

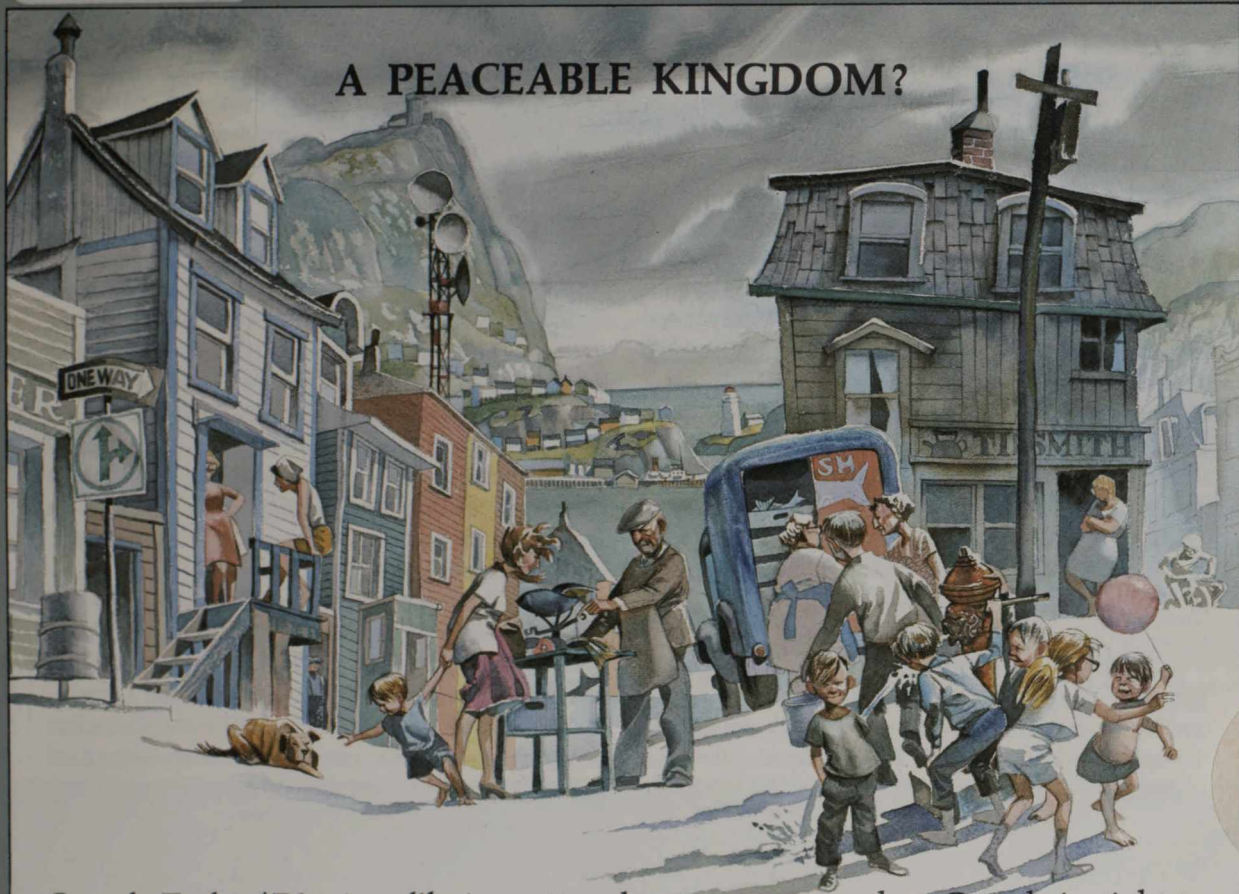
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CANADA

TODAY / D'AUJOURD'HUI

A PEACEABLE KINGDOM?



Canada Today/D'aujourd'hui sees its role as trying to explore Canada in eight to sixteen pages once a month or so — a limitation which certainly gives some perspective to the effort. Generally, it has struck us that the best way to do it appears to be in bits, hoping they'll all add up to more. Sometimes, though, we're compelled to put aside "well-on-the-other-hands" and "better-nothing-than-be-glibs," and print somebody's sweeping oversight. The following is one such — part of an essay by William Kilbourn introducing a book called *Canada: A Guide to the Peaceable Kingdom* (1970, Macmillan of Canada, Toronto). Duncan Macpherson's illustrations in this story are reprinted with permission from *Macpherson's Canada* (1969, Toronto Daily Star). Any choppiness in this text comes from heavy cutting for space.

The title of this book was chosen to suggest that it would serve as a travel companion for explorers of the Canadian spiritual landscape. But the title also hints at something else: the astonishing notion that this two-cultured, multi-ghettoed, plural community, this non-nation, 'this wind that lacks a flag', this Canada of ours, might be a guide to other peoples who seek a path to the peaceable kingdom. The 'child of nations, giant-limbed', as Sir Charles G. D. Roberts called it back in Laurier's day, may even have grown up, no longer ungainly, no longer immature, ready at last to be a father to a few of the world's lost and aban-

doned children and a brother to all mankind.

In the 1970's there is a new urgency to Canadian nationalism that it did not possess before. Things have changed so fast, so recently. In the past to be a patriot in Canada has often been a bit pointless — as official as a Centennial Commissioner, as silly as that hundred-per-cent CBC listener whose favourite program was the Dominion Observatory Official Time Signal. The new sense of conviction and purpose to Canadian nationalism derives in part, of course, from strong feelings about the direction of American society. These feelings certainly add substance to the

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

Mr. Kilbourn is the author of several histories and is on the editorial boards of *Canadian Forum* and *Tamarack Review*. In 1969 he was elected to the Toronto City Council as an alderman, and he is currently a professor of humanities at York University.

Canada: A Guide to the Peaceable Kingdom is \$8.95 hardback, 3.95 paperback. *Macpherson's Canada* is \$24.50 postpaid from Star Reader Service, Room 295, Toronto Star Ltd., 1 Yonge Street, Toronto, Ontario.



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



those who have tried to master it. It is simply overwhelming. Except in small pastoral slices of southern Ontario and Quebec, the original wilderness of bush or prairie presses close to the suburban edge of every Canadian town. In summer the boreal lights, a shaking skyful of LSD visions, can remind the most urban of Canadians that they are a northern people, that winter will bring again its hundred-degree drop in the weather, and that their wilderness stretches straight to the permafrost, the ice pack, and the pole.

Nature dreadful and infinite has inhibited the growth of the higher amenities in Canada. The need to wrestle a livelihood from a cruel land has put a premium on some of the sterner virtues — frugality and caution, discipline and endurance. Geography even more than religion has made us puritans, although ours is a puritanism tempered by orgy. Outnumbered by the trees and unable to lick them, a lot of Canadians look as though they had joined them — having gone all faceless or a bit pulp-and-papery, and mournful as the evening jackpine round the edges of the voice, as if (in Priestley's phrase) something long lost and dear were being endlessly regretted. Or there are those who run — by car, train or plane (flying more air miles per capita than any other people), lickety-split as if the spirit of the northern woods, the Wendigo himself, were on their trails. Nature has not always been an enemy, but

she has rarely been something to be tamed either. At best we have exploited her quickly and moved on. No wonder the atmosphere of our towns still often suggests that of the mining camp or the logging drive, the trading post or the sleeping compound. If transportation has been crucial for Canada, and our main-street towns attest the worship of train and motor car, then communications (more telephone calls than anybody else), particularly radio and television (the world's longest networks), have been vital. It is no surprise when some of old Rawhide's Canadian characters become so addicted to the telegraph key that they can only talk in the dah-dah-dits of Morse code.

Survival itself is a virtue and a triumph. Images of survival abound in our popular mythologies.

But Canadians have also learned to live with nature and derive strength from her. It is not just the Group of Seven who came to terms with her terrible grandeur. From the first military surveyors and the C.P.R. artists down to the abstract expressionists of post-modern Toronto, our painters have been profoundly influenced by the Canadian landscape. 'Everything that is central in Canadian writing', says Northrop Frye, 'seems to be marked by the imminence of the natural world.' The American critic Edmund Wilson sees the most distinguishing feature of Hugh MacLennan's work as the unique way he places his





characters in 'their geographical and even their meteorological setting.' Our historians do not argue about the amount but the kind of influence geography has had on our history — whether it has been the north-south pull of North American regionalism or the east-west thrust of the St. Lawrence and Saskatchewan river systems and the Laurentian Shield.

Precisely because life has been so bleak and minimal for so long in so much of Canada, the frontiers, far more than in the United States, have been dependent on the metropolitan centres of Toronto and Montreal and Europe. A visitor to pioneer Saskatchewan in 1907 remarked at the strange sight of a sod hut with a big Canadian Bank of Commerce sign on it, open for business. The essence of the Canadian west is in that image. Organized society usually arrived with the settlers or ahead of them—not only the branch bank manager, but the mounted policeman and the railway agent, the missionary and the Hudson's Bay factor. Dawson City at the height of the gold rush had its sins and shortcomings, but even here lawlessness was not one of them. Violence and terror do not yet stalk the subways or the streets

of darkest Toronto.

Among peoples as different as the Métis and the Doukhobors, the community and its custom was the dominating force in western settlement. Even the most self-reliant Protestant pioneer in Canada West or Alberta was never quite a Davy Crockett or a Daniel Boone. From the founding of the Hudson's Bay Company in 1670 to that of the C.P.R. and the dozens of modern Crown corporations, the large, centrally planned enterprise, dominating its field and supported by government regulation, has been typical of Canadian development. As the historian William Morton says, Canada, in contrast to the United States, is founded on the principle of allegiance rather than social contract, on the organic growth of tradition rather than on an explicit act of reason or assertion of the revolutionary will. The B.N.A. Act sets up the objectives of peace, order, and good government, rather than those of life, liberty, and



the pursuit of happiness. The fact and principle of authority is established prior to the fact and principle of freedom. In the British tradition of monarchy, parliament, and law, specific liberties are carved out within the ordered structure of society.

There is in Canadian political, business, and social life a certain formality and conservatism that reflect this fact. This conservatism has its regrettable side, of course. The walking dead are out in numbers—the mediocrats, the anti-hothead vote. We are ‘the elected squares’ to one writer and ‘the white baboos’ to another; for our inefficiencies there is no excuse. A little talent will get you a long way in an uncompetitive society, protected by tariffs and government rewards. A Canadian has been defined as somebody who does not play for keeps. Even his anti-trust laws fail to enforce business competition as ruthlessly as the American ones (*a new Competition Act has been promised for this session of Parliament [Ed.]*).

The Canadian, unlike the Frenchman, the Britisher, or the American, has had no single dominant metropolis. The English-speaking Canadian has had New York and London as well as Toronto and Montreal, and for the French Canadian there



has been Paris as well. This condition breeds a divided vision, sometimes paralysing, sometimes detached and ironic, always multiple, and useful for living in the electronic age's global village. It has meant that Canadians have been better interpreters and critics of culture than creators of it—better as performing musicians and actors, for example, than as composers or playwrights. In politics and diplomacy this has led to an extreme pragmatism. Our two major parties are even less the preserve of one class or doctrine than the American parties. Certainly there has been nothing like the Republicans' monopoly of the rich and of the free-enterprise creed. There are no strong ideological overtones about this Canadian approach to other peoples and world affairs.

When a distinguished American advocate of socialism, pacifism, and free love was turned back by Canadian immigration authorities in 1965, the

continued on page twelve

A DAB OF HISTORY

[H. KELSEY EXPLORES PLAINS
FOES OF COMPANY SMIRCH HIS NAME]

Henry Kelsey is generally credited with being the first white man to travel the vast western plains of Canada, though he apparently never saw himself as a great explorer. Some of his contemporaries, too, went to interesting lengths to downplay his feats.

Henry probably was born in 1670 — the year a charter was granted to “The Governor and Company of Adventurers of England Trading into Hudson’s Bay.” His parents seem to have been of humble status, though somebody with Henry’s welfare in mind apparently provided him with an education above-average for a boy of his day, for it is unlikely that a street waif would have picked up languages and navigation as handily as he later did.

At about fourteen, Henry was apprenticed into the Hudson’s Bay Company and was promptly put on the “Lucy” bound for Hudson’s Bay and the wilds where he would spend forty years.

He considered himself only an agent to open new avenues of trade. Fragmentary documentation for years inhibited his acceptance as a true



explorer of Canada. Even after his death in England in the 1720’s, there were determined attacks on the Hudson’s Bay Company, questioning the rights granted in this famous charter of 1670 and charging

that the obligation to explore had not been fulfilled. Suggestions were made that Kelsey, instead of being dispatched by the company from their posts on the Bay, had, as an impulsive twenty-year-old, run away to travel aimlessly with the Indians, with whom he seems to have gotten on famously. One of the chief opponents of the company was a man named Arthur Dobbs, who, in 1754, left his ancestral castle in Ireland to become Governor of North Carolina. After a decent wait — in 1926 — his castle was cleaned out, and Kelsey’s journal was found in the library: 128 pages minutely describing his travels and the geography, flora and fauna he found — an impressive lot. “The Kelsey Papers” were jointly published in Northern Ireland and Canada, and there has been little doubt since that Henry Kelsey was a first.

"The time has come to stop blaming the mirror for not being a window, for presenting us with things we would rather not see. The time has come for a little common honesty. The poor, after all, are not, as some still pretend, poor of their own accord. The poor have no uncommon moral flaw that sets them apart, let alone condemns them. They are casualties of the way we manage our economy and our society — and that fact is increasingly obvious to the poor themselves." Report of the Special Senate Committee on Poverty.

POVERTY IN CANADA

It exists. A Senate committee recently completed a big study of it. The following is a report on that committee's report by Tom Kelly, an American writer who spent five years as Regional Director of Inspections and Director of National Affairs for VISTA in Washington, D.C.

Three years ago the Senate of Canada appointed a special committee headed by the Hon. David A. Croll, of Ontario, to investigate and report upon all aspects of poverty in Canada. The Committee's duty—and its limitation—was to advise the Senate and indirectly the country of what it found. The Canadian Senate is not the dominant legislative body and the report is not, as it would have been in the U.S. Senate, a preliminary to legislation. It will, however, provide considerable input to planning in this area and can influence legislation prepared as a result of the Federal Government's White Paper, "Income Security for Canadians," published in 1970. A good portion of the Senate Committee's recommendations bear on provincial government services as well as on federal funding and programmes.

The Committee, after travelling from Newfoundland to the Alaskan border and hearing witnesses at hundreds of public sessions, made its report late last year. It is in effect two reports — one on the fact, dimensions and characteristics of poverty in Canada, the other on Canada's Welfare System. The separation is a sound one; some Canadians, as some Americans, assume that the poor are those who live not by their own work but by the benefits provided by the state. This is not true — almost two-thirds of poor Canadians live in families where the family head works and usually works hard.

This is perhaps the major point made in the lengthy report — that the poor are not parasites, that indeed the majority of them work longer and harder hours than those who are not poor. The second major point is a simple, shocking statistic: A fourth of all Canadians are poor.

The Croll Report is the most comprehensive in Canadian history. It describes in detail the social services provided and not provided, the education of the poor, the economics of the poor, the health of the poor, the housing of the poor and the law and the poor. It recommends a "comprehensive anti-poverty program for the Seventies, the heart of which is a Guaranteed Annual Income."

It has inspired criticism as well as approbation. To a great degree it speaks for itself. As the Committee members candidly note, its arguments "are a form of special pleading . . . We are confident that by frankly revealing our biases, by emphasizing our determination to eliminate poverty . . . and by documenting our convictions . . . we will be heard and heeded."

This review summarizes the first two sections — the definition and description of the poor and an account of the Welfare System.

PART ONE [THE POOR, THE WORLD WE LEAVE BEHIND]

By Committee definition twenty-five per cent of all Canadians are poor.

Defining poverty by statistical measure is difficult, as has been said. Poverty is not only a condition of economic insufficiency, it is also social and political exclusion.

The Committee sought a "poverty line" that related to the "average standard of living." One is poor not in a vacuum but in the society of which he is a part. In monetary terms it concluded that a single person in Canada who has less than \$2140 a year is poor. The line for two is a \$3570; for three \$4290. A family of ten is poor if its annual income is less than \$9290. The report could not analyze spiritual richness in a person's life, but it probably can be said safely that those people called poor would rather not be.

[WHO ARE THE POOR?]

It was found that 5,135,000 of Canada's 20.5 million people are below the line. For many Canadians they are invisible: "the poor are not seen and being out of sight are out of mind."

They are often old; 27 per cent are 65 or more. They are ill educated; 89 per cent never finished high school, 41 per cent didn't finish elementary school.

They live most often in cities, 55 per cent of them are urban, and many are concentrated in two provinces, Quebec and Ontario. Quebec alone has more poor than the Western provinces combined.

Most live in families headed by men and most of the men have full-time, poorly paid jobs.

[WHY ARE THE WORKING POOR POOR?]

All evidence demonstrates that the poor are poor not because they do not want to work but in spite of working. The "Work Ethic" of Western man seems to have played them false. They work in unskilled jobs because they are unskilled in the terms of an increasingly technological society. They work for the minimum wage or less. They work in seasonal fields.

When unemployment rises they suffer far more than anyone else. In 1960 when Canada's unemployment rate was 6.7 (approximately what it has recently been), the rate for office and professional workers was only 2.3. The rate for the unskilled labourers was an appalling 19.3.

They often work for less money than they would receive from welfare.

Fifty-seven per cent of all Canadian male labourers work in "service or recreation" industries, making less than \$4000 a year. Eighty-seven per cent of Canada's female unskilled workers are in the same industries at the same or lesser wages. The labour unions are concentrated in high-wage, heavily capitalized industries, such as steel or auto manufacturing—sixty-five per cent of Canada's workers are outside the union fold.

They work in laundries, cleaners and pressers, in cotton, yarn and woolen mills, in processing leather, in knitting mills, in manufacturing clothing, in gathering wood, as clerks in retail trade.

They work on farms. About 100,000 Canadian farm families live in poverty. Most of these poor farm families are headed by men or women over forty-five. The poor farmers are very poor but they are not at the bottom of the rural economy — 572,000 people live in the country in poverty who are not farmers. A great many of these are Indians or the Métis of mixed ancestry. The rural poor are often the ones left behind, those too old or ill or apathetic to move to the city as farming became an industry inextricably involved with the urban cash economy. Most of those who moved have not prospered, they merely became the urban poor.

The poor not only get far less from the nation's economy, they are in effect taxed more to support it. Sixty-five per cent of the income of those making less than \$2000 goes to taxes. Those making \$10,000 or more pay thirty-seven or thirty-eight per cent.

[WHAT THE COMMITTEE RECOMMENDS]

The Committee made six recommendations affecting the working poor: 1. That full employment be a prime goal of the country's fiscal and monetary policies. 2. That "equal work for equal pay" legislation be passed and enforced. 3. That unionization of workers in low pay industries be encouraged and facilitated. 4. That anti-discrimination laws be enforced. 5. That job-development be vigorously pursued. 6. That minimum wage rates throughout Canada be revised upward.

PART TWO [OUR WELFARE SYSTEM—A COSTLY MISTAKE]

For various reasons, some ethical or moral, some economic and expedient, most western nations provide some kind of welfare system.

Canada spends very large sums to provide something like security for the poor. The money has only made their lives a little less desperate. It has failed to provide an opportunity to escape poverty. It has not made it possible for the poor, or even their children, to perform the greater part of the job of lifting themselves.

Only some thirty-seven per cent of the Canadian poor are supported by welfare. A few of those, some ten per cent, are employed persons whose wages make a welfare supplement necessary for employable persons out of work. The rest, the overwhelming majority, are people who are not capable of earning a living, the elderly, the sick, the mothers alone with dependent children.

No one speaks well of the welfare system. It is not controversial, for everyone is against it. It came to be in legislative fits and starts spread over forty odd years. The Federal Government began in 1927 with an old age pension program. During the great Depression the economic hardships which affected a near majority of Canadians engendered a series of more specific programs — family allowances, job training programs, aid to the blind, youth grants. Each program was distinct: each aimed at a special group.

By the fifties it was apparent that a broader approach was vital. The Unemployment Assistance Act was passed, to provide help for those who were not specifically old, or young, or blind, but who were out of work. It served but not well

"The root of the problem of poverty lies in a set of assumptions or myths we hold on how our society or economy operate. People on welfare are the target of much unfounded and unjustified criticism. The attitude of people often is 'I have made up my mind. Don't bother me with facts.' We have failed to realize that a free and equal society for many may not in practice mean a free and equal society for all." Report of the Special Senate Committee on Poverty.

enough. The provinces had their separate programs and the cities had theirs. The Federal Government contributed a dib here, a dab there. Administrative confusion spread across the land.

In 1966 the Federal government tried to cope. It made an effort to provide a basic structure for the whole country. It passed the Canada Assistance Act, usually called the CAP.

CAP was basically a fiscal device to spread welfare and assistance money around.

[THE CANADA ASSISTANCE PLAN
IN THEORY AND IN PRACTICE]

The Government intended to make sure that every Canadian who needed welfare assistance received it in adequate amounts. CAP was not restricted to the impoverished; help was to go to all in need.

The Plan left certain areas entirely in the hands of the provinces — education and correction were specifically excluded. It offered a large variety of programs designed to attack poverty in toto. It had a major flaw — it was not a package but a grab bag. Provinces took what they wished, or could afford, and rejected the rest. Some parts were ignored by the majority. Only three provinces chose to integrate the CAP Blind Persons Allowances into their general welfare scheme; only six integrated the Disabled Persons Allowances; none took the opportunity to provide a program for Indians.

It had a fiscal inequity built in. Financing was on a 50-50 share, the province paying half, the Federal Government half. The provinces in addition to paying half had to finance the whole and then bill Ottawa for the Federal share. The poorer provinces found it difficult to bill and wait for the whole or to pay half for some programs they needed. One result has been to assure that the poor in some provinces remain poorer than the poor in others. A family of four in Hull received \$100-a-month less in general welfare than a family precisely similar in size and circumstances across the river in Ottawa.

The welfare budgets for families of four range among the provinces from the \$187.66 a month model in New Brunswick to the \$335 one in Alberta. There remains much administrative confusion, many delays, conscious or unconscious

efforts to discourage applicants and mind-boggling red tape. The tangle is such that some people regard the government itself as a major source of poverty. A poor family is likely to find itself dealing with two, three or five separate agencies and finding proper relief from none.

[OTHER FEDERAL PROGRAMS TO HELP THE POOR]

There are other Federal programs besides CAP — ones that are uniform across the country and therefore less liable to the inequities cited above. They have, however, grievous faults. Most often they fail to adjust payments as the prosperity of the rest of the country grows or as the cost of living rises. They contribute to the widening of the gap between the poor and the non-poor.

The programs are: Old Age Security; Family Allowances; Youth Allowances and the payments made under the Canada Pension Plan.

The Family Allowance Act of 1944 was established at a time when Canada's gross national product was about a sixth of what it is today. It was established at a time when the average industrial wage was \$32 a week. Today the average industrial wage is \$120 a week. The cost of living during those twenty-seven years has risen by 111 per cent. The payments under the Family Allowance Act have risen only fifteen per cent. The Old Age Security payment was \$40 a month in 1951. It is \$80 a month today. The average industrial wage has risen 138 per cent during the same time. Old Age Security payments were not intended to provide a person's whole income. Twenty-eight per cent of those receiving it receive no other income from any source. They are old and they live on \$20 a week, less than \$3 a day.

Efforts to lessen the hardships of some people affected by these programs are being made. The Family Income Security Plan is now in process in Parliament. It is designed to re-establish the original intention of the Family Allowance Act by increasing maximum benefits.

The Senate Committee suggests that the efforts to relieve the suffering of the poor by specific remedial legislation may be amiss. Quoting from the debate in the House of Commons on the Family Income Security Plan, it asks:

"Do we assist the poor by giving something to

"To pretend that there is equality of opportunity for the poor not only is false but perpetuates a cruel and bitter illusion. Nor does the fault lie in the poor themselves; for the most part, they are neither morally flawed nor physically idle by nature, as many today still seem to believe. Likewise, people assume that we have done much for the poor. This is quite true in theory and to a lesser extent in practice; but what society does with one hand, it often takes away with the other." Report of the Special Senate Committee on Poverty.

people because they are poor, or do we adopt over-all social policies that get rid of poverty altogether?"

The Committee found numerous examples which seem to show clearly that the Governments and the government administrators regard the clients of the welfare programs as people without rights and without feelings.

The Assistant Director of the Ottawa Social Planning Council told the Committee:

"We get a number of ladies phoning us, toothless women, some of the them young women, many of them with a number of children and they have had their teeth removed at public expense by the Ontario Government and then they have to apply to the municipality to have dentures put in. This is not only a silly situation from the medical point of view but these people have to prove themselves and their need to yet another level of government. This takes time.

They have to go out and get estimates. Then, at last if there is enough money made available by regional government they will have their dental services provided . . ."

In Hamilton, Ontario, an outraged group of welfare recipients marched on the welfare headquarters. The welfare staff workers asked for protective bars to be placed around the welfare administration areas. A Hamilton official told the committee that the methods in use at the welfare office seemed "as if they were carefully designed to increase tension, stimulate hostility in the recipients and a defensiveness in the staff."

The Committee concluded that the welfare system "presents a dismal, dreary picture of life as it is lived by those unfortunate enough to get dependent on government assistance for survival . . . Despite our good intentions and substantial expenditures the welfare system has failed to achieve its social and humanitarian goals."

The Committee's Guaranteed Income Proposal

The Senate Committee's key recommendation for the solution of poverty in Canada was for a Guaranteed Annual Income.

The total recommendations were, of course, much more complex. The importance of the individual recommendations, the committee noted, "lies in their interdependence. Their effectiveness depends on the extent to which they are integrated into an over-all strategy . . . the most important of these recommendations are those which involve new concepts, structures, and approaches."

The recommendations are:

1. A Guaranteed Annual Income using the Negative Income Tax method.
2. That the Canadian Government finance the GAI.
3. That the GAI cover all Canadians who need it.
4. That it not cover residents who are not Canadian citizens initially nor Canadian citizens who are single, unattached and under forty.

5. That initially the basic allowance rates for the GAI be set at seventy per cent of the poverty line as defined by the Committee.

6. That the GAI incorporate a work-incentive program to assure that those who work receive more income than those who do not. That initially the basic allowance be reduced by seventy cents for every dollar earned.

7. That income maintenance be divorced from social services. Social services would remain the responsibilities of the provincial governments.

8. That existing federal income-maintenance be progressively repealed.

9. That the Canada Assistance Plan be retained and up-dated to serve as a vehicle for federal-provincial co-operation.

10. That no one receive less income under the GAI than he or she now receives from other federal programs.

11. That no Canadians below the poverty line be subject to income tax.

Twentieth Century Report

Working Women

THE CANADIAN PRESS SERVICE RECENTLY CARRIED THIS ARTICLE: Barrie, Ontario: Farmer Harold Frankland and his wife, Ann Margaret, will form an absolute majority of two, provided they both vote the same way, in a liquor plebiscite covering a hundred-acre "dry" enclave in this city.

Because of a plethora of provincial and municipal laws and regulations, Mr. and Mrs. Frankland find themselves as the only voters in what is probably Ontario's smallest election.

A couple of years ago the Franklands sold their farm to a brewery which plans to start making beer there next spring. They remained on the

farm paying rent on the family farmhouse while their new home was being built. When the Franklands sold out, their farm was part of Innisfil Township which borders on the city of Barrie.

About eighteen months ago, the city annexed the Frankland's farm and the brewery from the Township. The problem: at the time of annexation Innisfil Township was dry while Barrie was wet. A few months after the annexation, the township voted wet, leaving the farm and the brewery as a dry island.

The beer company wants to sell its suds directly to the public from the brewery. This means the farm has to be wet.

Municipal officials were unable to find a legal loophole that would get them out of calling the plebiscite.

So the city had to appoint a returning official, put out a voters' list, get a ballot box, rent a polling station, get two ballots printed, have an official count on election day, and confront other complications—like the law that says the bars have to be closed during elections. There were other technical details which won't be dwelt on here. Asked how he would vote, Mr. Frankland said, "It's nobody's business—that is something for our own consciences."

(The election was held February 9 and the Franklands voted wet [Ed].)



A statistical profile of women in the Canadian work force was recently released by the Department of Labour and shows some mildly surprising and not at all surprising things about working women:

It shows:

A 62.3 per cent increase in the female labour force between 1960 and 1970.

An eleven per cent increase in the percentage of working married women. (Nearly one out of three of all married women were in the work force at the end of the decade, compared with nearly one of five in 1960).

Women held seven-teen per cent of all clerical jobs and sixty per cent of all "service" jobs. And, as women have known since they started working, it shows that men earn more for the same work in virtually all occupations. By hourly wages, men's earnings are as much as seventy-four per cent higher. Even in the professions men earn significantly more than women doing the same work. In university teaching positions, for example, men earn

more in each category, the highest being in the ungraded professor rank where men's salaries exceeded women's by 48.7 per cent. Men engineers and scientists generally earn from twenty-five per cent to fifty-five per cent more for the same work.

The complete seventy-three page report is available from the Women's Bureau, Canada Department of Labour, Ottawa, Ontario.

Coming Soon

[IN CANADA TODAY D'AUJOURD'HUI]

The next several issues will contain articles on the state of bilingualizing the public service in Canada, recent books, and a catalog of Canadian products you can buy, from parkas to water bombers.

Biggest Gathering

[THOUSANDS OF SCIENTISTS ARE EXPECTED TO PRODUCE ALL SORTS OF INTERESTING READINGS]

At least 12,000 and possibly as many as 15,000 scientists from more than a hundred countries will meet in Canada this summer in the biggest series of earth study conferences ever held.

The Post Office of Canada will issue four stamps to mark Earth Scientist Year, each honouring the scientist of a particular discipline—geology, geography, cartography, and photogrammetry. Each of the four groups will meet separately and the geologists alone will call together more scientists than have ever met in Canada before.

Papers to be presented at the meetings are expected to break new ground in the study of the earth and what's beneath its surface, to generate

significant economic repercussions in the mining and oil industry, and to have pronounced effects on a variety of pursuits from map making to urban planning. Geographers and geologists, taking advantage of the complexity of the Canadian terrain, will criss-cross the country from the high Arctic to British Columbia to Newfoundland. Scientists will travel by float plane and by foot to the Northwest Territories to see gravelly froth-

produced mounds called Pingos, to the glaciers of Kicking Horse Pass, to the arid land of Medicine Hat and the Manyberries experimental station in Alberta, to the Arctic Archipelago, and even out of Canada to the tropics.

The twelfth International Conference in Photogrammetry will begin July 23rd in Ottawa. 2,000 aerial photographers will study a new system of picture taking called orthophotography, which removes height distortion. The International Geographical Congress will begin in Montreal on August 10, going through the 17th. One of the most venerable of scientific gatherings, the Congress will have a 100th Birthday party at its meeting. Among the major papers will be some on scientific investigations of urban sprawl.

The Sixth International Conference on Cartography and the affiliated International Geographical Union will meet in a joint session in Montreal August 16 and 17, and then the cartographers will move to Ottawa from August 21 to 25. It is

expected that a long-awaited multi-lingual cartographic dictionary will be introduced at the session. The biggest of the conventions will be the last, the 24th International Geological Congress, meeting in Montreal August 19 through 31. Doctor R. E. Folinsbee, the Congress President, said about 7,000 scientists, 3,400 wives or husbands, and 2,000 children are expected. The children will have a Congress of their own.

The Congress will focus on economic geology, particularly oil and mineral hunting. The most innovative material is expected in the field of plate tectonics—an area having to do with the origin and distribution of the earth's land masses.

The theory is that the land rests on unrooted plates that shift over the ages and occasionally collide. Supporting the theory is the apparent fact that the Eastern coasts of North and South America and the Western coasts of Europe and Africa could, if they were portable, be fitted together almost as neatly as jigsaw pieces. The drift of continents affects a formation of oil and mineral concentrations. It is thought that when the land

divides, a salty sea washes through the new valley and in time salt domes form and rise through the mud. Beneath the domes are pools of oil. Oil searchers are now looking for such domes in the Arctic Islands, and the Russians have found them in Eastern Siberia. The assumed land division also is connected with mineral formation. The Red Sea, apparently formed in this fashion, has \$2,000,000,000 worth of copper, lead, zinc and silver under its floor. Prospecting in search of domes has helped give Canada a twenty-one per cent increase in mineral production in one year.

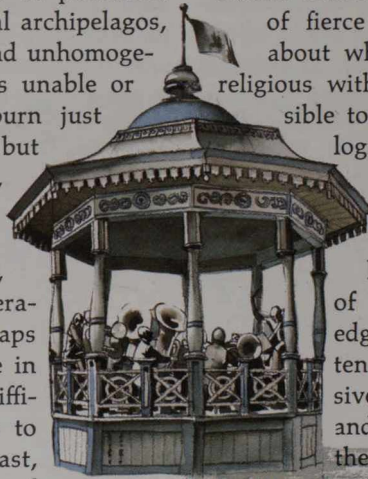
Important new material in planetology also is expected, developed in part from the Apollo studies and the probe of Mars. The geological congress has an accumulation of important material since the last plenary conference in Prague was interrupted by the Russian move into Czechoslovakia.



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liberal governor of Minnesota deplored this unexpected evidence of McCarthyism in Canada. It was of course nothing of the kind. In a sense, it was just the opposite — an almost touchingly stupid application of the letter of the law, born of respect for regulations. There was little real concern about doctrines. In Canada ideas abound and rebound with Hindu proliferation, and except among some French Canadians are not taken very seriously anyway.

Canada is a place not easily confused with paradise or the promised land. This 'indigestible Canada,' this Marx Brothers' Freedonia, this Austro-Hungary of the new world, with its two official peoples and its multitudes of permitted ones, its ethnic islands and cultural archipelagos, its ghettos of the unpasteurized and unhomogenized, this harbour of old Adams unable or unwilling to be reborn or to burn just yet their old European clothes, but growing attached, many of them, as deeply as the Indian or the pioneer to the landscape of farm and city—this Canada has, alas, not even carried diversity and toleration nearly as far as it might (perhaps lest they become principles), since in practice it has been extremely difficult for Asians and West Indians to immigrate to Canada. By contrast, one conjures up a hopeful vision of



the year 2070 in which the majority of Canadians will be of Chinese origin—though the ones that speak English, who will be called 'Anglo-Saxons' in Quebec, will undoubtedly have their quarrels with those who speak French, some of whom will be unable to get their children taught in French in British Columbia.

Canadians often apologize for or feel guilty about the lack of revolution or civil war in their history to stir up their phlegmatic souls. The poet James Reaney recalls someone at a cocktail party sneering at one of the Riel rebellions because so few people were killed.

In a world where independence often arrives with swift violence, it may be good to have one nation where it has matured slowly: in a world of fierce national prides, to have a state about which it is hard to be solemn and religious without being ridiculous, and impossible to be dogmatic. In a world of ideological battles, it is good to have a place where the quantity and quality of potential being in a person means more than what he believes: in a masculine world of the assertive will and the cutting edge of intellect, a certain Canadian tendency to the amorphous permissive feminine principle of openness and tolerance and acceptance offers the possibility of healing.

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Today/D' Aujourd'hui

The Canadian Embassy
Office of Information
1771 N Street, NW
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202: 785-1400

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