour the war dead was of high importance; however, some disagreed on whether that day should be fixed as the 11<sup>th</sup> of November. Pedlow had cited support from business groups that a remembrance day be held on a designated Monday in November and not specifically on the 11th so as not to inconvenience businesses and employers.

In addition to his bill, Pedlow had called for an annual holiday of Thanksgiving Day which until this time had been held on a date which varied at the government’s discretion. He proposed that the second Monday in November be recognized as

“Thanksgiving Day” as a “perpetual memorial of the victorious conclusion of the recent war”.

Another member of the House was successful in delaying the discussion on the bill for six months. The House never resumed discussion on the proposal.

In 1921, the Unionist government of Prime Minister Arthur Meighen, introduced legislation to formally establish Armistice Day as a legal holiday. Section 2 of *The Armistice Day Act, 1921* provided that every year, on the Monday in the week that the 11<sup>th</sup> of November fell, should be kept as a legal holiday under the name of “Armistice Day”. This legislation drafted by the government was influenced by Pedlow’s 1919 proposal.

As Pedlow’s earlier proposal had been utilized to draft this bill, the question of Thanksgiving Day again came to the fore. Section 3 of the same act provided for a Thanksgiving Day to be held on the same date as Armistice Day. From 1921 to 1931, Canada observed both Armistice and Thanksgiving Day on the same date each year. An independent MP from British Columbia, A.W. Neill, introduced *The Armistice Day Amendment Act* in 1931. His bill repealed sections 2 and 3 of *The Armistice Day Act* and substituted a clause which fixed November 11th as Armistice Day. Thanksgiving Day was regulated back to the practice prior to 1921 wherein the date was fixed at the government’s whim.

### 3. HISTORY OF THE POPPY

Millions of Canadians pin one to their lapel or hat each and every November 11<sup>th</sup> as a way of expressing their remembrance of the servicemen and women who gave their lives in two world wars and in Korea. Others remember the sacrifices made in the world’s trouble spots such as Cyprus, Bosnia and most recently in Afghanistan. Whatever the reason, in Canada, the poppy has become to be known as the one universal symbol of remembrance.

The story of how the poppy has become the symbol of remembrance has varying origins but the overall basis for the wearing of the poppy is without question, Captain John McCrae’s poem, “*In Flanders Fields*”. Some claim that a young New Yorker by the name of Moira Michaels was the first to wear a poppy as a means of “keeping the faith” after reading a copy of “*In Flanders Fields*”. During a meeting of the YMCA wartime secretaries in New York, which was hosted by Ms. Michaels, she had been given a small monetary gift by visiting delegates. She thanked them for this gift and said that she would use the money to purchase poppies, relating to them John McCrae’s poem which had been her inspiration. Amongst them was the representative from France, Madame E. Guerin who was in turn inspired to take this idea home. In 1921, Madame Guerin and a group of French war widows approached the former British Commander-in-Chief, Earl Haig, at the Legion Headquarters in London, about the idea of selling artificial poppies to raise monies to help needy soldiers and their families. The Legion had first been formed to help veterans and their families who had been left impoverished during the war and

Haig was quick to adopt their idea as an excellent method to both honour the dead and help the living.

Poppies indeed became significant as a remembrance of war as prior to the Great War, poppies were rare in the fields of Flanders. It is said that the chalk soil of Flanders became rich in lime due to the rubble produced by the massive bombardments of battle. The earth that was stirred up by so many artillery shells in turn released the poppy seeds that would not normally have had the chance to germinate. They spread prolifically across the fields until it appeared as a sea of red. Perhaps a fitting ironic symbolism of the blood spilt by so many for so little.

#### 4. “IN FLANDERS FIELDS”

It was at what would become known as the “2<sup>nd</sup> Battle of Ypres”, in the spring of 1915, that the words of Captain John McCrae, would forevermore immortalize the symbol of sacrifice the world over. Captain McCrae was serving as a surgeon with the 1<sup>st</sup> Field Artillery Brigade during the battles of the Ypres salient. It was the death of a friend and former student, Lieutenant Alexis Helmer of Ottawa, that inspired McCrae to write his now famous poem. However, that poem was nearly lost forever as McCrae, who was not happy with what he had written, discarded it. A fellow officer retrieved the paper and sent it to England to be published. The Spectator of London rejected the poem but it was published by Punch magazine in its December 8<sup>th</sup> edition of 1915. Lieutenant Colonel McCrae died on January 28<sup>th</sup>, 1918 of pneumonia and meningitis. He is buried in Wimereux Cemetery in France.

##### IN FLANDERS FIELDS

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That marks our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved, and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe;  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

John McCrae  
Flanders, 1915

**5. THE WEARING OF THE POPPY (\* For CAF personnel in uniform)**

**REFERENCE:**

Minutes of the National Defence Clothing and Dress Committee (NDCDC) 01/11  
Paragraph 7

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/national-defence-clothing-dress-committee.page>

7. LCol Beaudry (DHH) proposed an amendment to regulations that will permit the wear of the poppy at appropriate commemorative ceremonies outside the traditional Remembrance Day period. CAF Dress Instructions will be amended to read: “The Royal Canadian Legion Poppy. The red poppy is an emblem of the RCL and is used to commemorate Canadians who died in battle. CAF members shall wear the poppy on all uniforms from the last Friday in October until Remembrance Day (November 11th) and are encouraged to wear it when attending any event whose main purpose is to commemorate Canadians who died in battle.”

***NOTE: The wearing of the poppy with the miniature Canadian flag pin as a means of securing the poppy to the uniform instead of the provided straight pin is not authorized for any CAF uniform.***

Figure 3-7-2 Positioning of the Poppy

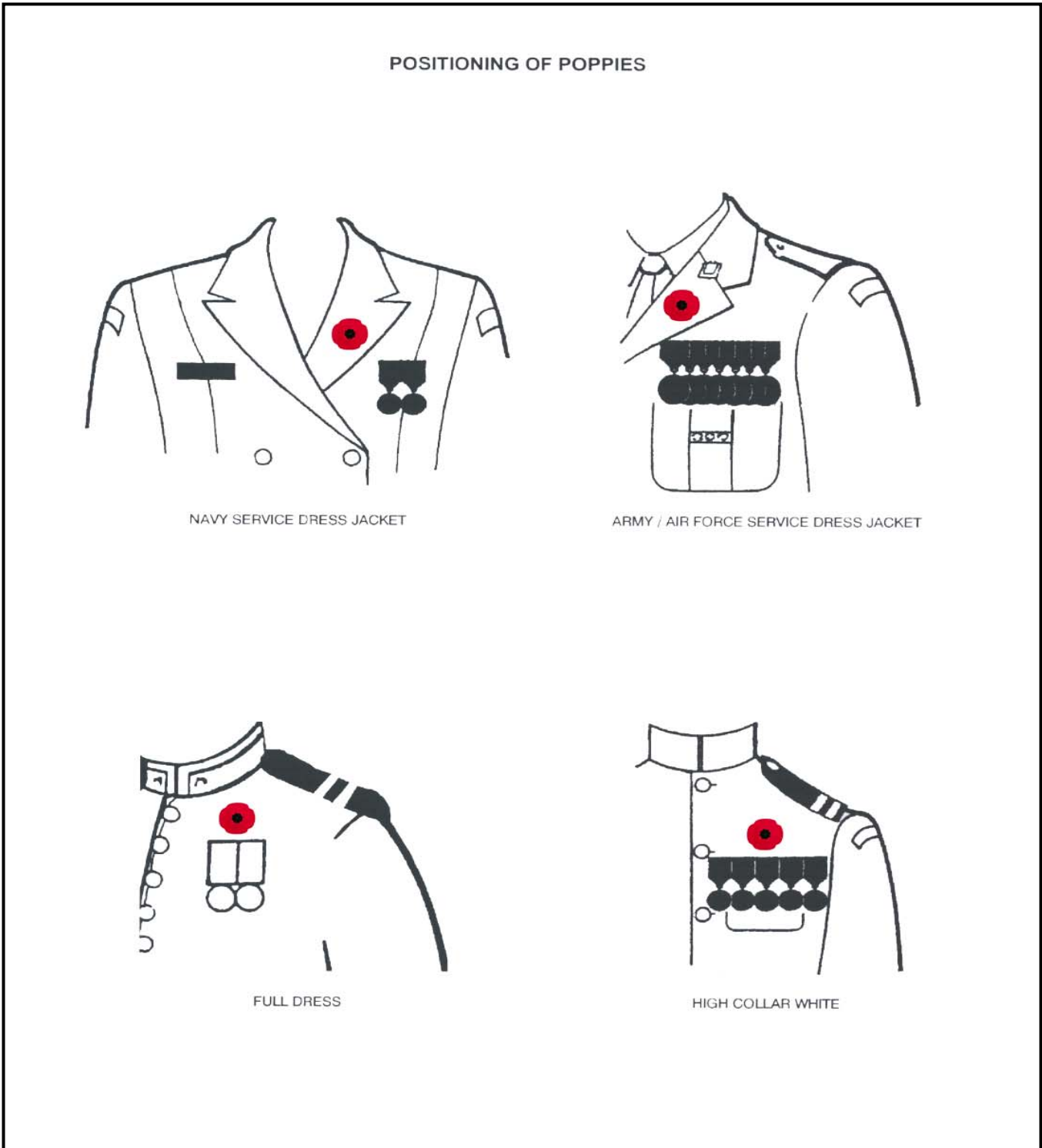


Figure 3-7-2 Positioning of the Poppy



Figure 3-7-3 Positioning of the Poppy

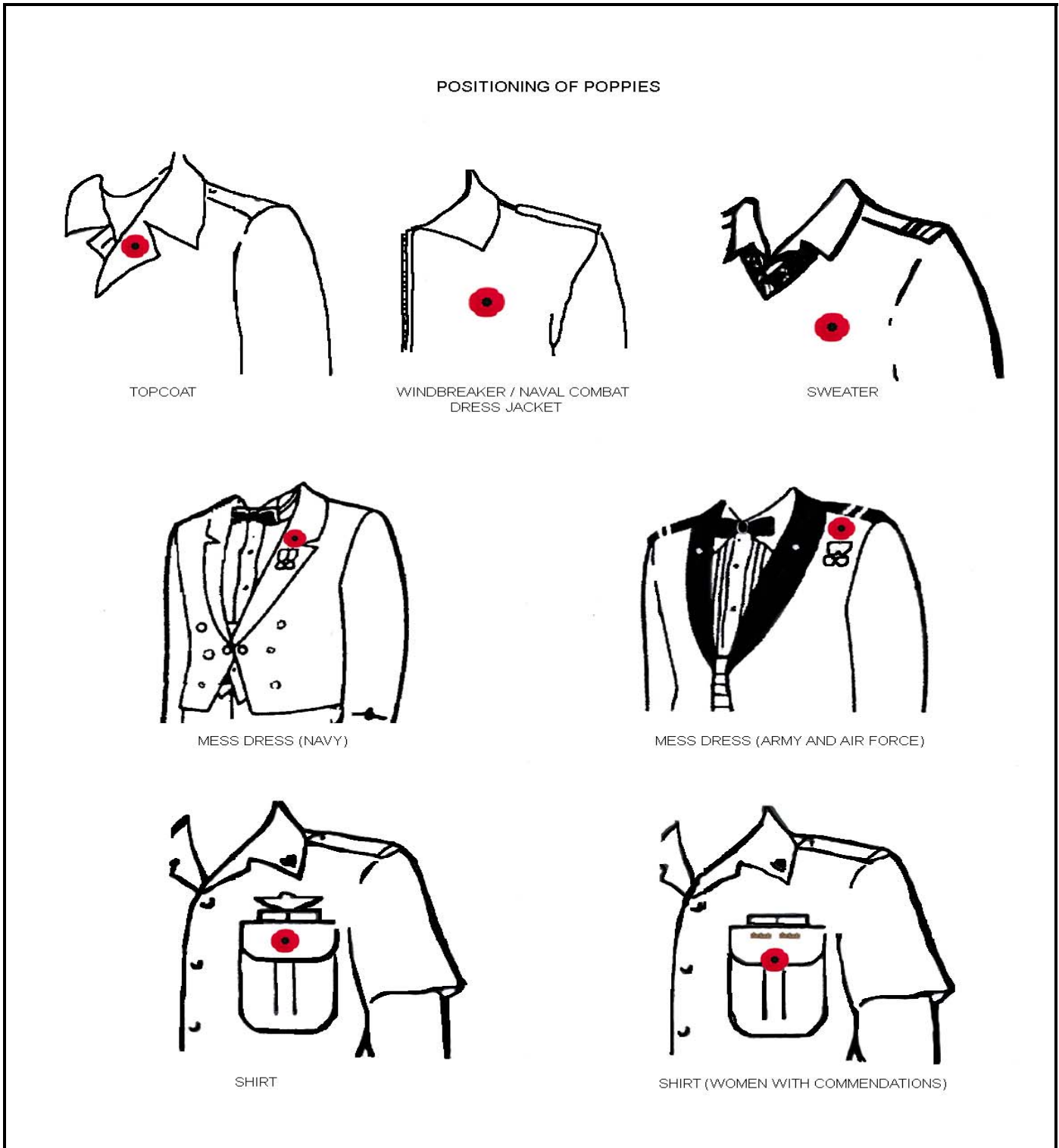


Figure 3-7-3 Positioning of the Poppy

Figure 3-7-4 Positioning of the Poppy

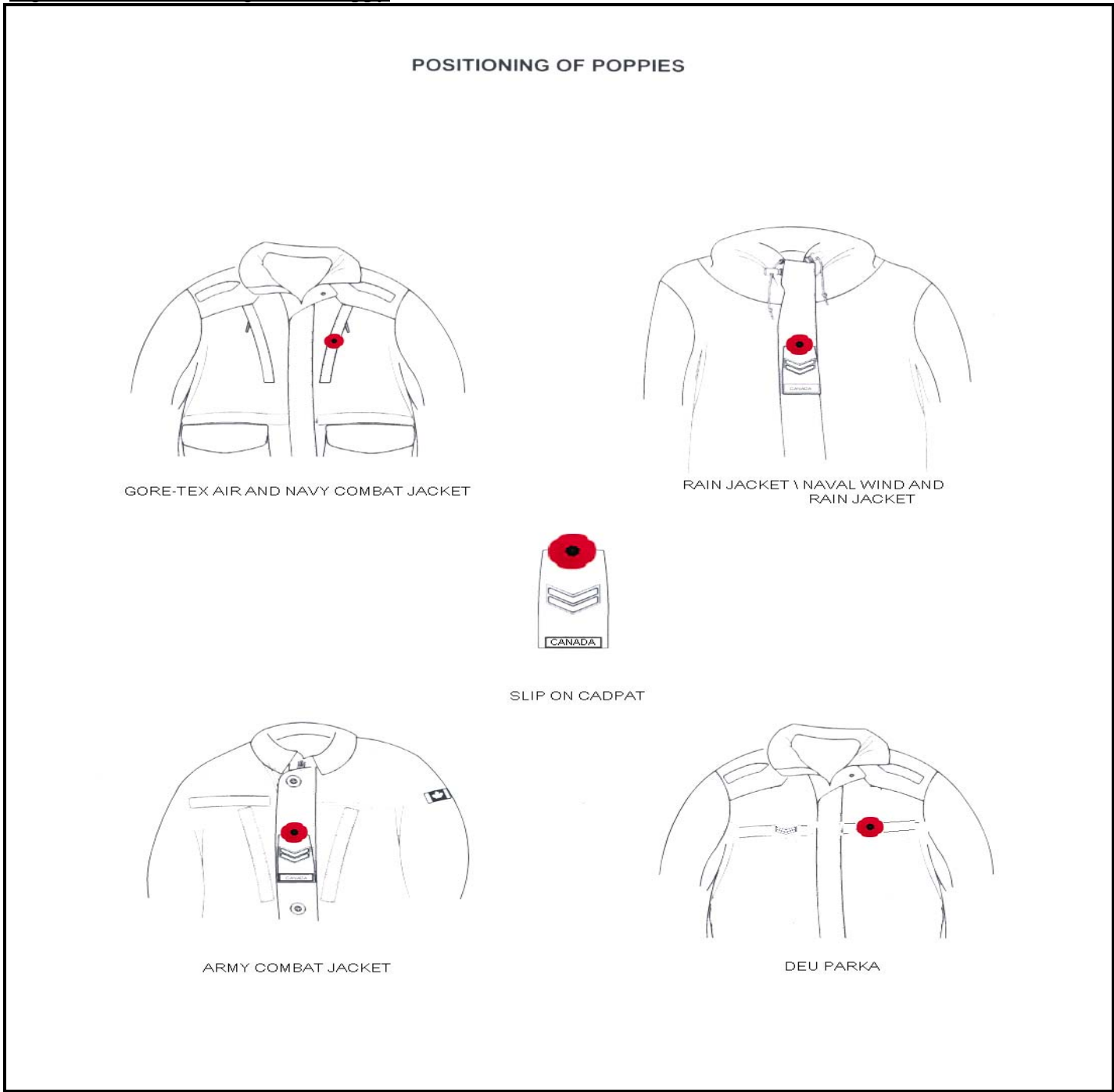


Figure 3-7-4 Positioning of the Poppy

## 6. FLAG ETIQUETTE

([www.canadianheritage.gc.ca](http://www.canadianheritage.gc.ca))

Dipping a carried flag means lowering it from a vertical position to one which is, variously 45 degrees from the horizontal, or, even further, touching the ground.

*The national flag, when carried, is **never dipped** or **lowered to the ground**.*

**Dipping of the National Flag is not permitted under ANY circumstances by Canadian Armed Forces personnel.**

## 7. FLAGS AT HALF-MAST

([www.canadianheritage.gc.ca](http://www.canadianheritage.gc.ca))

**November 3, 2005**

To honour the memory of all Canadians who have served their country in time of war, the National Flag of Canada will be flown at half-mast on **all Government of Canada buildings and establishments across Canada from sunrise to sunset on Remembrance Day, Friday, November 11, 2005.**

Flags shall be flown at half-mast at/near a cenotaph or another site where remembrance services are being observed, the flag can be flown at half-mast from 11:00 a.m. (or according to the prescribed order of service) and extend until sunset. In this regard, the flag on the Peace Tower in Ottawa will fly at half-mast from the commencement of the service at the National War Memorial and remain in that position until sunset.

### **A. HOW TO HALF-MAST FLAGS**

#### REFERENCE:

A-AD-200-000/AG-000

The Heritage Structure of the Canadian Armed Forces

Chapter 4

Section 2

Paragraph 29

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/heritage-structure-caf.page>

29. When flags are ordered to be at half-mast throughout the day, they shall first be hoisted close-up (**full-mast**) and then immediately lowered slowly to half-mast. At sunset they shall be hoisted close-up, then lowered. (These procedures do not apply while flags are at half-mast for the death of a Sovereign, when they are only raised to full-mast for the day on which the accession of the new Monarch is proclaimed.)

**B. FLAGS AT HALF-MAST ON VARIOUS FIXTURES**

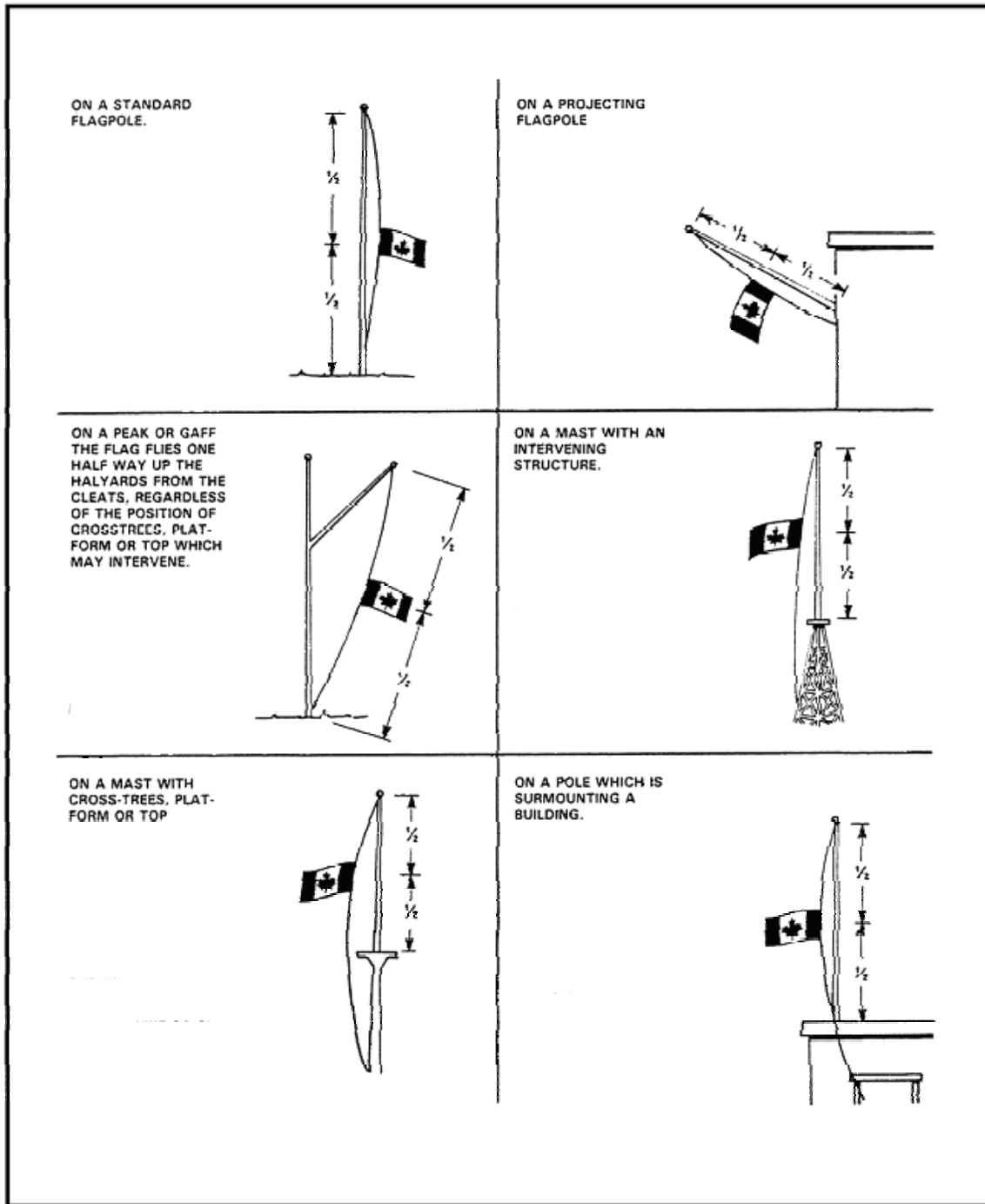


Figure 4-2-5 Half-masting of Flags

## **C. FLAG USAGE AT SEA / HALF-MAST**

### **REFERENCE:**

A-AD-200-000/AG-000

The Heritage Structure of the Canadian Armed Forces

Chapter 4

Section 3

Paragraph 57, 59

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/heritage-structure-caf.page>

**57.** The Ship's Ensign and Jack shall be at half-mast in accordance with the basic protocol established in Section 2, paragraphs 23 to 33. This article contains additional protocol for flags worn at half-mast by HMC ships and CAF auxiliary vessels.

**59.** In HMC ships, when the Ship's Ensign is worn at half-mast, the Jack, if worn, shall also be at half-mast.

## **8. REMEMBRANCE DAY CEREMONIES**

### **REFERENCE:**

A-AD-200-000/AG-000

The Heritage Structure of the Canadian Armed Forces

Chapter 9

Paragraphs 1-9

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/heritage-structure-caf.page>

1. The following dates are commemorated by the Canadian Armed Forces (CAF):
  - a) Remembrance Day – November 11<sup>th</sup> ;
  - b) Battle of the Atlantic Sunday – first Sunday in May; and
  - c) Battle of Britain Sunday – the Sunday falling within the period 15 to 21 September.
2. Other days may be commemorated by units as appropriate.
3. Care shall be taken to include veterans and other former members of the military “family” in all commemoration events organized by the CAF.
4. The CAF will support veterans and other organizations interested in initiating ceremonies observing military anniversaries by providing support within available resources.
5. The participation of CAF members on memorial parades is subject to Queen’s Orders and Regulations Article 33.01. Refer to Part B below for reference.

6. A commanding officer (CO) shall order memorial parades for all ranks to take place on November 11, Remembrance Day. However, the CO may cancel the parades *if the unit is on minimal staffing* or if sufficient CAF members from the unit are involved in a comparable ceremony, such as the National Ceremony in Ottawa.
7. In Her Majesty's Canadian (HMC) Ships. When parades and ceremonies cannot be held in HMC ships in accordance with paragraph 6, a period of two minutes silence commencing at 1100 hours (local time) on 11 November shall be observed, if feasible. HMC ships in company with ships of Commonwealth or foreign navies shall observe Remembrance Day by ceremonies arranged mutually with ships present.
8. Flying of Flags. Flags shall be flown at half-mast at all defence establishments from sunrise until sunset on 11 November, Remembrance Day, other than at the National War Memorial or a place where remembrance is being observed, then the flag can be flown at half-mast from 11:00 or according to the prescribed order of service, until sunset.
9. Gun salutes – Gun salutes shall be fired at designated saluting stations, as prescribed in Chapter 13, Section 2, paragraphs 9 and 17.

Participation of CAF Members on Memorial Parades

REFERENCE:

**Queen's Regulations and Orders**

Chapter 33 Chaplain's Services

33.01- Religious Services

Paragraph 2

[http://admfincs.mil.ca/qr\\_o/intro\\_e.asp](http://admfincs.mil.ca/qr_o/intro_e.asp)

(2) An officer or non-commissioned member shall not be required to attend a parade that is primarily devoted to a religious service **unless**, subject to paragraphs (3) and (4), it is in connection with **Remembrance Day ceremonies**, Battle of Britain Sunday, Battle of the Atlantic Sunday, a military funeral or a service of a civic or memorial nature.

## 9. GUN SALUTES

### A. History

The gun salute has been used for centuries to honour royalty or persons of distinguished title or rank or to mark a special occasion. This custom has its origins in naval tradition. In the days of sail, ships guns were constantly "charged" or kept fully loaded in preparation for battle. As a ship approached port, it would "clear" or fire its guns. The length of time that it took to swab, re-load and run out the guns again left a ship vulnerable to shore battery fire. This

gesture was thus considered an expression of a ship's friendly intent. Other gun salutes are meant as a salute to dignitaries. It is interesting to note these guns salutes are fired as an odd number ie. 21 gun salute. The old superstition was that an odd number was considered divine or "lucky" and used to mark joyous occasions whereas even numbers were often used to mark solemn occasions such as funerals. Prior to 1731, the number of guns used to mark salutes was unregulated. The British Admiralty, in 1731, took steps to regulate this by decreeing that a "royal salute was to be such a number of guns as the Chief Officer shall think proper, not exceeding 21 guns each ship."

Today, the Canadian Forces fire salutes from ships and by the Royal Canadian Artillery from designated saluting stations nationwide. A list of designated firing stations can be found in CFP A-DH-200-000/AG-000 The Heritage Structure of the CAF Chapter 13, Section 2, Paragraph 9.

#### B. Remembrance Day Memorial Salute

##### REFERENCE:

A-AD-200-000/AG-000

The Heritage Structure of the Canadian Armed Forces

Chapter 13

Section 2

Paragraph 17

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/heritage-structure-caf.page>

**17.** A 21-gun memorial salute shall be fired following the two minute period of silence commencing at the beginning of the Rouse at 1102 hours local time at all saluting stations, on 11 November, Remembrance Day. (See Chapter 13, Section 2, paragraph 9) The interval between rounds shall be 60 seconds. Flags will be flown at half-mast in accordance with Chapter 9, Paragraph 8.

**NOTE: A separate 'Marker' round may be fired to signal the start of the two minutes of silence; this round is not part of the 21-gun salute. This protocol has been agreed to by the Royal Canadian Legion. The 2 minutes of silence is sacrosanct.**

## 10. ACT OF REMEMBRANCE

[www.vac-acc.gc.ca](http://www.vac-acc.gc.ca)

### ACT OF REMEMBRANCE

They shall grow not old,  
as we that are left grow old:  
Age shall not weary them,  
nor the years condemn.  
At the going down of the sun  
And in the morning  
We shall remember them.

Response: **We shall remember them**

*\*An excerpt from "For the Fallen" by Laurence Binyon*

## 11. LAST POST/ ROUSE/ LAMENT TO THE FALLEN (CANFORGEN 167/11 CMP 082/11 141244Z SEP 11)

Prior to mid 19<sup>th</sup> century, the foot soldier's life was regulated by drumbeats. Later that same century the bugle call was introduced and was used for both field maneuvers and during camp routine to initiate a conditioned response from the soldier. Certain "calls" were used to "order" changes in type, direction or speed of attack or withdrawal formations. However, the most utilized bugle calls were "Reveille", "Rouse" and "Last Post". The "Rouse" was used as a "quarter call" to wake the soldiers fifteen minutes before the more formal activity announced by "Reveille", which was a more complicated call by all the buglers.

In the early 20<sup>th</sup> century, the need for two "wake-up" calls was reduced. In 1909, the longer call (Reveille) was omitted and the shorter call (Rouse) was redesignated "Reveille". However, in 1927, the longer call was reinstated. British ceremonial manuals declared that the "Rouse" would be used for funeral services throughout the Empire. Today, the two titles are used interchangeably although the longer of the two calls is seldom heard.

"Last Post" is one of the regulation calls that would be heard in the evening to signal the completion of the setting of night sentinels or sentry posts. "First Post" signaled the mounting of the "guard" or sentry posts. "Last Post" would then be sounded to signal that the camp was secure and that all sentry posts were manned and ready.



For Remembrance Day ceremonies, the use of “Last Post” and “Reveille” (Rouse) is used to draw the symbolic association between the soldier’s last duty of “sitting sentry” (death) and his “rising” above his mortal duties (reveille).

REFERENCE:

A-PD-201-000/PT-000

The Canadian Armed Forces Manual of Drill and Ceremonial Chapter 11

Section 1

Paragraph 9

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/caf-manual-drill-ceremonial.page>

The last note of “Last Post” marks the beginning of the two minutes of silence.

9. During the silence, no musical instrument shall be played, including bagpipes, as this detracts from the purpose of the event which is the quiet reflection on the service and sacrifice of the dead. Following the two-minute period of silence, “Rouse” shall be sounded, after which the official wreaths shall be laid. During the laying of wreaths, the parade shall be in the stand at ease position. History and Heritage Committee Meeting of 14 February 2011, which senior members of each environment took part, the Committee accepted the proposal that a bagpipe Lament may be played during the Remembrance ceremony, as long the two minutes of silence are observed.

NOTE:

“**Lament**” shall be “**The Lament to the Fallen**”. However, for ceremonies of remembrance at unit level, it is permissible to play other laments such as “**Flowers of the Forest**”.

## 12. VIGILS

### A. HISTORY

The more modern drill of “resting on arms reversed” can trace its origins back to the funeral of the Duke of Malborough in 1722. However, in 1586, when the remains of Sir Philip Sidney of Arnhem were being loaded aboard ship for repatriation back to England, it was observed that his funeral “procession” consisted of:

*“1200 of the English soldiers walking three abreast and trailing their swords and muskets in the dust ...”*

And again at his funeral in London:

*“A hundred and twenty unarmed civilians were in attendance, and about 300 citizens trained for war, all holding their weapons reversed.”*

This “neglect of arms” was deliberate as it was meant to suggest that the soldiers were so despondent or overwhelmed with grief that they were unable to uphold their normal outward display of strict drill and deportment.

## **B. Remembrance Services**

### **REFERENCE:**

A-PD-201-000/PT-000

Canadian Armed Forces Manual of Drill and Ceremonial Chapter 11

Section 1

Paragraph 2-4, 7-12

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/caf-manual-drill-ceremonial.page>

2. The vigil consists of four corporals/privates (with both male and female representation if possible, Unless the service is specifically held to remember personnel from a single environment or unit, the four are customarily chosen from the three environments of the Canadian Forces and from the Royal Canadian Mounted Police when practicable.

3. A vigil shall be mounted on the cenotaph/memorial 15 minutes prior to the service. (As noted in section 2, paragraph 19). The vigil shall remain on duty unrelieved until the senior dignitary has departed on completion of the ceremony. During their tour of duty, the vigil shall remain at rest on arms reversed. Accompanying the Vigil Party at the National War Memorial is a Nursing Officer.

4. The parade should be in position at the cenotaph/memorial 10 minutes prior to the ceremony and standing easy.

7. The remembrance ceremony itself commences with the band playing “O Canada”. The parade shall remove headdress prior to prayers of remembrance; headdress is replaced on completion of prayers (see Chapter 2, paragraph 23).

8. Buglers or trumpeters shall sound “Last Post” just prior to the commencement of the two-minutes period of silence (normally 11:00 to 11:02 hrs). (see A-DH-200-000/AG-000, The Heritage Structure of the CAF, Chapter 13).

9. During the silence, no musical instrument shall be played, as this detracts from the purpose of the event which is the quiet reflection on the service and sacrifice of the dead. Following the two-minute period of silence, “Rouse” shall be sounded. The lament may be incorporated either before the “Last Post” or after the “Rouse”, or, if the parade commander so wishes, after the two minutes silence and before the “Rouse”. The commencement of the 21 Gun Memorial salute, if available, occurs immediately after the two minutes silence ( at the start of the “Rouse” or lament). After the playing of “Rouse” or lament the reading of the “Act of Remembrance” may occur. Following the reading the official wreaths

shall be laid. During the laying of wreaths, the parade shall be in the stand at ease position.

10. The accompanying wreath bearers shall be one pace to the left rear of the dignitary, carrying the wreath in the left hand whenever possible. When the dignitary salutes or bows his head, the bearer shall salute.

11. On completion of the official wreath laying, the parade shall be brought to attention and the band shall play “God Save the Queen”. The remembrance ceremony is then complete. It is at that time that the spectators may come forward to lay “unofficial” wreaths.

12. The dignitaries may depart or move to a saluting dais. The parade will march past and be dismissed.

### **13. LAYING OF WREATHS**

#### REFERENCE:

[www.vac-acc.gc.ca](http://www.vac-acc.gc.ca)

Wreaths may or may not be a part of a commemorative service, though they are very common on November 11<sup>th</sup> and during ceremonies of remembrance. The “wreath party” normally consists of a dignitary (wreath layer) and the wreath bearer but may contain more. The wreath bearer should walk to the left and slightly behind the person who is to lay the wreath.

The wreath laying ceremony is as thus. The “wreath party” will approach the monument or cenotaph, briefly pause, exchange the wreath, place the wreath, step back, pause for a moment of reflection (military personnel will salute), turn to the right and walk or march off.

The order in which wreaths are laid may vary to suit the ceremony at international, regional and/or local levels. However it is imperative that a wreath representing Canada be laid before all others.

#### Order of precedence

#### REFERENCE:

A-AD-200-000/AG-000

The Heritage Structure of the Canadian Armed Forces

Chapter 1

Section 1

Annex A

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/heritage-structure-caf.page>

**NOTE:** The regulations concerning the order of precedence as published by the Department of Canadian Heritage is too lengthy to reprint here. However all info

may be found using the DHH website link or the Department of Canadian Heritage website.

#### **14. REMOVE HEADDRESS**

REFERENCE:

A-PD-201-000/PT-000

The Canadian Armed Forces Manual of Drill and Ceremonial Chapter 2  
Paragraph 22, and 23

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/caf-manual-drill-ceremonial.page>

22. The order to remove headdress is customarily given on such occasions as outdoor church parades, during the consecration of Colours and whenever it is desirable to honour a dignitary by giving three cheers.

23. When ordered, all ranks on parade shall remove their headdress with the exception of:

- a. adherents of faiths for whom this is not permitted or acceptable (e.g., Sikhs);
- b. musicians when on parade with instruments; and
- c. when ordered in connection with a religious event, it is optional for members to remove or retain his or her headdress in accordance with his or her belief.

#### **15. PAYING OF COMPLIMENTS**

REFERENCE:

A-PD-201-000/PT-000

Canadian Forces Manual of Drill and Ceremonial  
Chapter 1

Section 2

Paragraph 26

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/caf-manual-drill-ceremonial.page>

#### **26. Funerals, Memorials and Commemorative Services**

Compliments to the dead shall be paid during the sounding of the calls “Last Post” and “Rouse” when they are used in funerals, memorial and commemorative services. (A Royal or General Salute will be ordered if appropriate). Compliments will commence on the first note and terminate on the last of each call when sounded. Compliments shall be paid as follows:

- a. All ranks who are not part of a formed military group shall salute.

- b. Formed military groups will be brought to attention and all officers shall salute.
- c. The funeral guard will present arms, while the escort will remain at the order, officers who are part of the escort will salute with the hand. In the latter case, the salute shall be held for the brief silent interval (10 second pause) between “Last Post” and “Rouse”.
- d. During commemorative services, eg, Remembrance Day, compliments commence on the first note and terminate on the last note of each call when sounded, except for that weapons salutes shall be held through the silent interval between the “Last Post” and “Rouse”; and
- e. On defence establishments, all vehicles in the vicinity shall be stopped and the occupants shall alight and pay compliments.

Note: interval between calls shall be 10 seconds for funerals, 1 minute for memorial services and 2 minutes for commemorative services.

## 16. WEARING OF MEDALS

### **A. Can I wear someone else’s medals?**

A question which frequently surfaces, (especially just prior to Remembrance Day) is the wearing of medals which belonged to a member of the family, be it grandfather, father, uncle, mother etc. The answer to this question is a resounding “NO!”

However, it would be permissible to carry the individual’s medals and awards in the inside breast pocket of the member’s tunic so that they would be close to the heart as a sign of respect and remembrance but not necessarily exposed to view.

### **B. ORDERS, DECORATIONS, MEDALS AND OTHER HONOURS**

#### **REFERENCE:**

A-DH-265-000/AG-001

Canadian Armed Forces Dress Instructions

Chapter 4

Paragraph 5

<http://cmp-cpm.mil.ca/en/honours-history/publications-history/caf-dress-instructions.page>

5. Although honour insignia may be bequeathed or given to a relative or friend (for Canadian orders with the concurrence of the Order), only honours actually awarded to the individual concerned may be worn, regardless of the occasion (see also Chapter 2, Section 1, Paragraph 49 and the Criminal Code of Canada).