

new radical attack on United States economic domination, and to Jane Jacob's plea for us to preserve Toronto and Montreal from the fate of the American metropolis. They add an extra poignancy to Joyce Wieland's pastoral vision of Canada in her film *Rat Life and Diet in North America*.

The basic experience of Canadian history has been that of sharing the northern part of the continent with the other, larger America. Everywhere in the twentieth century man is becoming American, or, to put it another way, is moving in some way towards a condition of high industrialization, affluence and leisure, instant communication, an urban man-made environment, and a mingling

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of cultures and traditions in a mobile, classless global society. There is no country in the world, except the United States, which has gone further in this direction than Canada; none that has done so in such an American way; and none that is so experienced in the art of living with, emulating, and differing

from the United States. If Canadians (and perhaps others) wish to explore the real freedoms open to them in such a society and to escape the blandness and boredom, the sameness and despair latent in such a brave new world, they could usefully examine the subtle but profound ways in which Canada differs from the United States. For what emerges clearly to me is that Canada is a different kind of American society, an American alternative to what has happened in the United States.

When William Van Horne gave up his American citizenship after completing the C.P.R., he is said to have remarked, 'Building that railroad would have made a Canadian out of the German Emperor.' The inexorable land, like the Canadian climate, has always commanded the respect of

