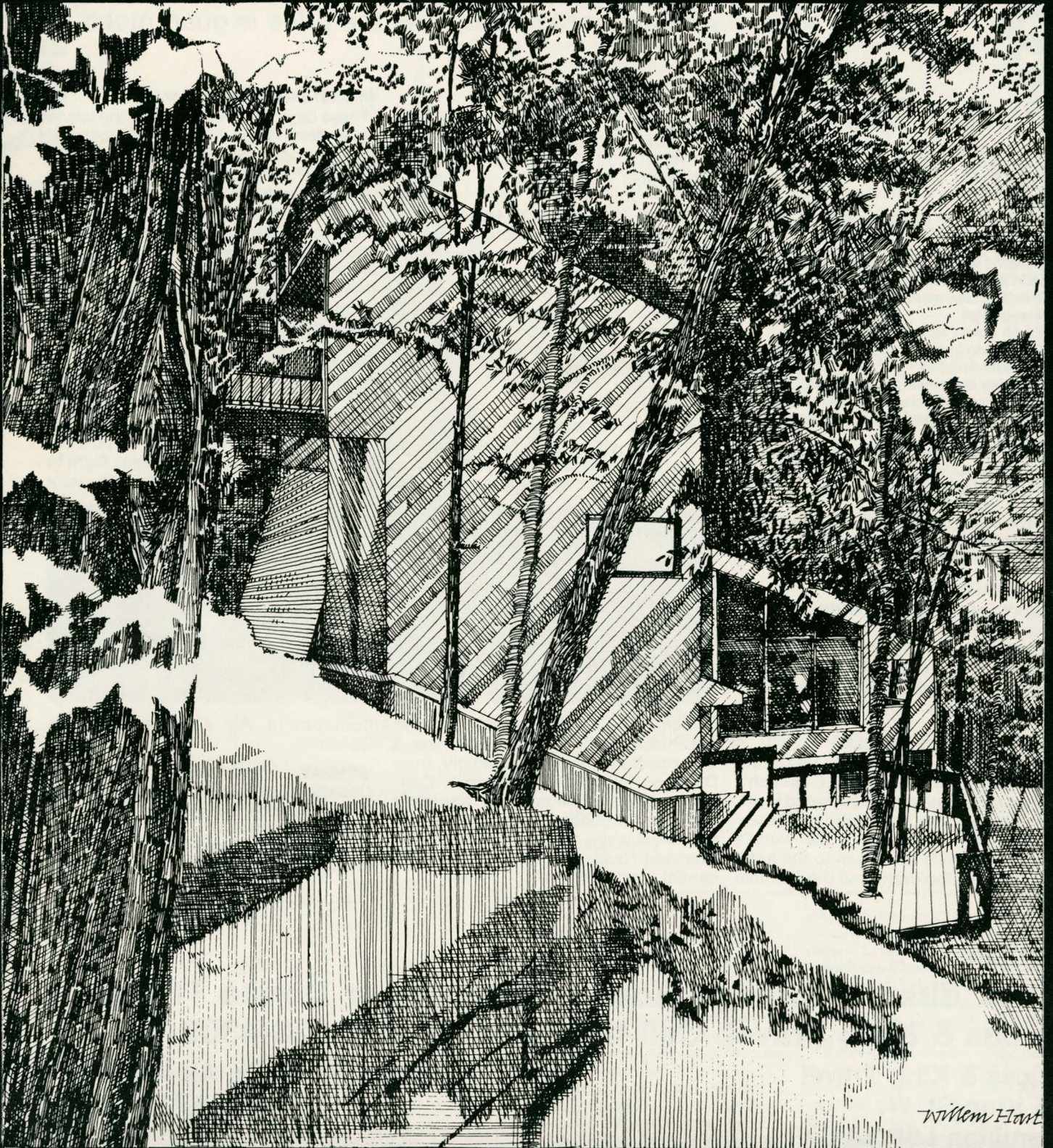


Brock

1

News of the University Community / Winter 1977



Willem Hart

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ITINERARY

FRIDAY — CANADA/LOS ANGELES

Your adventure begins aboard your Air Canada flight this afternoon for Los Angeles where accommodations await you at the AMBASSADOR HOTEL, in the heart of Los Angeles.

SATURDAY — LOS ANGELES

A tour this morning will take you along Hollywood Boulevard past Grauman's Chinese Theater to the Hollywood Bowl, continuing on the Sunset Strip to Beverly Hills to view some of the world's fabulous mansions. Return to the hotel via Wilshire Boulevard and the "Miracle Mile".

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Today will be completely at leisure—perhaps a visit to Disneyland—or Universal Studios. Your SITA Tour Host will be glad to assist you.

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This afternoon transfer to Los Angeles International Airport to board your Western Airlines Islander Jet for Honolulu, where you will be greeted by your SITA Tour Host in the traditional Hawaiian manner—with a fresh flower lei. You are then transferred to your hotel, and the remainder of the day is at leisure.

TUESDAY — WAIKIKI

Today you will tour the fascinating city of Honolulu, the capital of Hawaii. You will visit the Civic Center and the Nation-



al Memorial Cemetery of the Pacific at the Punchbowl. From here you have a vast panoramic view of Honolulu, from Diamond Head to Pearl Harbor. Continue via Ala Moana Park, Kapiolani Park, the International Market Place on famed Kalakaua Avenue and out toward Diamond Head, with its delightful residential areas.

WED-THURS-FRI-SAT — WAIKIKI

These days are yours to enjoy the island splendors. Your SITA Tour Host will suggest optional features . . . a visit to Sea Life Park . . . and no visit to Hawaii is really complete without a luau . . . the traditional Hawaiian feast of exotic island foods and native entertainment. A cruise to historic Pearl Harbor is a memorable experience. These are just a few of the things to do and see . . . or perhaps you would simply like to relax on a nearby beach.

SUNDAY — WAIKIKI/CANADA

A full day at leisure. Don't worry about the normal noon-time checkout. The room is yours until departure time, when you are transferred to the airport for your overnight Western Airlines flight to Los Angeles, connecting with your

homebound Air Canada flight to Canada.

MONDAY — HOMETOWN

Departing Los Angeles this morning you arrive hometown in the afternoon.

Stopover in Los Angeles on the return flight may be made at no additional transportation cost.

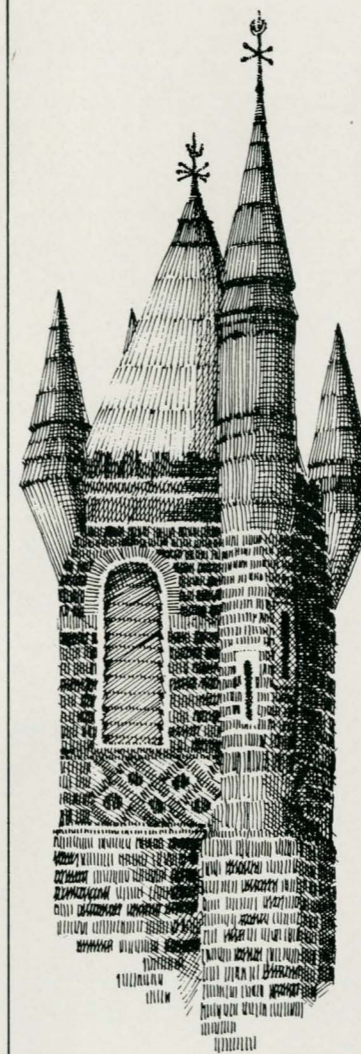
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1 Brock



St. Thomas' Anglican Church, St. Catharines, Ontario.

Cover: Brock Students' Centre "pub", DeCew Campus.

Commentary

As a Canadian living in Washington during Richard Nixon's presidency, I shuddered whenever I heard him say "I want to make this perfectly clear" and "I am absolutely convinced." That kind of dogmatic leadership — that kind of fanatical political style — was an uncomfortable reminder that I was living in a foreign country.

In this issue, Northrop Frye writes that Canada, over the past ten years, seems to be proceeding less by hunch and feeling, and has been taking on, at least culturally, an inner composure and integration of outlook. He sees us as buoyant and confident, the reverse of a newly introspective United States.

Prof. Frye may be correct, although I see the election of Jimmy Carter as evidence that the spirit of renewal is abroad in the United States, and that the American adventure continues, with promises to keep. And for many Canadians, the recent Quebec election and other events indicate a fractured vision of our own future.

Nevertheless, Prof. Frye's argument is illuminating and eloquent, and I urge you to read it. (Page 10)
Donald W. Townson

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Winter in Fort McPherson

Reindeer ribs for Christmas, and the dancing goes on till 8 a.m.

Shirley Clark is a Brock graduate, living in the Arctic with her husband and two children. In this letter to Brock she describes the dark but lively winter Fort McPherson-style.

Christmas is much the same as we celebrate it in the south, except that the sun never shines. It sets officially on the 4th or 5th of December, to give us approximately a month of darkness. Of course, it is a white Christmas, (this year we also had a white Easter and a snowstorm May 30).

Christmas dinner last year was shared with the neighbours in the evening and we had the traditional turkey, cranberry sauce, etc. However, we had our own Christmas dinner earlier in the day — barbecued reindeer ribs. Very tasty.

The festive season also called for a concert at the school. Rather than the traditional songs and plays, we listened to carols in Loucheux, the native Indian language here, and followed them with a feast.

Now a feast here is a very relaxed affair. Women in the community do the cooking, and the meal consists of soup, (in this case reindeer as well as caribou); bannock, similar to a tea biscuit, chunks of meat, and tea.

Everyone brings his own bowl, spoon and cup, and the people in charge ladle out the soup, and pass around the bannock and meat. You eat with your fingers and usually sit on the floor as it is easier than trying to balance a bowl on your lap.

Usually a feast is followed by a dance. Somebody corrals the local fiddler and a guitar player and the jigging starts. We always have a good time, and rarely ever get home before 3 a.m. We are the ones to leave early. It is not unusual for a good dance to last until 8 in the morning.

Bang! Happy New Year

The celebration of New Year's is different here too. Guns are fired off all over town to welcome in the New Year.

Later, New Year's Day, the women in town start at the Chief's house and go through the front door and out the back, shaking hands and wishing the occupants a Happy New Year. This train of women and children wends its way through a good many houses before it stops.

It is followed by all the men in town going through the same procedure. Someone in the group fires a rifle just before entering each house. The instinctive reaction for us at hearing a rifle so close was to duck.

New Year's also calls for some other festivities. A dog race is held for the men, followed by one for the women. Another dance is held, and prizes are awarded.

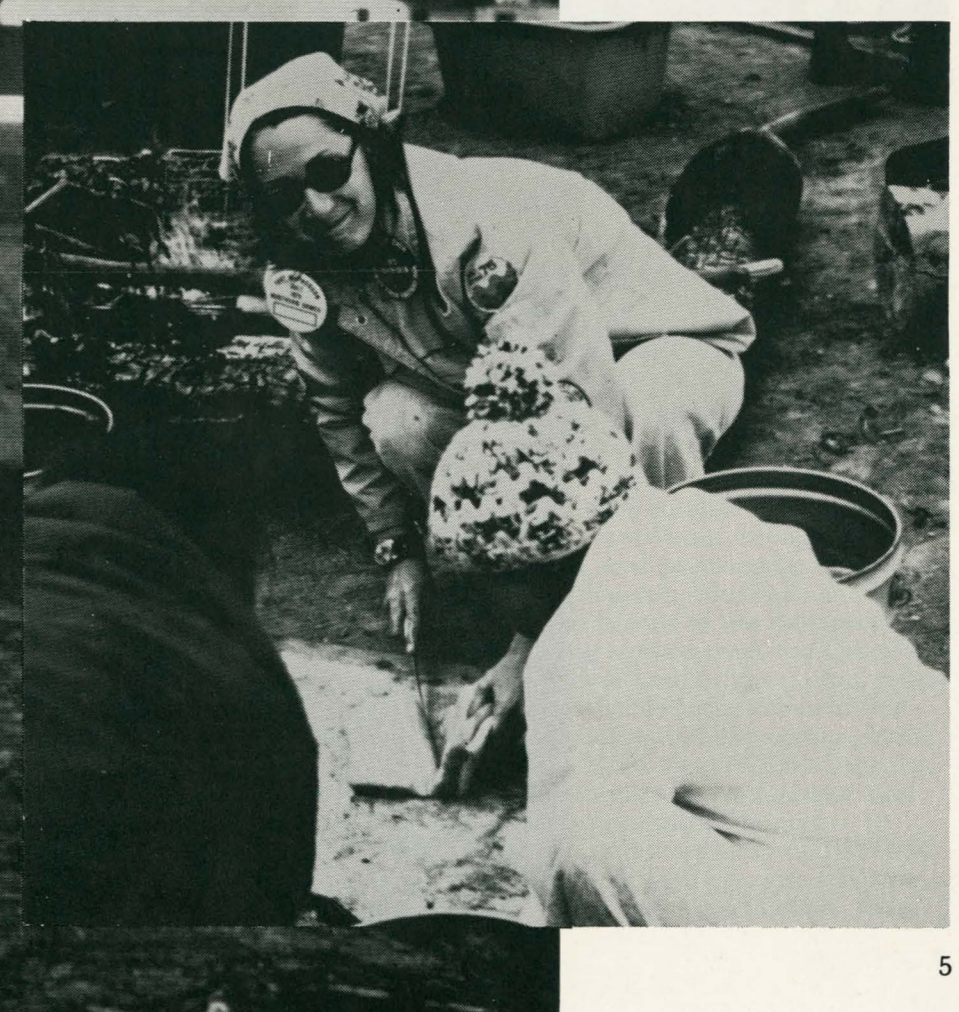
When January sets in, along with it come the January doldrums. The dark period tends to get a bit depressing. The last winter was a

mild one by local standards. The temperature dropped to -52 F, but it is common here for the temperature to drop to -60 F or -70 F.

We will be here for this winter, and then don't know where our destination will be. We had been looking at going to Yellowknife, but are now entertaining the idea of trying a new part of the Arctic-Rankin Inlet, or maybe Frobisher Bay. After all, there's a whole new world waiting to be tasted, enjoyed and remembered the rest of our lives.

Shirley Clark: "the north is an experience not to be missed."

WINTER

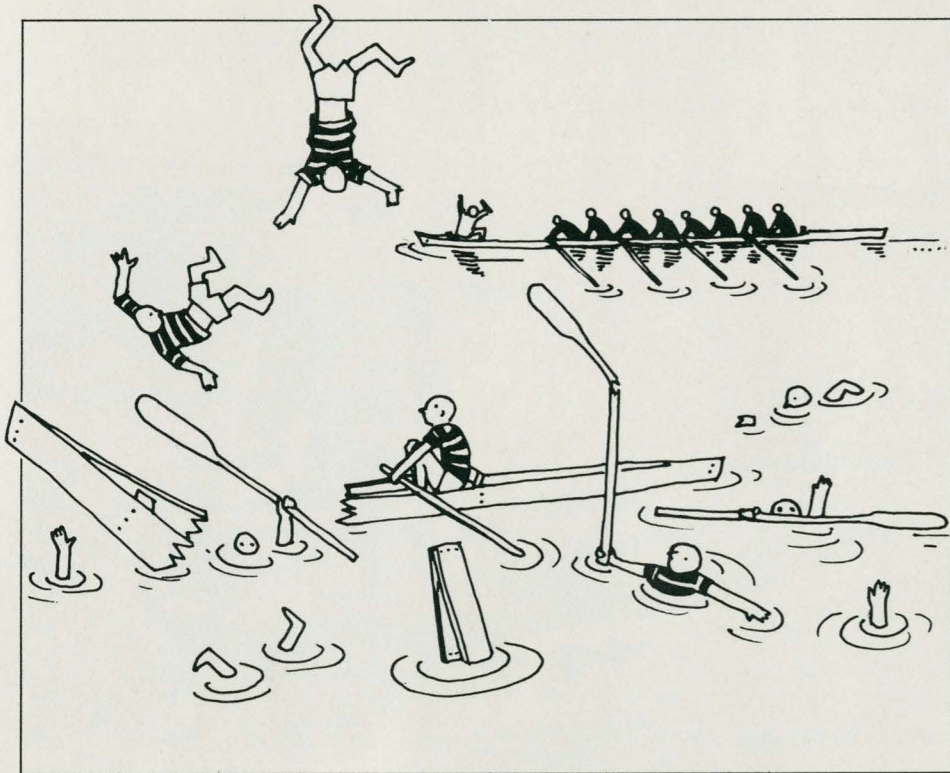


A smashing season for the rowers

The Brock University rowing crews didn't have an exceptional year this year and neither did their boats.

Although the crews did not win any championships, they did give it all they had, says rowing coach Tony Biernacki, including chunks of their boats.

One suffered a splintered bow, and another



a severed stern. All this happened at Brock's second regatta of the season, which was held at Trent University in Peterborough in October.

Luckily the rowers were able to salvage the

broken pieces and repair the boats. When the boats cost about \$4,800 new, "you have to develop the skill to repair them," Mr. Biernacki says.

The accidents at Trent University were not the fault of the Brock crews. The one boat was rammed in the stern by another boat after they crossed the finish line and the bow of the other Brock boat was damaged when it was pushed into the wall on the side of the course.

If that wasn't enough for one day, the junior varsity womens' crew had three oars smashed by the oars of another crew before their race started. An oar costs about \$150 and is the piece of equipment that is most frequently damaged. The oar hospital is in a tool room at the Glenridge science building.

The rowing teams have been fortunate in equipment breakage, but it "caught up with us this fall," the coach says.

Being able to repair the boats at Brock isn't only a matter of saving money, but also time. Because the boats and oars are made-to-order, it takes six months to get an oar and one year or more for a boat.

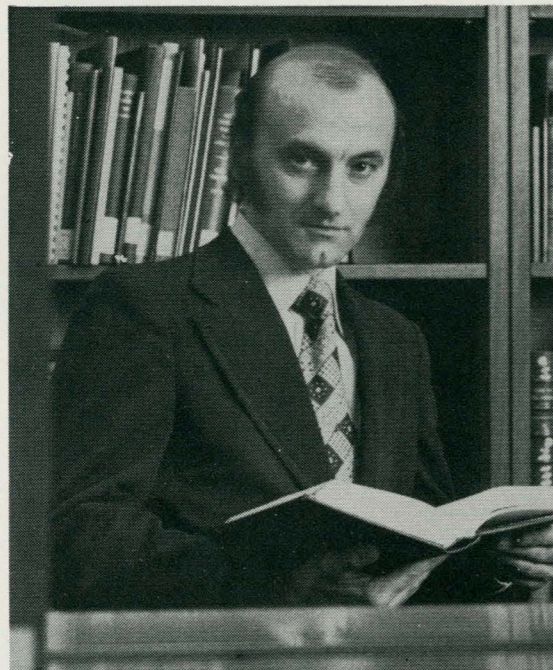
Just the one-week delay in getting the damaged boats back into the water affected the two teams that were accustomed to using them. They used two other boats until their boats were repaired, but the teams did poorly in the next regatta.

Brock's varsity crew, which was winning all season, was in a slump at the finals and finished third. The novice and junior varsity crews also placed third in the finals.

The women's varsity and junior varsity crews did poorly, but will have the necessary experience for next season.

"With a full-time enrolment of 2,400 here at Brock, the Badger crews do exceptionally well to finish in the top three consistently," Mr. Biernacki says.

The Niagara Regional Collection Brock's book scout



Book dealers, antique shops and flea markets are not just casual interests for John Burtneck, head of technical services of the Brock University library. They are near obsessions.

Mr. Burtneck, who is responsible for gathering historical material for the Brock Library Special Niagara Regional Collection, has made important acquisitions through these markets. Some good finds have also been discovered through contacts with local historic societies.

Since joining the Brock library staff in 1965, he has made the Special Collection a consuming interest.

One of the most valuable items in the collection, a letter written by General Sir Isaac Brock to one of his officers sometime after the victory at Detroit, was acquired early in the history of the Collection from a dealer in Oakville.

The letter, valued in 1966 at \$400, was purchased for \$175 and the exchange of other

material.

There is also Brock's own copy of *General Regulations and Orders*, a book of army rules for officers published in 1804, bearing the General's signature.

With several biographies of Brock and histories of Queenston Heights, the collection obviously shows a devotion to the university's namesake, as well as to Laura Secord.

However, the collection is more than a memorial to the local hero and heroine of the War of 1812. It attempts to cover every important aspect of Niagara Regional history.

As soon as a centenary history of a church, hospital or organization is published, a copy is secured for the Special Collection.

Local poetry and fiction of historic note as well as early city directories and telephone books are collected.

"In five years' time, I would like to see every book ever published about the Niagara Region in the collection," Mr. Burtneck says.

The goal is optimistic, considering the annual budget of only \$1,000, and Mr. Burtneck is always looking for donations of historic materials or funds.

The collection was recently moved from its former 7th floor location to more accessible and spacious quarters on the main floor of the library. It is available for public use, as well as the Brock community, although materials cannot be removed from the library.



A complete set of the *Encyclopaedia Judaica* was donated recently to the University library by the Lord Melchett Lodge, B'Nai B'rith, of St. Catharines. At the presentation were Jack Silverstein, Joel Zeldin, Rabbi I. Freedman, and Moe Gold of the Lodge.

The Summer Program

Grade 12 students work hard to skip grade 13...

Last July 74 Grade 12 graduates arrived at Brock with their sights set on admission to Year 1.

The students, who participated in the 1976 Grade 12 summer program, were "a keen group", according to their student advisers, Gillian Shaw and Gary Kovacs, who themselves previously entered Brock through the Grade 12 program.

Gillian, a third year music major, and Gary, now in fourth year mathematics and economics, believe that the 1976 group was more studious than they themselves were as hopeful Grade 12 entrants.

"The program was condensed into five weeks instead of six as in previous years," said Gary, "and the students still completed four courses." These involved 18 to 20 lecture hours a week, at least one major essay per



The Grade 12'ers: Over July, getting acquainted for a lifetime.

course, as well as a number of in-class tests.

The students came from throughout the Niagara Region, and points as far away as Thunder Bay, Kingston, Montreal, and the Grand Cayman Islands in the Bahamas.

Although they studied hard, the Grade 12 group also worked hard at having fun, keeping pace with a hectic social calendar that included volleyball, swimming outings, barbecues, films, the Shaw Festival and Canadian Mime Theatre in Niagara-on-the-Lake, and "porch clubs" at professors' homes.

They were also distinguished by their low average age. "Most were younger than the students I studied with," said Gillian. There

was one 15-year-old in this year's group, fifteen 16-year-olds and thirty-one 17-year-olds, whereas, "the majority of the kids I was with were already 18," she said. There also appeared to be more science students in the group this year.

The summer program is offered to students who may have the qualities and motivation necessary to enter university directly from Grade 12. There is no tuition fee for the program, but a residence fee of \$250 is levied to out-of-town students.

To apply for admission to the program, students must be recommended by their principals and guidance counsellors on the basis of academic ability and social and emotional maturity.

Since the inception of the program in 1968, more than 900 Grade 12 students have successfully completed the program and been enrolled into first year at Brock.

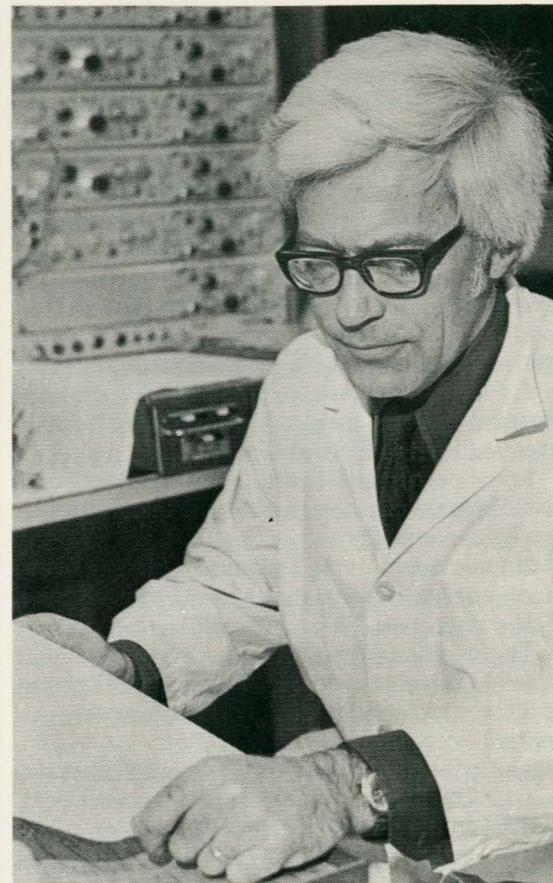
The students must take four of nine courses offered, which this year included English, classics, sociology, economics, science A (for Arts majors), science B (for Science majors), math A (general), math B (specialized), and French.

Once introduced to Brock, the majority of the summer program students excel. All except a handful gain admission yearly, and several have gone on to capture the honoured Vice-Chancellor's and Governor General's medals for high academic achievement in their graduating year.

Most never regret having foregone Grade 13. Said Gary Kovacs: "There may be minor problems for math majors. You may lose a bit and be expected to know some things you haven't been exposed to. It just means you have to work a little harder to gain the advantage of getting ahead faster in the long run."

Brock research

Cadmium: another new worry



Arthur Houston: "there are other ways of killing animals than outright slaughter."

Supposedly safe levels of heavy metal contaminants in the lakes and stream doesn't mean the fish and anything or anyone eating the fish are safe from harm.

Biologists have been discovering the long range affects small amounts of contaminants have on wild life and on people.

And Dr. Arthur Houston, professor of Biological Sciences at Brock University, is one of those people interested in the long range effects.

He spends about 20 per cent of his research time studying the affect that different levels of cadmium, a metal used in steel and paper production, have on water life over varying periods of time.

He has found through laboratory tests that over 10 days, 40 milligrams of cadmium per litre of water is needed to kill at least 50 per cent of the fish. But only 40 micrograms, smaller than a pin head, is needed to have significant affects on them.

Long range dangers of contaminants are being taken much more seriously than in the past. At first people wanted to know the amount that would immediately kill water life, but now they are concerned with the long range affects, Dr. Houston said.

There are other ways of killing animals besides outright slaughter, Dr. Houston warns, explaining that affecting animals' reproduction or ability to protect themselves are certain to reduce their numbers.

Continued on page 9

Alumni news

Brock's Homecoming '76: bucking the trend

Despite a drastic drop in attendance at alumni homecomings at some Ontario universities this fall, Brock's Homecoming '76 bucked the trend.

Over 250 graduates attended the Disco party in Carousel Lounge on Saturday, Nov. 13.

But fewer than 30 members of the Alumni Association made it to the annual meeting brunch at noon on Sunday in the Faculty Lounge. The Homecoming '76 activities — a comparatively simple format of a sports event, a dance, and the annual meeting over two days — began at 3:30 p.m. on Saturday in the gym with a basketball game between Brock and Mohawk College. Brock won handily.

Many alumni expressed approval of the shortened time-table for Homecoming

'76 this year. Ian Beddis, President of the Alumni Association, said it brought out a larger number of faculty and staff. "I think faculty, staff and alumni found that a Friday-to-Sunday agenda was too long in previous years," he said.

The list of the 1977-78 Alumni board of directors elected by acclamation at Homecoming follows below. The only contest — for '76 year rep. — will be determined in January by electors of that year only. The candidates are Terri Kirwan and Geoffrey Borland.

PRESIDENT:
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447 Townsend Ave.,
Burlington, Ont. L7T 2B1

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c/o St. John's School
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1968
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Thornhill, Ont. L3T 2M7



Terri Kirwan, '76 is the photographer.



Winter 1977

Moving? Please send us your new address.
See back page for coupon.

Fall Convocation



William Thomas Harland, pastor of Fort Erie Baptist Church, is congratulated by his wife Freda, daughter Pauline, and son Steven.



Linda Beardsley celebrates with her mother and sister.



Fall grad Shirley Tomovic with Prof. Josephine Meeker, director of Continuing Education Division.

A total of 343 students received undergraduate and professional degrees from the University at the sixth fall Convocation.

Dr. Paul Fleck, the newly appointed President of the Ontario College of Art, gave the address at the Convocation ceremony on October 24 in the Physical Education Complex.

The degrees granted were as follows: 223 B.A. of which 55 are with distinction; 23 B.Sc. of which 3 are with distinction;

2 B.Ph.Ed.; 3 B.Admin.; 40 B.A. Honours of which 18 are with first class honours; 12 B.Sc. Honours of which 3 are with first class honours; 31 B.Ed.; 7 M.Sc.; and 2 M.A. degrees.

The University granted its first two M.A. degrees in Philosophy and its first two degrees in Physical Education.

About 700 are expected to graduate in the Spring Convocation on June 3.

Continued from page 8

Anything or anyone eating the contaminated water life is also in danger of having a build-up of a contaminant, he added.

There have been serious outbreaks of a cadmium disease in Japan. The disease called Itai-Itai affects the nervous system.

It was in Japan that Dr. Houston became involved in his cadmium research about six years ago. Mercury poisoning was a popular topic, but he was advised that cadmium was equally or more dangerous.

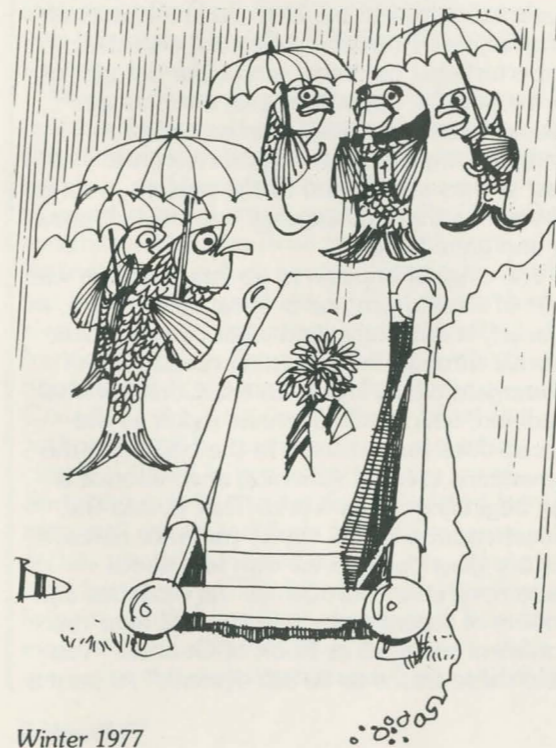
All his work at Brock has been done in the laboratory so he doesn't have evidence of contamination in the creeks and ponds in the Niagara Peninsula.

But the Brock Geology Department has done sedimentary studies and found hot spots of heavy metal contaminants, some natural and some the result of industry.

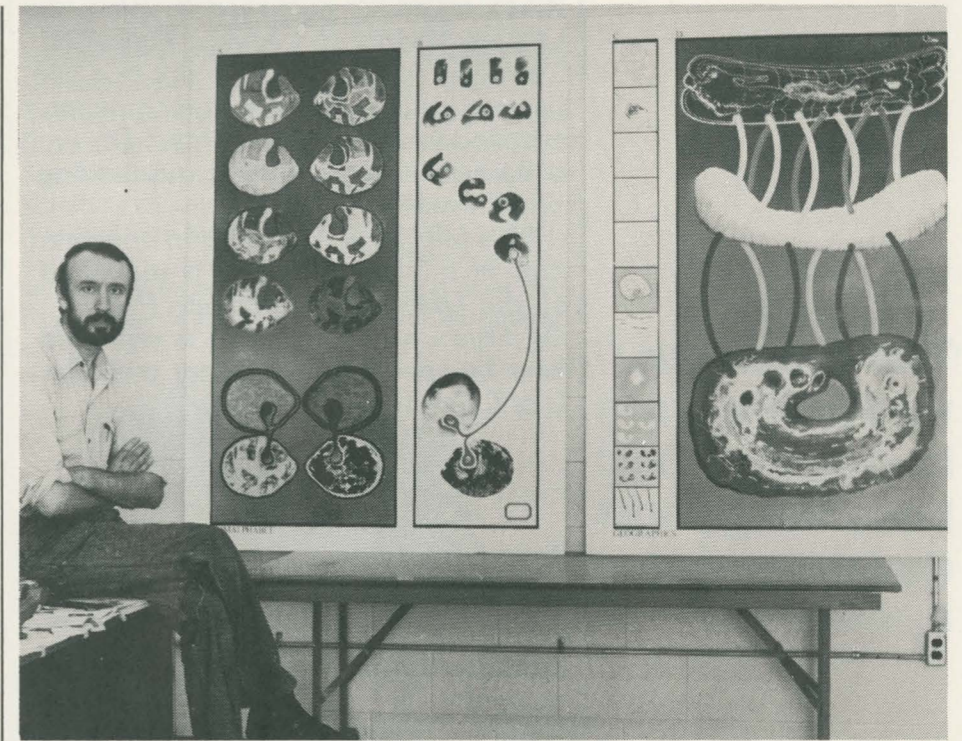
Contaminants such as cobalt, copper and nickel are probably killing fish and other water life, but that is an assumption that isn't substantiated, Dr. Houston said. "It is not certain what is an absolutely safe level of cadmium for water life, so it is important to investigate the dangers in order to update or set water quality controls".

There are difficulties in setting controls. One difficulty is determining the effect water and other materials in the water have on the contaminants. (Cadmium in soft water has a faster reaction on fish than in hard water, for example.)

It is also hard to determine what form the cadmium is in and how it affects water life, Dr. Houston said. "But as more discoveries are made, more questions remain unanswered. Eventually those looking at heavy metal contaminants will converge on an answer. It's just a matter of time and money".



Winter 1977



The diptych: Primalphabet, left, and Geographics, right.

The puzzling diptych

Primalphabet-Geographics is installed in the Tower lobby

You may love it, or hate it, but few persons in the Brock community profess to understand the latest painting to hang in the Tower lobby. Some students claim that the diptych's complexity provides a challenging interlude while they are waiting for the Brock shuttle bus.

Painted by Guy Ducornet, who has taught fine arts courses at Brock in the spring and summer sessions for the past two years, the diptych was conceived by the artist specifically for the University.

On one side of each of the two panels that comprise the diptych are long red-lined graphs containing symbols of life and earth, natural phenomena, and social comment such as an arrow head, a human torso, and Second World War planes bombing the land.

Mr. Ducornet explains Primalphabet as an alphabet of our own science, and Geographics as evolution of time and space. He hastens to add that it really should be "whatever the viewer wishes".

Mr. Ducornet, who is now teaching at Amherst College, Mass., produced the mural in the Tower basement during the summer. It was unveiled on Aug. 20.

The American way of life is slowly becoming Canadianized

By Northrop Frye

When originally published in 1965, the *Literary History of Canada: Canadian Literature in English* came out in a one-volume edition, the concluding chapter supplied by Dr. Northrop Frye. Dr. Frye is perhaps Canada's most outstanding English teacher and critic.

This fall, the second edition appeared, now in a 3-volume set. It is published by the University of Toronto Press. Dr. Frye's new conclusion is reprinted here by special arrangement with the UofT Graduate.

For well over a century, discussions about Canadian literature usually took the form of the shopper's dialogue: "Have you any Canadian literature today?" "Well, we're expecting something in very shortly." But that age is over, and writing this conclusion gives me rather the feeling of driving a last spike, of waking up from the National Neurosis. There is much more to come, just as there were all those CPR trains still to come, but Canadian literature is here, perhaps still a minor but certainly no longer a gleam in a paternal critic's eye. It is a typically Canadian irony that a cataract started pouring out of the presses just before Marshall McLuhan became the most famous of Canadian critics for saying that the book was finished. I doubt if one can find this in McLuhan, except by quoting him irresponsibly out of context, but it is what he was widely believed to have said, and that assertion became very popular, as anything that sounds anti-intellectual always does. Abandoning irony, one may say that a population the size of English-writing Canada, subject to all the handicaps which have been chronicled so often in Canadian criticism, does not produce such a bulk of good writing without an extraordinary vitality and morale behind it. At the same time, to achieve, to bring a future into the present, is also to become finite, and the sense of that is always a little disconcerting, even though becoming finite means becoming genuinely human.

It seems to me that the decisive cultural event in English Canada during the past fifteen years has been the impact of French Canada and its new sense of identity. After so long and so obsessive a preoccupation with the same subject, it took the Quiet Revolution to create a real feeling of identity in English Canada, and to make cultural nationalism, if that is the best phrase, a genuine force in the country, even a bigger and more significant one than economic nationalism.

The nationalism that has evolved in Canada is on the whole a positive development, in which self-awareness has been far more important than aggressiveness. Perhaps identi-

ty is when it becomes, not militant, but a way of defining oneself against something else.

In countries where Marxism has not come to power, but where there is a strong Marxist minority, we see what an advantage it is to have a unified conceptual structure that can be applied to practically anything. It may often distort what it is applied to, but that matters less than the tactical advantage of having it. Defenders of more empirical points of view find their battlefronts disintegrating into separate and isolated outposts. They may demonstrate that this or that point is wrong, but such rearguard actions lack glamour. The same principle can be applied to the pragmatic, compromising, ad hoc, ramshackle Canadian tradition vis-à-vis the far more integrated and revolutionary American one.

As Canada and the United States went their separate ways on the same continent, eventually coming to speak for the most part the same language, their histories took on a strong pattern of contrast. The United States found its identity in the eighteenth century, the age of rationalism and enlightenment. It retains a strong intellectual fascination with the eighteenth century: its founding fathers are still its primary cultural heroes, and the bicentenary celebrations of 1976 have been mainly celebrations of the eighteenth century rather than of the present day.

The eighteenth century cultural pattern took on a revolutionary, and therefore a deductive, shape, provided with a manifesto of independence and a written constitution. This in turn developed a rational attitude to the continuity of life in time, and this attitude seems to me the central principle of the American way of life. The best image for it is perhaps that of the express train. It is a conception of progress, but of progress defined by mechanical rather than organic metaphors, and hence the affinity with the eighteenth century is not really historical: it tends in fact to be anti-historical. Washington, Franklin, Jefferson, with their imperturbable common sense, are thought of, in the popular consciousness, more as deceased contemporaries than as ancestors living among different cultural referents. The past is thus assimilated to the present, a series of stations that our express train has stopped at and gone beyond.

The original impulse to go into Vietnam was part of a quite genuine political belief which, as a belief, is still there; and what carried public morale through the sickening revelations of Watergate was a loyalty to the Constitutional tradition, which still functions much as the Torah does for Judaism. In the beginning the Americans created America, and America is the beginning of the world. That is, it is the oldest country in the world: no other nation's history goes back so far with less social metamorphosis. Through all the anxieties and doubts of recent years one can still hear the confident tones of its Book of Genesis: "We hold these truths to be self-evident." At least a

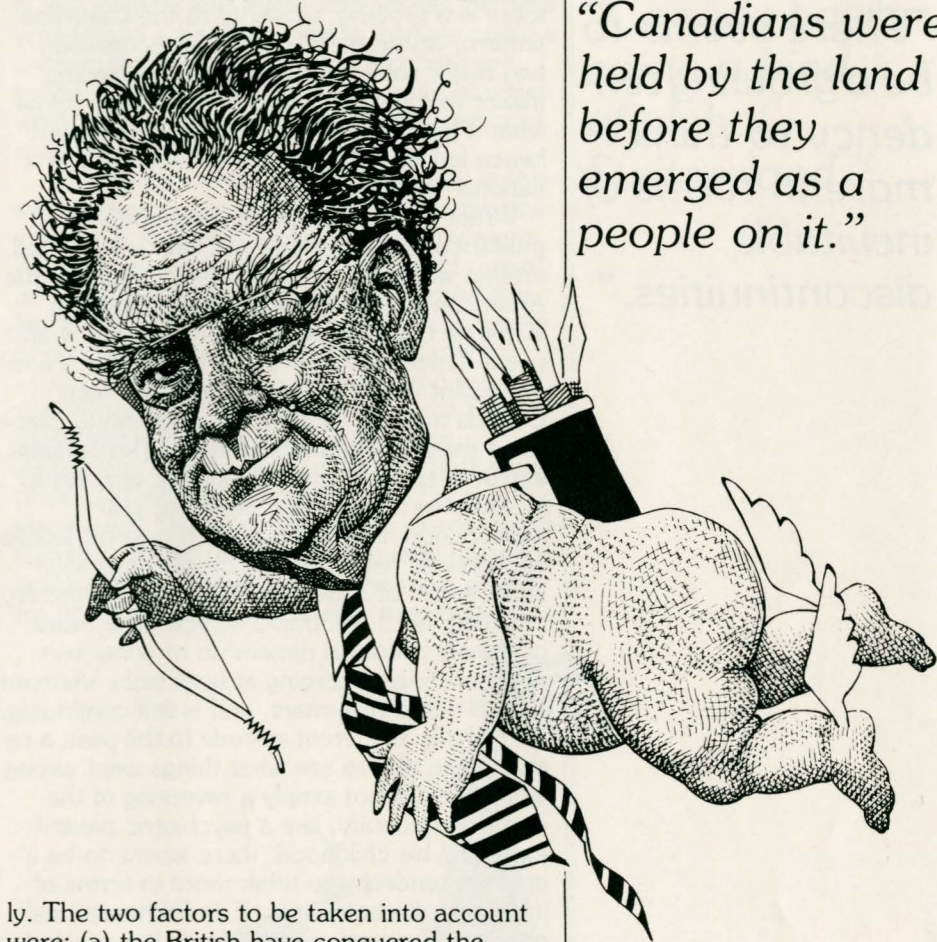
Canadian can hear them, because nothing has ever been self-evident in Canada.

Canada had no enlightenment, and very little eighteenth century. The British and French spent the eighteenth century in Canada battering down each other's forts, and Canada went directly from the Baroque expansion of the seventeenth century to the Romantic expansion of the nineteenth. The result was the cultural situation that I tried to characterize in my earlier conclusion. Identity in Canada has always had something about it of a centrifugal movement into far distance, of clothes on a growing giant coming apart at the seams, of an elastic about to snap. Stephen Leacock's famous hero who rode off rapidly in all directions was unmistakably a Canadian. This expanding movement has to be counterbalanced by a sense of having constantly to stay together by making tremendous voluntary efforts at inter-communication, whether of building the CPR or of holding federal-provincial conferences.

There is no such thing as "Canadian biology": the phrase makes no sense. But the fact that Canada was, a couple of generations ago, regarded as possessed of "unlimited natural resources", and the later pricking of that gaseous balloon, gives biology a distinctive resonance in Canadian cultural life, and helps, for instance, to make Farley Mowat one of our best-known and best-selling authors. Much the same is true of the intense Canadian interest in geology and geophysics . . . I have often thought that Robert Frost's line, "The land was ours before we were the land's," however appropriate to the United States, does not apply to Canada, where the opposite seems to me to have been true, even in the free land grant days. Canadians were held by the land before they emerged as a people on it, a land with its sinister aspects, or what Warren Tallman calls the "gray wolf," but with its fostering aspects too, of the kind that come into the phrase of Alice Wilson: "the earth touches every life."

Many of these themes illustrate the importance in Canada of the theme of survival, the title of Margaret Atwood's very influential book which is, as Desmond Pacey says, a most perceptive essay on an aspect of the Canadian sensibility. Malcolm Ross points out some of its limitations: it does not have, and was clearly not intended to have, the kind of comprehensiveness that a conceptual thesis, like the frontier theory in American history, would need. But it is not simply saying that Canadians are a nation of losers. What the author means by survival comes out more clearly, I think, in her extraordinary novel *Surfacing*, where the heroine is isolated from her small group and finds something very archaic, both inside and outside her, taking over her identity. The word survival implies living through a series of crises, each one unexpected and different from the others, each one to be met on its own terms. Failure to meet

the crisis means that some death principle moves in. If we look at the three 18th century events that defined the future of Canada (as of so much else in the modern world), the Quebec Act, the American Revolution, and the French Revolution, we see the whole range of a political spectrum that still confronts us. The Quebec Act came close to an Edmund Burke model: it was an inductive, pragmatic recognition of a *de facto* situation, and the situation was one of those profoundly illogical ones that Burke considered typical of human life general-



"Canadians were held by the land before they emerged as a people on it."

ly. The two factors to be taken into account were: (a) the British have conquered the French (b) the British have done nothing of the kind. The only way out of this was a settlement that guaranteed some rights to both parties. The French Revolution, proceeding deductively from general principles, was what Burke condemned so bitterly as "metaphysical", and was also the forerunner of the dialectical Marxist revolutions. The American Revolution came in the middle, a strong contrast to the Canadian settlement, as we have seen, but keeping far more of the broadening-through-precident British tradition than the French one did.

Hence although the United States itself got started on a revolutionary basis, it was a basis of a kind that made it difficult for that country to come to terms with the later Marxist revolutions. This produced a growing isolation from other revolutionary ideologies and societies, the climax of which was the maintaining, for so many years, of the grotesque fantasy that the refugee army in Formosa was the

"There seems to be a growing tendency to think more in terms of inevitable discontinuities."

government of China. At the same time the "melting pot" assumptions of the nineteenth-century United States, the ambition described in the inscription on the Statue of Liberty of making a united democracy out of the most varied social and racial elements, became profoundly modified. The conception of the hundred percent American has been succeeded by a growing feeling that the various elements in American society can perhaps contribute more to it by retaining something of their original cultural characteristics. Here there is a growing similarity to the Canadian pattern, where the necessity of recognizing two major social elements at the beginning meant that nobody could ever possibly know what a hundred percent Canadian was, and hence led to a much more relaxed ideal of a national "melting pot".

When the last edition of this book was published, the centenary of Canadian Confederation was coming up: the bicentenary of the American Revolution is the corresponding event on this horizon, if an anniversary is an event. It seems to me that a very curious and significant exchange of identities between Canada and the United States has taken place since then. The latter, traditionally so buoyant, extroverted, and forward-looking, appears to be entering a prolonged period of self-examination. I am setting down very subjective impressions here, derived mainly from what little I know of American literature and literary criticism, but I feel that a search for a more genuinely historical dimension of consciousness has been emerging at least since Vietnam turned into a nightmare, and is still continuing. Part of it is a different attitude to the past, a re-examining of it to see what things went wrong when. This is not simply a reversing of the current continuity, like a psychiatric patient exploring his childhood: there seems to be a growing tendency to think more in terms of inevitable discontinuities. Erik Erikson's book on identity, an attempt to clarify the psychology of the disturbances of a few years ago, is an example.

Another part of the re-examination, and imaginatively perhaps the more significant part, revolves around the question: has the American empire, like the British empire before it, simply passed its climacteric and is it now declining, or at least becoming aware of limits? If so, the past takes on a rise-and-fall parabola shape, not a horizontal line in which the past is on the same plane as the present. This may not sound like much on paper, but changes in central metaphors and conceptual diagrams are symbolic of the most profound disturbances that the human consciousness has to face. After the strident noise and confusion of the later sixties, there was, for all the discussion, an eerie quietness about the response to Watergate, and to the irony of a President's turning into a cleaned-out gambler a few months after getting an overwhelming mandate. Even the violence of the now almost

unmanageable cities seems to have caused less panic than one might reasonably have expected. Perhaps it is not too presumptuous to say, although few non-Canadian readers would understand what was meant, that the American way of life is slowly becoming Canadianized.

Meanwhile, Canada, traditionally so diffident, introverted, past-and-future fixated, incoherent, inarticulate, proceeding by hunch and feeling, seems to be taking on, at least culturally, an inner composure and integration of outlook, even some buoyancy and confidence. The most obvious reasons for this are technological. The airplane and the television set, in particular, have brought a physical simultaneity into the country that has greatly modified the older, and perhaps still underlying, blazed-trail and canoe mentality. As Michael S. Cross says, we are now in a post-Laurentian phase of development. In the railway days, being a federal MP from British Columbia or a literary scholar in Alberta required an intense, almost romantic, commitment, because of the investment of time and energy involved in getting from such places to the distant centres that complemented them. Today such things are jobs like other jobs, and the relation to the primary community has assumed a correspondingly greater importance. This is the positive and creative side of the relaxing of centralizing tensions in modern society, of which separatism represents a less creative one.

The influence of television is often blamed for violence, and certainly there are television programs that are profoundly distasteful from this point of view. But there is another side to television: bringing the remote into our living room can be a very sobering form of communication, and a genuinely humanizing one. I remember the thirties, when so many "intellectuals" were trying to rationalize or ignore the Stalin massacres or whatever such horrors did not fit their categories, and thinking even then that part of their infantilism was in being men of print: they saw only lines of type on a page, not lines of prisoners shuffling off to death camps. But something of the real evil of the Vietnam war did get on television, and the effect seems to have been on the whole a healthy one. At least the American public came to hate the war, instead of becoming complacent or inured to its atrocities.

Similarly in Canada: Eskimos, blacks, Indians, perhaps even Wasps, cannot go on being comic-strip stereotypes after they have been fully exposed on television. Of course better knowledge can also create dislike and more tension; and when I speak of an exchange of identities I certainly do not mean that Canada will acquire anything of the simplistic optimism of an earlier age in the United States. Television is one of many factors which will make that impossible. Another is the curtailing of resources, already

mentioned. Still another is the emergence of chilling technical possibilities in genetics, which raise questions about identity that make our traditional ones look like learning to spell cat. Another is the geography of the global village. In the nineteenth century the Canadian imagination responded to the Biblical phrase "from the river unto the ends of the earth," and the historian, W. L. Morton, has written with great sensitivity about the impact, psychological and otherwise, of the northern frontier on the Canadian consciousness. But now Canada has become a kind of global Switzerland, surrounded by the United States on the south, the European common market on the east, the Soviet Union on the north, China and Japan on the west.

Once technique reaches a certain degree of skill, it turns into something that we may darkly suspect to be fun: fun for the writer to display it, fun for the reader to watch it. In the old days we were conditioned to believe that only lowbrows read for fun, and that highbrows read serious literature to improve their minds. The coming of radio did a good deal to help this morbid situation, and television has done something (not enough) more. We now live in a time when Leonard Cohen can start out with an erudite book of poems called *Let Us Compare Mythologies*, the chief mythologies being the Biblical and the Classical, and evolve from there, quite naturally, into a well-known folk singer. Mr. Woodcock points out the immense importance of the revival of the oral tradition, the public speaking of poetry to audiences, often with a background of music, in making the serious poet a genuinely popular figure.

To be popular means having the power to amuse, in a genuine sense, and the power to amuse is, again, dependent on skill and craftsmanship. Mr. Woodcock speaks of an element in Earle Birney's poetry that might almost be called stunting, an interest in every variety of technical experiment, as though experiment were an end in itself. This is not a matter of panting to keep up with all the *avant-garde* movements: Birney is a genuinely contemporary poet. Lauriat Lane Jr., refers to the zany quality in Marshall McLuhan's style that has infuriated some people into calling him a humbug and a charlatan. James Reaney writes plays, sometimes tragic ones, full of the let's pretend devices of children's games, devices which, if they were described out of their context, might sound like Peter Quince and his wall in *A Midsummer Night's Dream*. The verbal wit that comes through in, say, Leonard Cohen's *Beautiful Losers*, in some of Needham's essays, in the concrete poets, is a sign of the presence of seriousness and not the absence of it, the serious being the opposite of the solemn. We are a long way from the days when a bewildered Joyce, confronted with responses to *Finnegans Wake* which invariably treated it with either awe or ridicule, said: "But why couldn't they see that the book was

funny?"

About twenty years ago I started trying to explain that the poet *qua* poet had no notion of life or reality or experience until he had read enough poetry to understand from it how poetry dealt with such things. I was told, in all quarters from Canadian journals to university classrooms, that I was reducing literature to a verbal game. I would not accept the word "reducing," but otherwise the statement was correct enough. Now that the work ethic has settled into a better perspective, the play ethic is also coming into focus, and we can perhaps understand a bit more clearly than we could a century ago why *Othello* and *Macbeth* are called plays. Play is that for the sake of which work is done, the climactic Sabbath vision of mankind.

A book concerned entirely with play in this sense passes over most of what occupies the emotional foreground of our lives at present: inflation, unemployment, violence and crime, and much else. The historian of Elizabethan literature, praising the exuberance and power of that literature, would not necessarily be unaware of the misery, injustice, and savagery that pervaded English life at the same time. What seems to come to matter more, eventually, is what man can create in the face of the chaos he also creates. This book is about what has been created, in words and in Canada, during the present age, and the whole body of that creation will be the main reason for whatever interest posterity may take in us.

"Canada has become a kind of global Switzerland."

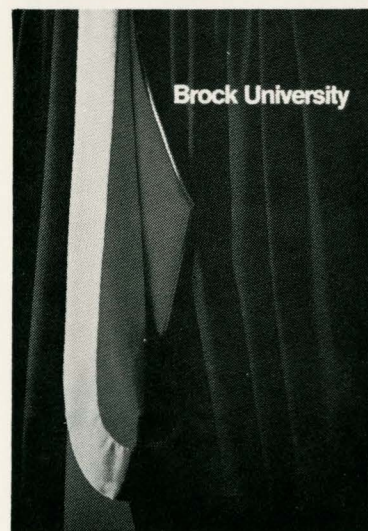


Peacetower drawing by Willem Hart

Take a new look at Brock

in a 9 1/2 minute film and a colorful brochure

The Brock moviemakers on location at the Jordan pottery dig: a lot of action in 9 1/2 minutes.



Complimentary to the film is a 12-page brochure, simply titled *Brock University*, describing the liberal arts education that Brock offers. It came off the press in October. A special edition of it will be mailed to all alumni in March. Perhaps you may wish to pass it on to a prospective student . . . or just keep it on your coffee table (the brochure's cover is the handsome Brock B.Sc. hood).

Alumni who wish to see the recruiting film produced this fall by the Office of Development, Information and Alumni Affairs may borrow it free of charge.

The theme of the movie is "small is beautiful", taken from economist E.F. Schumacher's popular book of that title.

The Brock story, narrated by Brock alumnus Dave McKenzie, '75, was filmed by Cinimage, a prize-winning motion picture firm from Toronto. A Brock student play, pub and classroom activities, an archeological dig at Jordan, squash and fencing, the Brock loop of the Bruce Trail, and the music department's harpsichord provide some of the film's scenes. Dave McKenzie even quotes from *Zen and the Art of Motorcycle Maintenance*; it's fun, fast-paced and it's effective.

The Deans proliferate

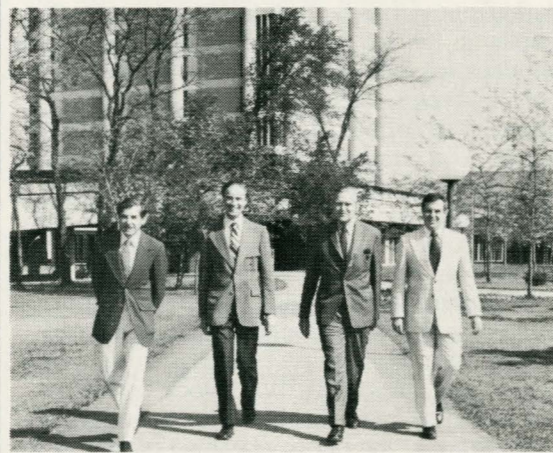
"I survived, and that's a major accomplishment," says Colin Plint.

The Brock physicist stepped down as Dean on July 1 last year. He served the University for seven years as a Dean.

Dr. Plint acted as Dean of all Arts and Sciences from 1968 to 1975, then stayed on after reorganization for one more year as Dean of Science and Mathematics in 1975-76.

Now on sabbatical leave, Dr. Plint was replaced in the new system of academic administration by Martin Gibson, chemistry.

Deans W. A. Matheson, politics, and J.M. McEwen, history, will continue to head the Division of Social Science and the Division of



Plint, Gibson, McEwen, Matheson: all teaching deans.

Humanities respectively. Under the new system, decanal appointments are for a term of three years.

Also bearing the title Dean are Peter J. Atherton, College of Education, and Ronald McGraw, Dean of Students.

"It's an awful job", claims Bill Matheson, "but the plus factor is that the system allows academic deans to be teaching deans — not hived off from the real business of the university which is, after all, education."

Dean McEwen thinks an important next step will be "a hard look at setting academic priorities for the next five or ten years."

For the Dean of Science and Mathematics, the future poses a difficult problem: the replacement of the original Glenridge facility, now housing the Biological Sciences, Chemistry and Physics departments. "How we obtain provision of a new sciences complex in the face of government restrictions on funding will take careful planning", says Martin Gibson.

Ronald McGraw, Dean of Students, was in Africa on assignment for the Presbyterian Church as this article went to press. The foreign students at Brock (over 130 this winter out of 2,400 full time students) are just one of his many areas of concern: he's also responsible for the Grade 12 program, residences, student awards, and other services.

'Programmatic' replaces 'Disciplinary' line

College of Education reorganizes

by Peter J. Atherton

Brock's College of Education is the first in Ontario to be organized along programmatic lines. Universities normally are organized along disciplinary lines with separate departments for areas such as mathematics, chemistry, English and history. When programs are organized which cut across departmental lines, such as these in urban planning or public administration, problems of co-ordination and communication can arise.

The College of Education, beginning this January, is following one of the principles of industrial design — form follows function — and is now organized along the lines of the three major programs into which the activities of the College may be divided.

Three departments

There will be a Department for Pre-Service Education, which will concern itself with a program of study leading to the B. Ed. and the awarding of Ontario Teaching Certificates; a Department of Graduate Study, which will be concerned with the new M.Ed. program; and a Department of In-Service and Continuing Education, which will be concerned with the offering of post-teaching-certification specializations and workshop-type activities which do not lead normally to the awarding of a degree or diploma.

A major feature of the new programmatic organization will be the strengthening of the College Board, to which all members of the College belong, as a means of handling matters of policy which concern College of Education faculty members as a whole. It is also hoped that the strengthening of the College Board will guard against the tendency to isolation, which is frequently a feature of traditional departmental organization. The central organization will be followed by a reorganization of budgetary provisions into the programmatic design.

Advantages of the new design

The re-design of the College structure and budget will have a number of advantages.

First, it will become possible to allocate resources within the College in accordance with overall priorities for program thrusts.

Second, the new structure will provide for improved communication between the College and the University. It will also provide a much better basis for communication between the College and its major reference groups, which include the Ministry of Education, the organized teaching profession, and the boards of education and the public.

Continued on page 16

Winter 1977



a chip off the old Brock

by R.E. Devereux



General Sir Isaac Brock, hero of Upper Canada and the War of 1812-14, has been immortalized in the Niagara area through the naming of schools, streets, a monument, miscellaneous businesses, and of course, yes, Brock University. In fact, "a chip off the old Brock" is even located on campus. It has an interesting history.

The first Brock's Monument was built in 1824, but it was vandalized in 1840 by an Irish rebel who had been involved in the Rebellion of 1837. However, the new Monument was not completed until 1856. In 1895, jurisdiction of the Monument was vested in The Niagara Parks Commission.

According to the 1929 Annual Report of The Niagara Parks Commission:

"During a heavy gale on April 5th, the outstretched right arm of the figure of Brock fell crashing to the ground."

A subsequent inspection showed the head and shoulders of the statue to be in a dangerous state, the upper part of the torso being almost completely shattered through the action of the elements. Extensive repairs were undertaken the following year including renewal of a major portion of the statue. However, the damaged sections were saved and stored at the base of the Monument.

In 1965, an enthusiastic group of Brock students removed the stored torso section from the Monument (to the chagrin of the Niagara Parks Police) and "donated" it to the University. However, it was later returned to The Niagara Parks Commission.

In 1968, jurisdiction for Brock's Monument was transferred to the National and Historic Parks Branch of the Federal Department of Indian and Northern Affairs.

In 1973, through a suggestion by Robert Halsal and Associates Ltd. (consultants on the Brock University staging building and a restoration project on the Monument undertaken at the same time) the damaged pieces from the 1929 storm were legally transferred to the Brock campus.

The largest piece (torso portion) containing the left shoulder, left epaulette, medal, and upper part of the left arm is now proudly displayed in Founder's Court on the Decew Campus as an attraction for tourists, and a "shoulder to cry on" for distraught students.

(Mr. Devereux works for the Niagara Parks Commission.)



College of Education

Continued from page 15

Third, the new organization will provide for an increased degree of accountability in terms of programs offered, as well as retaining the degree of fiscal accountability normally required in the University.

The decade ahead

The new structure also reflects the changing role of Faculties of Education in the decade ahead. Until relatively recently, the almost exclusive role of a Faculty of Education was to prepare teachers for the public school sector. With the decline in the demand for teachers, there is emerging a definite need for Faculties and Colleges of Education to de-emphasize their role in the initial preparation of teachers, and to accept a much larger role in the continued professional and academic education of practicing teachers.

Furthermore, the acceptance of the principle of life-long education, and the widening of the definition of education in both the public and private sectors, is causing the College to accept a much broader role in the preparation and

further education of educators.

New opportunities

Consequently, attempts are being made to provide educational opportunities for those employed in community colleges and educationally related organizations, such as hospitals and rehabilitation facilities.

The College of Education has accepted the need for a high degree of program planning in meeting these new needs and the re-organization of the College structure and budget is a very necessary first step in accomplishing these ends.

Dr. Atherton was appointed Dean of Brock's College of Education in July of 1976.

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