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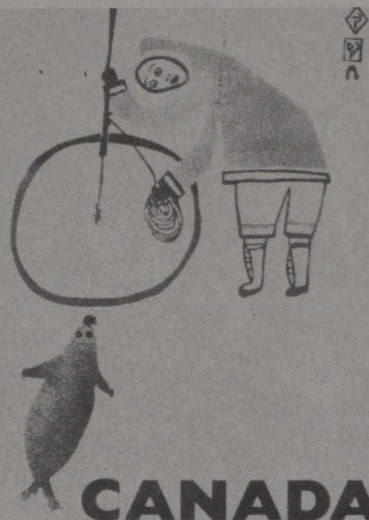
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CANADA

CANADA

VOLUME I NUMBER 6



OUR COVER: Shows a fine example of Eskimo art depicting an Eskimo fisherman spearing fish through a hole in the ice. Eskimo art is marked for its sparseness of line and simplicity. BACK COVER: one of the posters created for world publicity of the 1976 Olympics being held in Montreal, an artistic stylization of the Olympic symbol.

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EXTENSION OF CANADIAN FISHERIES JURISDICTION

The following are excerpts from a statement by the Secretary of State for External Affairs, Dr. Allan J. MacEachen, in the House of Commons on June 4, 1976:

"I stated in the House on May 18 that information concerning the position which Canada will take at the forthcoming ICNAF meeting would be conveyed to the House. Our position at the ICNAF meeting cannot be discussed separately from our position on extended Canadian fisheries jurisdiction to 200 miles.

"I wish to make a statement on both these issues, and to announce today the government's decision to extend the fisheries jurisdiction of Canada out to 200 miles from the coast. Implementation of this decision under existing Canadian legislation will come later this year and in any event will be in place by January 1, 1977. The state of our fishery resource and the situation of our fishermen, of our fishing industry, and of our coastal communities, make this action imperative. There will be no fishery resource left to protect if action is not taken now—because the fish stocks will be so depleted as to disappear as a resource of commercial significance. Not only the fish but our Canadian fishermen too are an "endangered species," as I have heard them describe themselves.

"The protection of Canadian interests is of concern to us as a result of the extension of USA fisheries jurisdiction in March 1977. Mexico, our other neighbour on the North American continent, has felt compelled to act and has recently adopted legislation to bring about an extension of jurisdiction to 200 miles.

"The government last year instructed the Canadian officials to conduct bilateral negotiations with major fishing states operating off the Canadian coast regarding the terms and conditions that Canada will apply when permitting foreign fisheries in respect of any resources surplus to Canadian harvesting capacity within Canada's 200-mile zone. Agreements have been signed with Norway, Poland and the USSR, as well as ad referendum agreements with Spain and Portugal, in addition to the agreement with France entered into in 1972.

"We are prepared to commit ourselves, as we already have in the bilateral agreements, to allow other nations to fish in Canada's 200-mile zone for stocks surplus to Canada's harvesting capacity, and to carry out appropriate consultations with such countries in the development of regions within the zone. We are prepared to cooperate with other nations in this way, but in return we expect their cooperation in achieving our objectives.

"I wish to emphasize that the government will in no way abandon its deep commitment to reaching multilateral solutions to the problems of the law of the sea in general and fisheries in particular. We will continue to work within the UN Conference on the Law of the Sea to reach agreement not only on fisheries but also on the other vital and difficult issues facing the conference, issues such as the establishment of an international authority for the management of the resources of the deep seabed and ocean floor which constitute the "common heritage of mankind;" the preservation and protection of the marine environment, including the Arctic; and the breadth of the territorial sea and the related question of passage through straits used for international navigation. These issues must find an early multilateral solution.

"The decision I am announcing today to extend Canada's fisheries jurisdiction does not constitute unilateral action that either leaves no room for negotiations or ignores the interests of other countries directly concerned. It is action for which we have carefully prepared the way through both bilateral and regional negotiations within ICNAF, and within the multilateral framework of the Law of the Sea Conference. It is action based on a growing consensus among nations, a consensus which is increasingly finding its way into state practice and is reflected in the provisions of the single negotiating text that emerged from last year's session of the Law of the Sea Conference in Geneva and has been confirmed in this year's revised text."

EXCERPTS FROM THE CANADIAN PRIME MINISTER, MR. TRUDEAU'S SPEECH AT THE
OPENING OF THE HABITAT CONFERENCE IN VANCOUVER

COMMUNITY OF
INTERESTS VITAL
FOR MANKIND

...“C

anadians will not soon forget the honour that has been given them in hosting Habitat. It has been our endeavour to demonstrate the appropriateness of that selection. From the inception of the United Nations in a neighboring city to the south, successive Canadian governments have lent with vigour support to the UN, its activities, and its international ideals. During the course of this conference, you will learn that in its size and the diversity of its geography, in the contrasts and harshness of its climate, and in its ethnic and cultural mosaic, Canada reflects to an appreciable degree the realities of today's world.

“...Canada can claim some originality in the techniques it has employed in housing its people, some value in its experience. It recognizes, nevertheless its deficiencies, and understands its need to learn more. We are ready to share these techniques and this value, and to learn in exchange from others. This country has been endowed with space and with natural resources. These form a wealth to enjoy and to administer for the benefit of future generations.

“...There is a newworld in the making, and a spreading awareness of that fact. No longer can there be a measure of fortune without an equal measure of responsibility. No nation can afford to isolate itself in self-contemplation, clasping to its breast its possessions in denial to others. Human demands require us to be more open with one another; modern technics, demand it. No longer is it possible—either morally or technically—not to be accountable. We have entered, willingly or otherwise, the era of a community of interest, vital to the survival of the species, that has brought us together here. To me, this is the meaning of this historic gathering.

“...Of all the factors that bear on this conference, I regard urgency to be as important as any. For too long, the relationship of Man to his environment, of Man as inhabitant of the planet, has been the subject of intellectual—and somewhat abstract—debate; considered to be the domain only of scientists, bureaucrats, and—on Sundays— theologians. It must pass to the people, to become a vehicle of human benefit, to become a symbol of hope for a richer and more wholesome life. To do so, urgency is required.



Prime Minister Mr. Trudeau

“...We are all asking ourselves that to do now, how to proceed immediately, in order to make our human settlements truly human, and at the same time to prevent further deterioration of the natural environment. We possess powerful political, economic, social and technical tools; we plan to make an inventory of them and examine in each case their possible application.

“...The concept of international cooperation is not new; it has been present in our minds for many years. My plea to you at the outset of this conference is to encourage that concept to descend to your guts, where thought can be leavened with passion, and accomplishment can become a reality. Altruism is not the most highly developed of international phenomena. But it does exist, it is real, and it is making progress and growing.

“...It is human nature to seek time to dwell on one's difficulties, to expose their roots to the light of reason, to minutely examine the fruits of every possible solution. Unfortunately, we do not have the time. All we can do is to cut back the foliage, to prune and trim, to try to combat the persistent resurgence of custom and tradition. No longer are we allowed the leisure of lingering. On one hand, the irrational roots in our gardens are too deep and too firmly entrenched to remove; on the other the seeds of reason which gave birth to human settlement and the fruits of knowledge and intelligence borne by them are so precious that to destroy them would be madness.

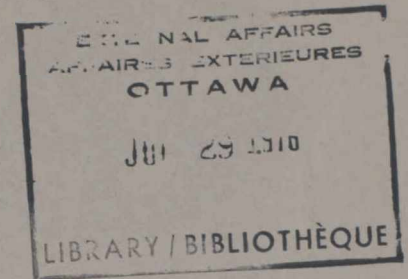
“...The stressful effects of living in confined areas, the deterioration of the social climate, the disintegration of rural life, the disappearance of farm lands through the spread of cities and their satellites, the widespread degradation of the environment, the destruction of present and future food sources, the disorganization of transportation, the overconsumption of energy, the exorbitant costs for services, the unbridled speculation and cut-throat competition—all these disorders play a part in the breakdown of human settlements.

“...Habitat will deal with numbers from its beginning to its end. The psychological problems raised by numbers are extremely serious. The simple existence of every individual is submerged in the co-existence of all; from now on we will all have to redefine ourselves in terms of a very close relationship with other groups and individuals—all of whom have become our neighbour. Our neighbour, who remained at a respectable distance from us until the last century, has been brought much closer through population growth, and we imagine how uncomfortably close he will come in the future. How are we going to tolerate this new neighbour in tomorrow's settlements? How will we put up with ourselves in the human beehive which was envisaged by Teilhard de Chardin and which is already well on its way to becoming a reality?

“...It is clear that in order to survive, we will be forced to socialize ourselves more and more. What is actually meant by “socializing”? From a human viewpoint, it means loving one another. We will thus have not only to tolerate one another, but to love one another in a way which will require of us an unprecedented desire to change ourselves. Such a change will be more drastic than a major mutation of our species.

“...Love one another, or you will perish, writes Teilhard in *L'energie humaine*, adding that we have reached a critical point in human evolution in which the only path open to us is to move toward a common passion, a “conspiracy” of love.

“...The conspiracy of men with men and the conspiracy of the universe with an ever more just humanity; in this lies the salvation of human settlements and the hope held forth by Habitat.”





THE HABITAT CONFERENCE



The Habitat Conference in Vancouver in May this year, provided an official and unofficial look at human settlements with a view to problem solving.

At the official level, Habitat was a conference of more than 130 United Nations member-countries and others coming together to find solutions to pressing human needs around the world. It was an outgrowth of the 1972 United Nations' conference on the human environment held in Stockholm.

The urgency to the question of human settlements is clear. The world population will double over the next 30 years, adding 3.5 billion people. That is the equivalent of 3,500 cities of a million people each. But of course, this will not be the nature of distribu-

"Most nations of the world will have to build as many communities in the next 25 years as exist today. Canada may well be one of them, and thus our concern is very real."



Prime Minister Trudeau with a rug depicting the Habitat symbol

of the preparatory committee for Habitat, Mr Barny J. Danson, Canada's Minister of State for Urban Affairs, said extracts) :

"We believe that in human terms Habitat can be the most important United Nations' conference ever held. Its subject matter is of direct concern to all humanity and critical to the world we build for future generations. The opportunity for substantial progress in problem-solving that Habitat presents is immense.

"Most nations of the world will have to build as many communities in the next 25 years as exist today. Canada may well be one of them, and thus our concern is very real. Some nations — the poorer nations -- will have to build three or four times as many communities as they have today.

"This is an unprecedented problem, in terms of sheer scale, in terms of rate of change and in terms of potential or for chaos. The opportunity that Habitat provides may not recur.

"Habitat is not merely important for its own sake but as a timely and, I would say, very necessary, opportunity for the United Nations to demonstrate that it can address a vital issue in a solution-oriented way. We have an opportunity to demonstrate that men and women of goodwill, governments dedicated to the well-being of their people, can meet together and direct our intelligence and resources, material and human, to technical issues that exist and will continue to exist, irrespective of the differences that frequently divide us politically.

"A two-week conference, even with the careful planning that is going into Habitat, can only achieve so much. Its greatest value must be as a catalyst. But it can achieve some very specific things. First, it is my hope, and, I know, yours also, that Habitat shall produce an institutional restructuring in the United Nations that will enable the UN to play a stronger role in human settlements issues than it has in the past. Habitat is the first occasion that ministers and senior officials have ever had within the UN to discuss major human settlement concerns. It cannot be the last. We need, for example, a strong, senior representative UN committee on human settlements which will meet annually to evaluate progress after Habitat, and to develop new priorities and programs in response to new needs and problems.



HABITAT STAMP

A 20-cent commemorative stamp featuring HABITAT. The United Nations Conference On Human Settlements, has been issued by Canada.

The stamp was designed by I A. R. MacLeod of Ottawa and depicts the skyline of a crowded urban centre set against a background of ominous gray clouds suspended in a blue sky. Springing from the pavement is a varicoloured rose on a bright green stem, symbolizing hope for the future of this crowded universe.

tion of the increased population, and problems are already quite evident — congestion, pollution, slums, squatter settlements, social alienation, crime, poverty and starvation or undernourishment.

A parallel conference at the unofficial level, the Habitat Forum also studied the same problems. Thus, while about 5,000 persons were to be involved officially in downtown Vancouver, about 3,000 representatives of non-governmental organizations were working on their own solutions at a specially developed site at Jericho Beach-Park and at the University of British Columbia. The Forum started on May 27; the official conference from May 29. Both ended on June 11.

In a speech at the second session

MULTI-CULTURALISM IN CANADA



Asiatic new Canadians arrive at the immigration building in Vancouver—this represents a steady stream of many cultures coming into Canada.

Canada's ethnic communities have kept their cultures alive shyly — in their churches, halls and even kitchens.

They kept them and cherished them because they were part of them, part of their long lines and their old country. Perhaps they felt no one else cared. They hardly had time to care themselves in their struggle to establish themselves on new soil.

But now their cultures seem to be valuable, Canada is more prosperous now; there is time for relaxation, the economic struggle is not so hard. They are more at home now — more accepted.

And the world is no more narrow as it was. It's closer and warmer. The things others thought strange are not so now. They may even want to share them.

Canada may be ready for them now — because it's officially multicultural.

Of course, some people had been interested for a long time. They came to the churches and halls as guests. They were invited to special festivals. They shook hands and smiled — perhaps even cheered the performance.

Fortunate Canadians were invited to a Mennonite wedding—or to the Christmas or Easter observances of the Slavic Canadians. They might have been guests at a Bar Mitzvah — or have eaten *roti* with a family from the Caribbean. Others had a chance to see other faces of Canada's culture at folk festivals.

In the Maritimes, the Miramichi Folk Song Festival and the Nova Scotia Festival of the Arts at Tata-

magouche provided platforms for the folk arts. In Quebec, a federation coordinated and presented folk dance festivals. And Ontario had apple butter festival at Cedar Grove, a grape festival in St. Catharines, and oldtime fiddlers' contest at Shelburne. Manitoba's folk arts were displayed at the Red River Exhibition and the Manitoba Mosaic festivals. And Canada's native people held the Green Corn Festival at Oshweken and the Micmac Festival at Restigouche.

Toronto's Community Folk Art Council was formed in 1963 and its first major production was a multicultural extravaganza called Nation-builders. Some 2,000 dancers and singers—in their brilliant national dress — took part each year until 1971.

The success of Nation-builders promoted the idea of a national council to assist the folk arts across Canada. The Canadian Folk Arts Council — Le Conseil canadien des arts populaires — was formed in 1964.

Metro International Caravan — ethnicity in action — opened in Toronto in 1969 and involved the whole community. It was a city of



The Federal Government accepted the concept and Prime Minister Trudeau announced Canada's Multiculturalism Policy in October 1971. Federal programs — and provincial ones in Alberta, Saskatchewan, Manitoba, Ontario, Quebec and Newfoundland — came out with grants for new cultural experiments.

Youth found new meaning in



fulfil their responsibilities as Canadians in shaping and developing a new nation, they devote equal vigour to the preservation of their ancestral languages, customs and cultures.

Preservation, in the light of daily evidence, may be an understatement. Never have there been more young Canadians pressing for language studies. Courses in nation-



An eskimo girl, an Indian woman, a young European immigrant—all representatives of the many ethnic groups that make up Canadian multiculturalism.

pavilions and passports; an international trip within a metropolis. Dozens of ethnic communities displayed their arts and crafts, served their foods and drinks, danced and sang in their national costumes.

Two years ago Caravan attracted nearly 2,000,000 visits to pavilions ranging from London — produced by the 184-year-old St. George's Society — to others representing the best efforts of recent immigrants from Colombia and Ecuador. Winnipeg's Folklorama followed the Caravan pattern with pavilions, passports and people. Both festivals attracted representatives from U. S. cities who came to study multiculturalism in action.

After the cultural soul-searching of the Royal Commission on Bilingualism and Biculturalism — and their look at other language and cultural groups in Canada — Canada's ethno-cultural groups bombarded governments with briefs and recommendations supporting multiculturalism.

their heritages — in dance groups, choirs, staging and production. They took youth leadership courses and became heavily involved in projects such as Folklorama and Caravan. A Sarnia school's Hungarian folk dance club was one of the winners at an Ontario folk dance competition. Not one of the dancers was Hungarian. Folk art developed into Beethoven's Sixth Symphony, Dvorak's New World, Bizet's Carmen.

Seventy years have passed since the first large groups of European settlers began the transformation of Canada's social and cultural identity. They have since been joined by substantial numbers from Asia, Africa, the East and West Indies. Over three generations, their sons and daughters have established a presence of influence and direction in major areas of Canada's educational and artistic life.

It is all the more remarkable that while these later generations

al dances and the folk arts are limited only by the shortage of instructors. Existing musical, choral and dance ensembles find, that performance schedules encroach on rehearsal time. Cultural tours are booked almost as soon as they are announced.

The determination of the emerging generation to rediscover their origin and to affirm their special cultural identity has justified the faith and foresight of the pioneer immigrants when they laboured to build their churches and halls. Without these separate centres, the young would have assimilated and disappeared into the legislated language and culture of the public school.

The family home remained the primary source and the final refuge of one's ethnicity, but its influence was challenged daily by the competing values and demands of school and job. Only in the ethnic club rooms could the community gather to draw strength and reas-

insurance from one another. Here the language was familiar. The songs, the customs, the feast days, the celebrations were familiar. You were accepted and secure.

These centres were not cemeteries — but incubators of culture. The traditions the old sought to retain, the young learned to understand, adapt and value. Without these separate institutions, ances-

plan agendas, to coordinate activities of the council, and to establish a secretariat. During June and July, 1973, councillors met in each of the five regions to determine areas of special concern. A further series of sessions was held in the Fall, with workshops and seminars attended by officials from the federal and provincial governments identified with the multicul-

solutions adopted.

After reviewing the transcripts and recommendations adopted from the council's first annual meeting and the First Canadian Conference on Multiculturalism, the committee convened in Ottawa on February 3, 4, 5, 1974.

At the Minister's request, the committee established both short-term and long-term priorities for



Sharing a cultural heritage—these Ukrainian folk dancers perform at a folk festival in Ontario. At right is a scene from another multicultural folk festival.



tral language, art and culture would have been fading phenomena rather than a vibrant, flourishing reality.

It was to seize upon this vast, rich heritage that the first Canadian Consultative Council on Multiculturalism (CCCM) was in the summer of 1973, drawn from forty-seven ethnocultural backgrounds. Members were chosen to speak as individuals concerned with challenges facing Canadians in the implementation of a multiculturalism policy by the federal government. They were not chosen as spokesmen for their respective cultural communities. The council's specific mandate was to advise the Minister Responsible for Multiculturalism.

Within a week of the formation of the CCCM, the national executive launched a series of meetings and hearings to begin consultation with council members and with interested individuals and organizations. The executive met to

turalism programs. These meetings produced detailed recommendations which were submitted to the First Annual Meeting of the Canadian Consultative Council on Multiculturalism held on October 14-16, 1973, in Ottawa.

The meeting was held in conjunction with the Department of the Secretary of State's first Canadian Conference on Multiculturalism. Workshops were organized for participants attending the annual meeting and the conference. These included sessions on the retention of language and culture, the preservation of multicultural heritage, the arts in a multicultural society, the attitudes of youth, overcoming inequality, and the position of the immigrant.

Before adjournment, the council established an 18-member, Ad Hoc Committee on Priorities, consisting of members of the executive, augmented by representatives from each of the regions, to establish priorities from the many re-

the multiculturalism policy and presented them to the Minister on February 14. They formed the basis of the interim council report submitted to him on May 16, 1974.

The long-term priorities were defined as those that require lengthy, federal-provincial negotiations. Recommendations for the retention of language and culture and for overcoming inequalities were given priority.

The short-term priorities identified by the council relate to programs already under way but which, in the view of the council, require a more intensive and broader application. These include: community cultural centres and multicultural centres, ethnic press and mass media, the arts in a multicultural society, and the immigrant in a multicultural society.

Members of the council, and all the executive, have maintained close regular contact with the ministry and its officials. The problems accompanying the imple-

mentation of a new policy, the formulation of new programs, the establishment of a presence and the process of consultation, have taxed the energy of elected officials and their public servants alike.

There has been great interest and acceptance of most programs. The council wishes to adopt a gradual, systematic and analytical evaluation of the multiculturalism

Canada if they can have the full range of services available to all Canadians. But immigrants have little hope of enjoying the fullness of Canadian life if they cannot communicate in one of its official languages.

Learning a new language is a terrifying task for most immigrants—especially in their adult. They may come with professional

Canada's culture.

A paramount concern to the council, thus, was the relationship between language retention and the preservation and future development of ethnocultures in Canada.

Whether Canada has one, two, or many cultures; whether it has one or even two mainstream cultures and numerous smaller subcultures; or whether it has one mainstream culture—the Anglo-American one—with all others, including that of the Scots, the English and the *Canadiens*, merely subcultures—these are alternative views on which discussion can be interminable. What is not in doubt is that in Canada, in the words of Prime Minister Trudeau "...there is no official culture..." Unless, of course, one is prepared to accept as "official" the influence of Anglo-American culture



German-Canadians celebrate their traditional Oktoberfest in Kitchner, Ontario.

program and its development.

The complexities of a multicultural society are known in countries that have tried to create one and failed, and in those which have tried and faltered. Canada's courage in recognizing a pluralistic society and accepting the challenge of securing a multicultural heritage on a foundation of bilingualism, would be considered foolhardy by most nations.

But Canada is, unlike most nations. It has defied geography, climate, economics, the inherited hatreds of ancient races, the pressures of colonialism, and the paternalism of powerful neighbours. And it has created a new sovereign identity.

Canada has always depended on immigrants for its development. It was a far-flung, sparsely-populated land with vast untapped natural resources—and immigrants looked to Canada for a better life.

The council considers that immigrants can only share fully in

talents they can't use because they can't communicate professionally in English or French.

The new immigrant comes to find a home and a job. He wants to share in Canada's bounty. In his dream, a house of his own and a car. All Canadians have them. He realizes that if he works hard, he can have them too. He wants the Canadian standard of living. He may have to do dreary jobs and work long hours at them. He may take two jobs to achieve his goals more quickly. He may work through the night, over weekends.

The council feels that immigrants should not have a harder time than is dictated by the realities of life in Canada.

The immigrants should be informed about how Canada will help him—and how much he will have to help himself. They must be made to feel that their cultural contributions are important—and in no way incompatible with

The council is concerned about the impact of the letter in developing a distinctive Canadian identity, but it prefers the Prime Minister's words which are neither fatalistic nor deterministic but suggest that the culture of Canada is in the process of formation. This being so, creativity is clearly involved—and the question is: What are to be the sources or bases of that creativity?"

In ethnicity or in the ancestral roots of Canada's peoples as exemplified in successive immigrations, there exists the wellspring of a distinctive Canadian identity. If multiculturalism is to be the essence of that identity—and this is the crucial point—then the emphasis must be on ethnicity as a *wellspring*, or a point of departure for creativity.

Multiculturalism, then, may be viewed as the development of a consciousness of one's ancestral roots or ethnicity for creative purposes in the hope that a distinctive Canadian identity will emerge.

The emphasis on creativity at the core of multiculturalism is an emphasis on cultural development as well as cultural preservation.

MONTREAL

HOST TO THE OLYMPICS



Mcgill University stadium for hockey (1) ; Ile Notre Dame Basin for rowing (2) ; Olympic Village (3) ; Varsity Stadium (4) ; Paul Sauve sports centre for volleyball (5) ; Montreal Forum for gymnasts, wrestling, etc. (6) ; Maurice Richard Arena for boxing (7).

The story of Montreal, host city for the 1976 Olympic Games, is a story rich in history, long on growth and spectacular in accomplishment.

Some say it all began when Expo 67 underscored the city's name on maps the world over. Montreal glowed then with kings, queens, emperors and princes among the 50 million visitors that thronged its streets, filled its hotels and rooming houses,



flocked to its green spaces and gourmet restaurants.

That glow has never faded.

Montreal is warm and friendly and Games visitors will find not just another city, a carbon copy of their own, but a curiously happy mixture of what is old and what is new and an ambience that comfortably combines Gallic charm with modern sophistication.

With its duality of cultures, French and English, it is a happy mixture of European traditionalism and the "American way of life." Ethnic groups are prominent, too, and the international flavor of its cosmopolitanism is reflected in every facet of its daily life.

All of this is not only above ground but below ground as well.

In terms of redevelopment of its core and its underground, weather-proof facilities, Montreal has been described by noted town planner Vincent Ponte as "the bell-wether city of our age."

The underground city covers some 200 acres connecting office skyscrapers, railroad stations, hotels, apartment blocks, cinemas and theatres, restaurants, hundreds of shops and



1976 OLYMPIC GAMES-SITE

Two Olympic commemorative stamps featuring the 1976 Olympic Games site, have been issued.

The \$1 commemorative stamp, in predominantly blue and silver colours, features the host city of Montreal. Representing Old Montreal is Notre-Dame Church,

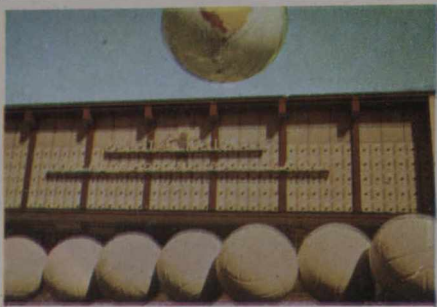
silhouetted against Place Ville Marie, a high-rise tower dominating the downtown core of the city, which typifies modern Montreal.

The \$2 commemorative stamp features an aerial view of the Olympic Stadium, with the Velodrome shown in red and the flags of the participating nations bil-

lowing against a gold background.

A total of 4,400,000 \$1 stamps and 3,900,000 \$2 stamps were issued on March 12.

The stamps were designed by brothers Jean Mercier, an architectural photographer, and Pierre Mercier, an architect, both of Montreal.



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boutiques, and the bright, quiet metro system.

Montreal also has a right to its title as a gourmet metropolis. More than 300 of its thousands of restaurants have been listed in various national and international guides to good eating.

A great many of these are dedicated to keeping the tradition of French "haute cuisine" at its proudest heights, while others are transmuted native Quebec dishes into gourmet staples.

There are, too, at least 30 international cuisines that have accepted the open invitation of a large and knowledgeable "dining out" population to help place the city at the top of the list of good places to eat in North America.

Another of the city's major attractions is Mount Royal, a 500 acre all-season park and playground around which Montreal's urban arteries radiate.

The 1976 Olympic Games will be a Toronto taxi driver cheerfully describing local points of interest to a visitor on his way to Varsity Stadium for a football preliminary. The Games



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will be a friendly innkeeper in Sherbrooke, the changing of the guard on Parliament Hill in Ottawa, a tour guide on the Plains of Abraham in Quebec the province's capital and a

smiling Montrealer offering directions to a slightly-lost tourist.

It will be a smile which says "welcome" and "bienvenue" in a way the simple words never could.



The *Huggett Family* is not what you would call an ordinary family. Parents *Leslie* and *Margaret* children *Andrew* (20), *Jennifer* (18), *Ian* (16) and *Fiona* (14) form a unique musical group that plays, sings and dances Renaissance, baroque and contemporary music.

All of them play an incredible variety of wind and string instruments (well over 30) with strange names like *krummhorn*, *rauschfieffe*, *nakers* and *gamba*; they earn an adequate living giving concerts in costumes designed and made by *Margaret* and *Jennifer*, they are professional musicians right down to the tips of their handmade shoes. With all that, they are thoroughly delightful, unpretentious people; a happier, healthier, more loving family would be hard to find.

The family has released two albums that are unfortunately no longer easily available. The first, *The Huggett Family* is an album mixing *Andrew's* original songs, contemporary hits, and traditional folk songs, all arranged by *Andrew* and performed by the family.

The second, *Renaissance Delights*, consists of arrangements of 21 songs, dances and instrumental pieces dating from the 15th to the 17th centuries. Both were recorded at AIR studios in London and produced by *George Martin*, one-time producer of the *Beatles*.

They're a handsome family too: father *Leslie*, born and raised in England, attended the *Royal College of Music* in London and played French horn with *Sir Thomas Beecham's Royal Philharmonic*; he emigrated to *Ottawa* in 1954 and played horn with the *Ottawa Philharmonic*. An accomplished baroque musician, he also directed chamber music series for *CBC radio* and television and worked for various boards of education. *Leslie* handles all the family's business affairs, writes lyrics, and with son *Andrew*, arranges the music the family performs.

Wife *Margaret*, also English-born, holds two degrees from the *Royal Academy of Music* in London and is principal researcher for

the family's concert programmes. With *Leslie*, she is responsible for part of the children's musical education and is co-arranger of much of the music they perform.

Andrew, the first-born, began studying oboe in *New York* when he was just 11 years old. When the family was awarded a *Canada Council* grant in 1970, *Andrew* studied wind instruments at the *Trinity College of Music* in London and the lute as well. He commuted to *Switzerland* to study Baroque oboe and in 1972, studied viola at the *Guildhall School of Music* in London, receiving a *Canada Council* on his own in 1973 to continue studies and research in Baroque music in England. He arranges much of the family's music and composes contemporary "folk" songs as well.

Both parents, as classically trained musicians, come from the hard school of disciplined hours of practice and concentration; they are blessed with that ability to analyse their performances which comes after years of concert work; self-criticism ensures the continuing high quality of their music.

Their children started playing musical instruments at the age of six. "We just grew up around music," remembers *Andrew*. "It has always been part of our lives, so it seems the most natural thing in the world to be playing and performing together."

The parents knew they were just beginning as a family performing group; the children were very young, from five to ten years old, and their parents were well aware of their musical potential. The commercial route was not the way to develop that potential, they felt, so they sent the children off to separate *Orff* classes. The parents soon started their own *Orff* classes in *Ottawa* and *Margaret* developed her own ideas on the subject, teaching and giving demonstrations in *Canada* and the *U.S.*

As the other children grew and became proficient on various instruments, they were integrated into the family ensemble. There is still a "student frame of mind, which is

healthy", *Leslie* says, that keeps them all continually practising old and new instruments.

The family members practise every day and arrange all the music they use, works dating from the 12th to the 17th century, as well as the contemporary folk songs *Andrew* writes to his father's lyrics, and his own. They coach each other, play

producer George Martin entered the picture.

The *Huggetts* had looked through the yellow pages of the phone book for a record company that might be interested and that's how they took their tape to AIR Productions. Martin happened to be there and was interested; he produced their first album, *The Huggett Family*, and it

listic—Canada doesn't owe us a living; that depends on us, it always comes down to you, yourselves." He's no longer angry about the barriers that exist between the family's kind of 'quality' music and commercial 'pop' success. "We're not going to alter other people's attitudes," he states. "As a person, I'll probably still try—the voice in the wilder-



together and figure that only about 10 per cent of their time is taken up in actual public performance. Behind the art, the easy, confident stage presence, and the technical excellence, there are hours of hard, consistent work.

It would seem natural that a family so versed in traditional music, so versatile in performance and technique, would inevitably write their own music. Their first original songs came about in a curious way: the family undertook a 40-day trip by freighter the first time they went to England in 1970. There were 60-odd passengers on board, a "veritable microcosm of society," remarks *Leslie*, and one of them attempted suicide. A friend of hers wrote a particularly sad lyric about the happening—which *Andrew* put to music. That inspired *Leslie* to write happier lyrics—some 40 of them, mostly about the people on board ship—and *Andrew* set them to music. By the time they got to London, they had enough to do a demo tape and that's where Beatles'

sold very well. Love Productions in Canada promoted and distributed it, and the same team produced the second album, *Renaissance Delights*. Both albums are now distributed by GRT Records of Canada.

The *Huggett Family* is what is called in the trade a "quality act". Their music may not have a wide audience—yet in the same way pop music does, but there is no way they'll permit their style to be changed to give it more "commercial" appeal. "It's a perpetual balancing act," *Leslie* states. "It has to be all or nothing in a 'success' sense, commercially; record companies say, 'maybe we'll spend some money on you'. We don't want to become Canada's Partridge Family or another Osmond Brothers act. We're more interested in becoming more decent and well-rounded human beings than becoming a commercial success."

Art Garfunkel has some of *Andrew's* songs and is interested; some might yet become commercial hits. But *Leslie* says, "we have to be rea-

ness—but I'm not really concerned about it anymore so long as I, as an individual, continue to be productive and original, and my boys and girls get a chance.

"Professional music is very demanding and to succeed you must be, basically, an honest human being. You have to be self-critical, you can't kid yourself and it's not something you can fool people with. Music is a balancer; you must become an adult if you're intelligent and you want to do your kind of music. We have no intention of compromising and selling out."

The *Huggett Family* doesn't run the risk of having to sell-out anymore. They are well-established here and in Europe; there is no family act like theirs, although there are other groups performing Renaissance and Baroque music (six alone in England). Theirs is a unique way of family life, one to be emulated, perhaps, by families whose unity is threatened by the pace of 20th century living

*Madhurika
In Love
With
Indian
Dance*



MADHURIKA was born Maureen Sanderson in Canada, and studied various forms of dance from childhood, including classical and modern ballet, Spanish classical and Flamenco, and finally Bharata Natyam.

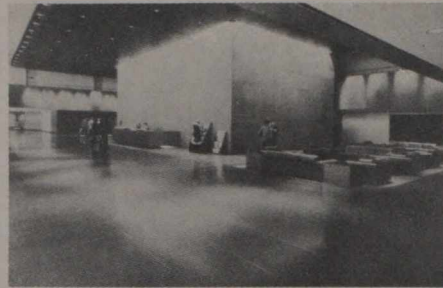
She attended the University of British Columbia (Canada) and the University of Washington (U.S.A.), studying drama, and then went to London, England, to do further training in dance and drama. There she met BALASUNDARI, the famous Ceylonese exponent of the Kalakshetra style of Bharata Natyam. She studied with her intensively for four years and then in 1971 gave her "Arangetram" (traditional ceremonial Indian debut), which was the first in the Western World and much acclaimed by the British press.

She stayed on in London studying further with Balasundari, as well as performing on stage and television, teaching, and giving lecture demonstrations. She then returned to North America and received a scholarship from the "American Society for Eastern Arts", and a grant from the "Canada Council" to do master classes in San Francisco, U.S.A., with the world renowned BALASARASWATI.

In 1972-73 she returned to Canada to give performances, guest classes, and make a documentary on Bharata Natyam for television. Later in 1973, and again in 1975, she was awarded grants from the "Canada Council" to give performances and do advanced studies in India with Shri Adyar K. Lakshman. Shrimati Kalanidhi. Shri Dhananjayan and Shrimati Shanta Dhananjayan.

In Madras she is a member of the "BHARATA KALANJALI" Indian Dance Company, under the direction of Shri and Shrimati Dhananjayan. She has given her own solo performances in Canada, the U.S.A., Europe, the Middle East, India and Sri Lanka.

THE LESTER B. PEARSON BUILDING



For most employees of the Canadian Department of External Affairs who simply left their offices on a Friday evening and showed up in a new colossal mansion the following Monday morning the transition was not only painless but welcome, considering the many advantages of the rediscovered world of "cybernetics" which permitted instant communication within hearing range. Although not all the requested new furniture was in place and the potted plants had been deferred to bridge a gap in the furniture budget, the majority seemed happy in the new environment; it was nice and bright and the occupants could see anyone at headquarters without leaving the building; also many were conscious that for the first time they could be seen by others in the Department, a desirable condition from the standpoint of "esprit de corps".

It took the staff two months to complete the transfer to the new building. It had taken nearly nine years to complete the building itself, the Lester B. Pearson Building as it was officially known. This was a momentous event in the life of the Department which for many years since its establishment in 1909 had been dispersed in oodles of buildings throughout Ottawa.

Now most of the employees left behind their aging furniture and equipment. Some said goodbye to drafty corridors and dark



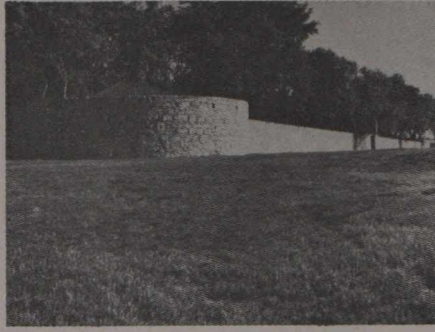
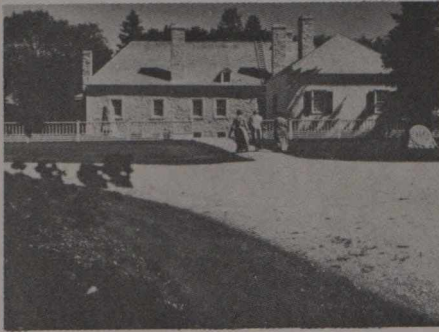
offices to begin work in "landscaped" space. A new era had begun for the Department after years of effort and a decade of concentrated planning and construction.

What had made the switch necessary was the increasing need for bigger space

The handling of the relationship to adjacent buildings was intended to be such that the affinity with the scale of other buildings and the human beings who use this large complex would be preserved. Strong horizontal lines and organic total form with dark metal imparts a feeling of repose coupled with the quiet dignity considered an essential element of the building. Although the building might be somewhat sombre in appearance,



the total impact is one of dignity and power coupled with precision and restraint.



bustling early days. You can, for instance, see a red River cart, a two-wheeled wooden wagon that once carried up to 450 pounds, pulled by a single ox. Or a York boat built to carry heavy freight and navigate the inland waterways in the days of the fur trade.

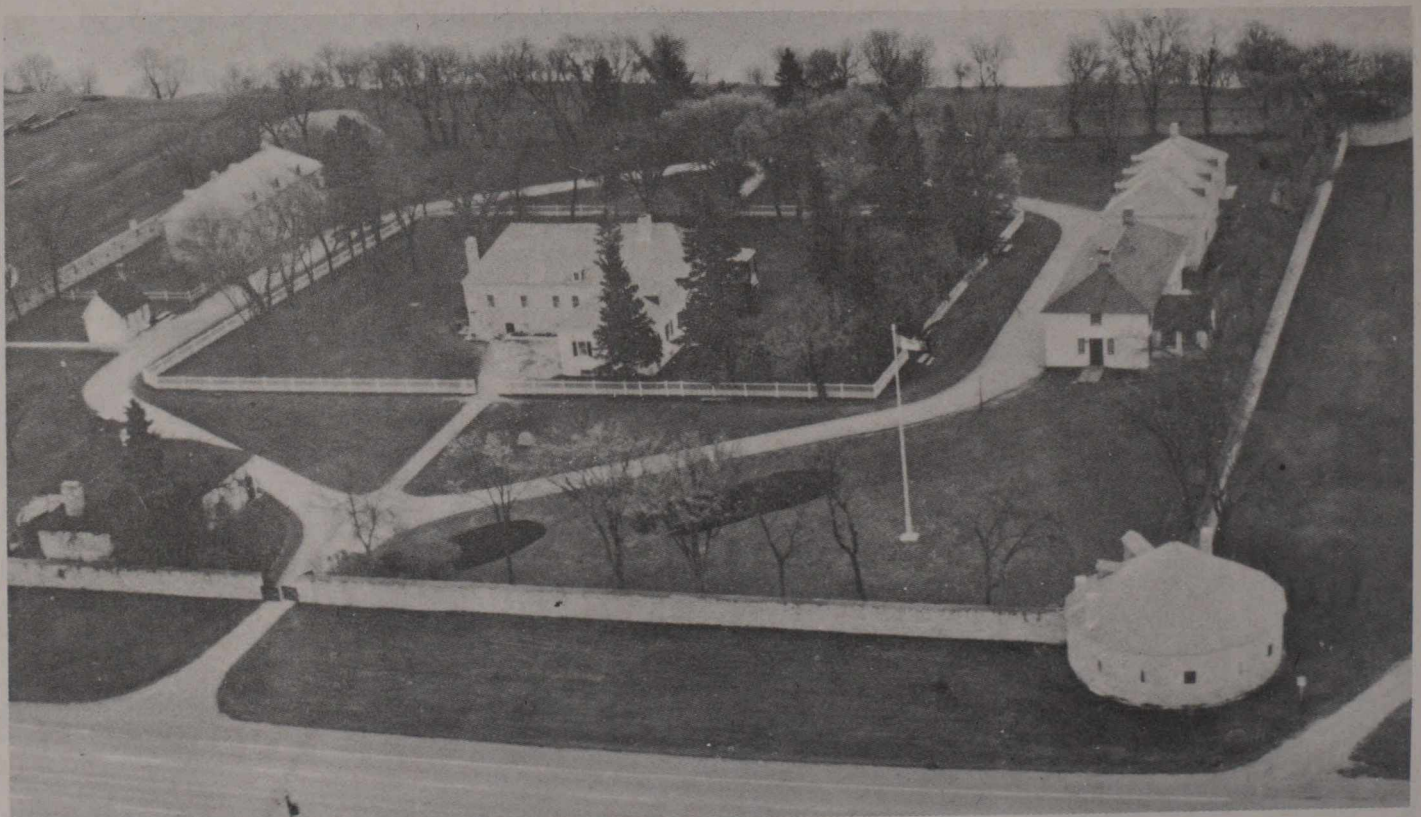
This supply post built by The Hudson's Bay Company, a fur trading organization, saw many famous figures of the era and was the scene of many important events in Canada's history. The one thing it has never seen is a battle.

During the winter of 1869-70 the fort was the rallying point for settlers opposed to the provisional Government of Louis Riel. He led the Metis, Indian-Europeans who opposed settlement of the land as an intrusion on their hunting and trapping way of life in the Red River valley. In 1871, the fort was the scene of a treaty signed by the Government of Canada and the Chippewa and Swampy Cree Indians which set the pattern for future treaties and permitted peaceful settlement of the Canadian west.

LOWER FORT GARRY

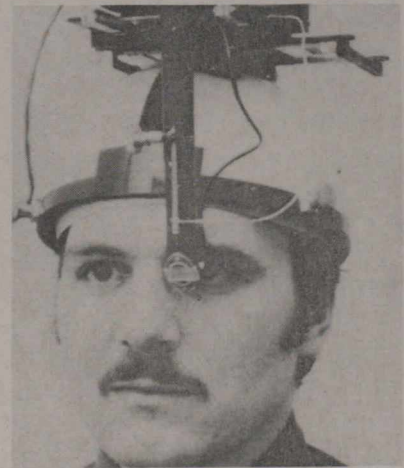
Canada's last intact stone fort, overlooking the Red River north of Winnipeg (Manitoba), is Lower Fort Garry. One of Canada's most important historic parks, it is a living monument to a part of the nation's history.

Built in 1831 of local limestone, it soon became a fur trade and provision depot servicing a land of traders, trappers and settlers. A visit to the fort today brings back memories of its



ENVIRONMENTAL MEDICINE

The Defence and Civil Institute of Environmental Medicine was established in April 1971, by the amalgamation of the former Defence Research Establishment, in Toronto, and the former Canadian Forces Institute of Environmental Medicine. The name of the Institute reflects the broad scope of its responsibility for human behavioural and bioscientific research for both military and civil national requirements. It is housed in a modern and well-equipped building on the perimeter of Canadian Forces Base Downsview, in northwest Metropolitan Toronto. Dr. R.B. Lowry is the chief of the Institute.



Four research, development, and operational support divisions of DCIEM participate in the scientific, technical, and field-oriented programs of the Institute. The Behavioural Sciences Division conducts basic and applied research and development directly related to the effectiveness of man/machine systems in various operational environments. The Biosciences Division is concerned with biomedical research and development related to human performance and survival in hostile climatic environments. The three groups of the Operational Life Support Unit deal with human factors problems identified in the analysis of military and civil operations, with particular emphasis on life support equipment, the operational environment and the investigation of operational accidents.

The wide range of DCIEM activity in the human behavioural and biosciences is encompassed in six major programs: 1.- Human Effectiveness in Hyperbaric Environments deals with human capabilities in underwater operations, 2.- Human Response and Adaptation to Adverse Environments takes care of the various environmental stresses, 3.- Human Perception and Performance is concerned with human sensory processes and performance such as motion sickness, disorientation or blurred vision, 4.- Human Engineering of Man/machine Systems is concerned with problems posed by the integration of men and machines, i.e. man/machine systems, 5.- Human Effectiveness in Transportation Systems finds solutions of human problems in transportation and movement in all of its forms, 6.- Medical Training and Clinical Activities is directly concerned with the fitness of men to carry out the duties of their specific individual military or civilian roles in private industries.

The Defence and Civil Institute of Environmental Medicine in Toronto is an institution with no equal in Canada; it provides essential services to the nation.

OIL FROM ALBERTA'S TAR SANDS

For Canadians, one of the most important factors in balancing future energy supplies and needs is the bitumen locked in the vast tar sand tracts of northern Alberta. The total reserves of synthetic crude oil under these forested plains are estimated at 1,000 billion barrels, of which 250 billion barrels—or 70 per cent of the Middle East reserves—are recoverable by modern extraction technology.

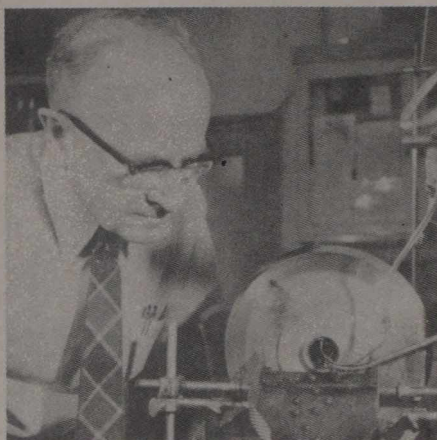
The problem, at least for the present, is how to remove the sand from the bitumen—a task made more difficult in many areas of the beds by the presence of clay, which tends to bind the two materials together.

One attractive alternative to existing technology is a process developed by the National Research Council (NRC) of Canada's Division of Chemistry called Spherical Agglomeration.

Dr. Ira Puddington, who recently retired as Director and now acts as a consultant to the Division, is one of the principal scientists involved in the work. According to him, Spherical Agglomeration is a general technique for separating the components of many kinds of mixture, tar sand extraction being one of its more visible applications.

The name of the process describes its essence. When a mixture is suspended in an appropriate liquid and the right experimental conditions introduced, one or more of its components agglomerate or "pelletize" into spheres that separate readily from the remaining material.

"If the technique is used to upgrade ore, it is often the formed spheres that contain the valuable material," says Dr. Puddington. "In other instances, such as the



Dr. Ira Puddington

upgrading of coal, it can be the unwanted impurities that pelletize, leaving the coal behind. This is the case with tar sand extraction, where sand and other undesirable substances are agglutinated into spheres, leaving the valuable hydrocarbons that make up bitumen behind in solution."

The process begins with the dispersion of untreated tar sand in a tank containing kerosene, followed by agitation of the system: The bitumen hydrocarbons dissolve because they are hydrophobic (literally, "water-hating"), while the sand and other hydrophilic (water-loving) materials remain in suspension. A carefully controlled volume of water is then sprayed into the rotating system, which preferentially wets the surfaces of these hydrophilic solids. On collision during agitation, these wetted surfaces adhere because of the surface tension that exists between the kerosene and water, thus building up dense, spherical particle clusters.

"It is the interfacial surface tension between these two immiscible liquids (kerosene and water) that acts as the binding force holding the agglomerates together," explains Dr. Puddington.

The extraction method now in use, which involves "scrubbing" the tar sand with hot water and

steam, has a serious disadvantage not shared by Spherical Agglomeration. This is in the need for huge "tailing" ponds to contain the effluent produced by the process. The waters of these man-made lake—one of them measures nine square miles in area and reaches a depth of 300 feet—are murky with suspended clay and other fine mineral matter that do not readily settle out. As such, they cannot be discharged into the rivers of the area, and the volume of tailing water continues to increase. (These same contaminants are locked in the hard spheres of the Spherical Agglomeration Process).

It has been suggested that the two processes may, in fact, serve as valuable complements of one another. The tailing water may be too dirty for recycling in the hot water process, but its clay content makes it ideal for use as the bonding agent in Spherical Agglomeration. Thus, the NRC process would help eliminate, at least in part, the most serious drawback to hot water extraction.

Terra Energy of Calgary Limited has been granted a licence to exploit the agglomeration process in tar sand extraction. In the developmental research required to scale the laboratory process up to the much larger dimensions of a pilot plant, NRC has also provided financial assistance under its new Pilot Industry/Laboratory Program.

Should this novel process live up to its promise in tar sand extraction, as many scientists believe it will, then NRC will have played a vital role in one of the most significant energy resource developments of the century.

canadian perspectives



LRC: THE TURBO TRAIN

FOR four days in August 1974 a sleek, sharp-nosed locomotive and passenger coach called LRC startled onlookers along the Montreal-Ottawa main lines in the first

of its demonstration runs. Today it is a familiar sight.

LRC—incorporating the first letters of lightweight, rapid and comfortable — is the joint effort of a Canadian consortium involving MLW Industries, Alcan Canada Products and Dominion Foundries and Steel.

The idea was born about 10 years ago when MLW's Montreal locomotive plant was appointed prime contractor for construction of the Turbo train designed by United Aircraft Ltd. Turbo was a radical departure from standard railway equipment embodying a new turbine power concept and aircraft-style body construction. MLW engineers reasoned that a train incorporating the same speed

and comfort features as the Turbo but based on standard motive power and parts would be simpler to build, operate and maintain. The LRC's major departure from conventional components is in its new coach suspension system which provides hydraulically-powered banking on curves. The standard-parts approach also kept development costs relatively low. The Federal Department of Industry, Trade and Commerce contributed \$2.5 million because of its interest in the export potential of the new train and the Ministry of Transport provided \$500,000 to help finance demonstration runs. The balance of the development costs — about \$2 million so far — was met by the builders.

PARABOLIC MIRRORS AND BOILERS

Experimental Engineering Equipment Ltd. of Niagara-on-the-Lake (Ontario) is making solar equipment to be used as instructional aid at universities. The firm has produced a solar power plant and flat plate collector which combines a parabolic mirror and sun-following mechanism with the latest advances in boiler design. "It is meant to illustrate the difficulty of creating solar power to the new generation of engineering students," says W.E. Jones, president of Experimental Engineering. The complete power plant, producing up to 1.8 kw thermal, is priced at \$5,000.



A GREAT IDEA

Not long ago Toronto graphic designer Burton Kramer impulsively wrote to the editors of the respected Japanese graphic magazine IDEA suggesting that a special issue be produced on Canadian graphic design. To Kramer's amazement, the editors accepted—on the basis that he organized an editorial committee to arrange for the material. The result is a majestic presentation of the varied and intriguing styles of 16 of Canada's top design houses. An added bonus was an exhibit prepared by the magazine, displayed in the prestigious Matsuya Department Store Tokyo.

SURGERY ON AUSTRALIAN GIANT

Dallas Presser, an Australian seven feet tall at age 14, came to Montreal to undergo surgery to arrest his growth. Doctor Jules Hardy, neuro-surgeon at Notre Dame Hospital, carried out the operation. As a result of a tumor of the pituitary gland, the boy was six feet three at 12 and had grown more than ten inches in two years.

In the case of Presser, the opera-

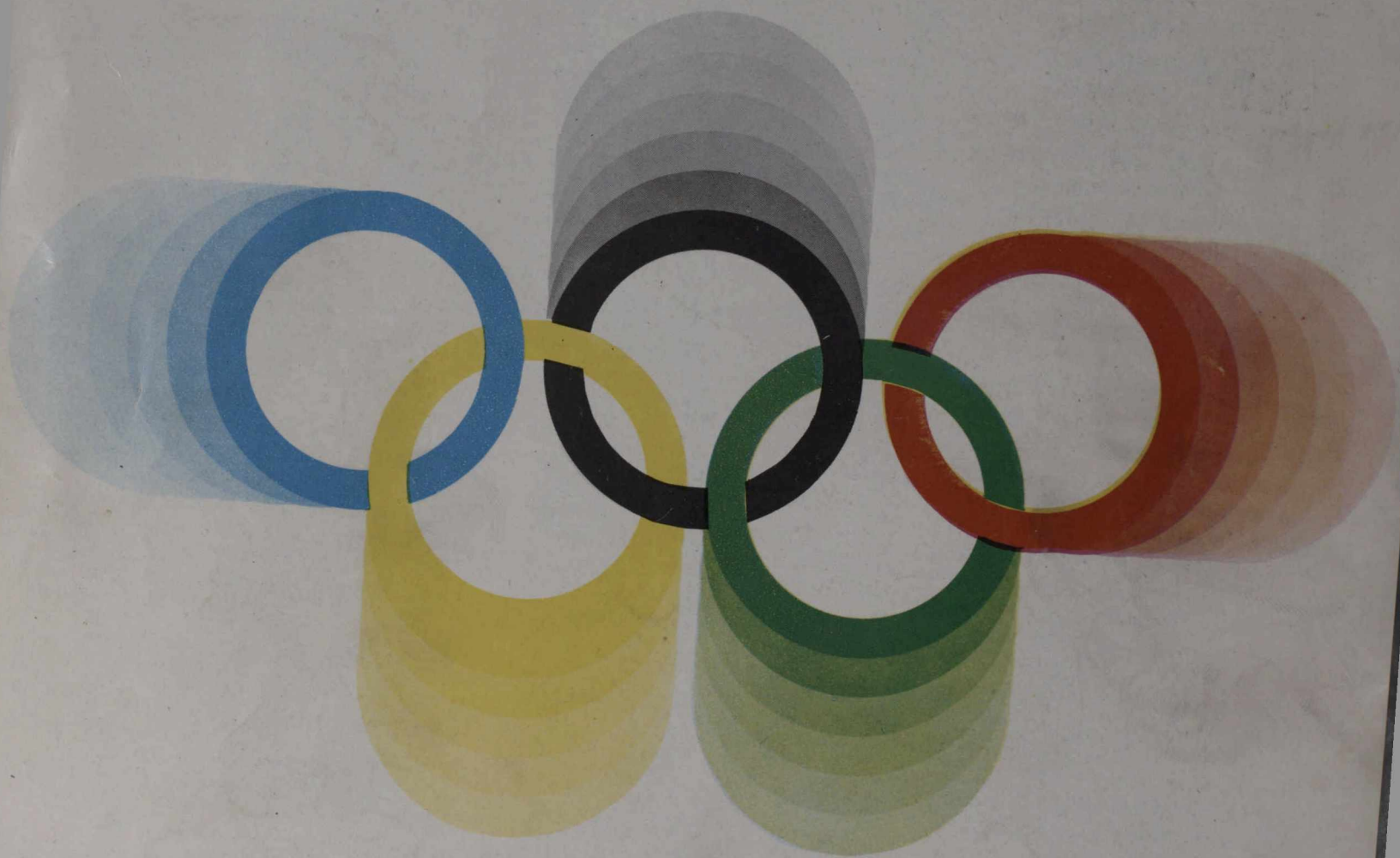
tion was a complete success.

Until recently it was sometimes necessary to remove the pituitary gland and the attached tumor to remedy this disorder. The classical method was to open the skull to get at the gland or tumor. It was a risky operation and there was always the possibility that the pituitary would be damaged or have to be removed. The Australian neuro-surgeon advised the boy's father to contact Doctor

Hardy, who had perfected a better surgical technique. His procedure for reaching the pituitary gland at the base of the brain without cutting into the skull is to make a small incision under the upper lip and go below the nose and through the sinuses, using tiny instruments and a small microscope. He can remove any tumor less than ten millimetres in diameter. He has already performed 80 operations of this kind.



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