Insight

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At The Gallery

When Mrs. Norah Michener, wife of the former Governor General of Canada, was granted the honorary degree of Doctor of Humane Letters by Mount Saint Vincent in May 1972, she brought, as a gift to the university, a beautiful large sculptured crystal vase.

This August, Mrs. Michener remembered the university with a second gift, the pastel and gouache painting "Pieta" by Maritime artist Miller Brittain.

In making the gift, Mrs. Michener stated that she had decided to give some of her pictures to people she knew would appreciate them. "After all", she wrote, "Canadians have been very kind to my husband and me." The Micheners moved from Government House into a smaller home in Toronto and found they had more pictures and paintings than they could display.

During her husband's term of office, Mrs. Micherer displayed the "Pieta" in the chapel of Government House. It was given to Mrs. Michener by Mayor MacDougall and the Councillors of Saint John, New Brunswick on September 26, 1968. The painting is sixteen by twenty inches in size and is painted in muted tones of blue, grey and red. It was exhibited in the George Bennet Gallery in New York City from September 25 to October 13, 1950.

The "Pieta" will become part of the Art Gallery's permanent collection and will be displayed in a place of prominence in the university.

1974 –75 Schedule of Exhibits

October 23 — November 10
Kazuo Nakamura, Paintings
Courtesy Robert McLaughlin Gallery
(downstairs gallery)
SCAN — a slide show of contemporary Canadian art; Courtesy Vancouver Art Gallery (upstairs gallery)
November 15 — December 8
Designer Craftsmen '74
(downstairs gallery)
Photos of Lukas — 1095 days in the life of Lukas Pearse by Harold Pearse
(upstairs gallery)
December 11 — December 31
Mystic Circle
Courtesy Burnaby Art Gallery
(downstairs gallery)
Marian Stewart, Paintings
(upstairs gallery)
January 3 — January 26
Guy Bailey, Quebec Painter
paintings of rural Quebec and working class Montreal
Lee LeBlanc
Self taught Acadian painter from New Brunswick who depicts the life and countryside of by- gone days.

How to Read Children's Drawings

By Dorothy Jackson, Art Consultant to Mount St. Vincent University Art Gallery

Why do children draw? Why do they love to mark all over walls, floors, furniture etc? Mothers must feel it to be a senseless activity of no use to anyone. They see the damage done and seldom give a serious thought to the scribbling itself. Usually they make sure the child does not get a chance to repeat it. If he does they scold him.

Few people know that the child's development of his own scribbles into marks and symbols that he can control and manipulate, will be a very important tool in his self development.

Since infants all over the world in every country and climate and society take part in this activity it must be of some value to the child. Indeed it is. It becomes his own personal language as soon as he can make certain simple shapes at will. He can externalize with marks more satisfactory than with words. Drawing, which stems from early scribbling, is a very good way for the child to sort out things and review what he has learned. As soon as he has enough control over his swinging arm to keep it in contact with a surface, he makes his first accidental marks. If he uses a clean empty hand the marks are imaginary and don't exist for the infant, but the movement is remembered and will be repeated.

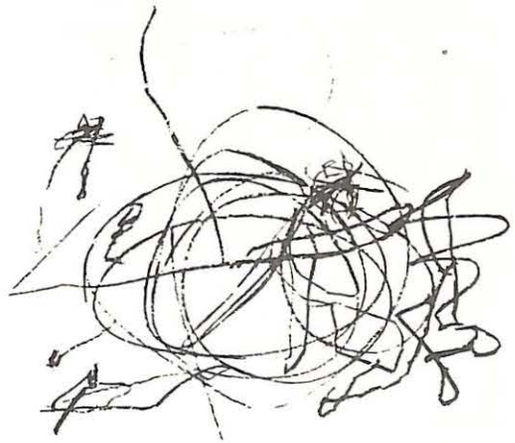
As soon as he is a year and a half give him paper (wrapping paper, opened up paper bags, cardboard that's smooth) and be sure it's large enough to contain the whole arm swinging. Also give him soft black markers or pencils or crayons. He may show little interest for a while but when he does start scribbling regularly on the paper you will no longer see him scribbling on the wall.

Children develop at various rates, and so does their drawing activity. Also the rate of development is not constant and indeed the child will at times revert to earlier symbols and marks. But something that is constant is the order in which certain marks and symbols appear.

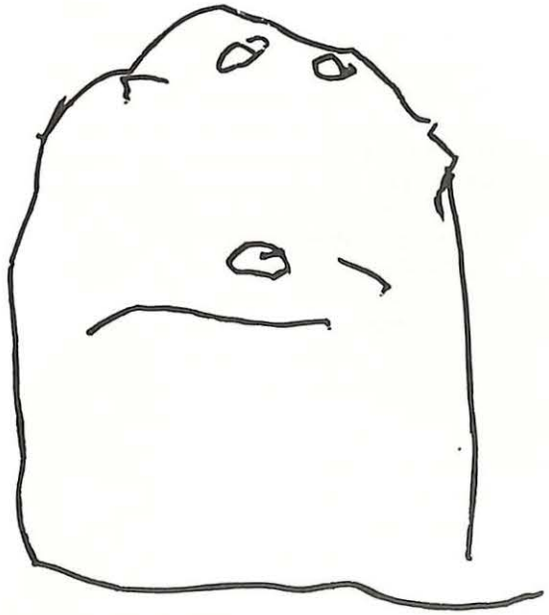
First appear the random, uncontrolled dabs and scratches, then the long marks caused by the rhythmic swing of the arm from the shoulder. This "scribbling" activity is very pleasurable for the infant, both the physical activity and the delight that comes from making the marks. As muscular control develops the child makes up and down marks and sideways marks — plus all the extra dabs and dots (see drawing No. 1). At somewhere between eighteen months and two and a half he is making loops or circular marks (see drawing No. 2) and he is also very close (at the end of this stage) to making connections between his marks and reality. The circular scribbles fascinate him and he tries to make an oval — or circle. The reason for his picking out this shape is that earlier when his eyes were focusing at about the second month, he gave his complete attention to the mother's face and identified life and sustenance with that oval shape. It went down in his impressions as the shape crucial to his very survival; when he sees something like it in his scribbles, he wants it; so he works and works with ever developing hand and eye coordination to make it happen, and by his third birthday he can make an oval. Mind you it may look like a beaten up sack or a very flat tire but it is the oval-circle.

As soon as he has this symbol he is heading for the next stage, and that is

Drawing 1, 8 1/4" × 12"
age 1 year 5 months
Rhythmn arm movement



Drawing 2, 11" × 11"
detail of larger drawing
age 2 years
oval scribbles



Drawing 3, 8 1/2" × 8 1/2"
age 2 years 11 months
isolation of oval and selection of face marks

adding marks to the circle. Lines may be drawn through the circle crossways and up and down and small loopy ovals put inside. Only when a line or shape triggers the memory of a previous important experience will the child isolate and use that line or shape. So he must have opportunity to scribble often in order to have a good chance to find what he needs. The memory of the eyes in the primal face comes to the surface, and small dots or ovals that accidentally appear in the upper section of the oval are selected and used. The eyes that in life are always in motion are selected ahead of other features, next comes the mouth (see drawing No. 3). The lines that stick out all around the oval are held for a long time. This sun-like shape is called a *radial,* and from it the child receives memory pictures of arms and legs, and so he practices radials with lines (legs) sticking down in front only or with lines (arms) out from the side. What he achieves is a *big head* figure (see drawing No. 4). He also talks to his drawings now — says what he's doing or sometimes acts as though the drawing is another person talking to him. So at about four years of age he has a self-made vehicle for acting out his fantasies and communicating with himself and coming to grips with reality. It should be understood that the child is not making images of what he sees but is reliving experiences that were and are important to him. This is not *art.* It is healthy, self-educational development.

The next step from the achieving of the *big head* is the change in the legs. Sometimes they lengthen or sometimes (if drawing with paint) the space between gets painted. This stage may be reached at four. Gradually the body appears either by drawing a line across the legs (see drawing No. 5) or by adding legs to the painted-in leg space. Great masses of hair (sometimes) and fingers and feet are here now. The complete human figure is achieved. Also the *big head* becomes a house, and the two are often so alike that only the child knows which one he drew. Sometimes he begins one and it reminds him so much of the other that he changes his intention.

An adult watching this wonderful development may be distressed to see that the child at this stage sometimes draws the early *big head* with no arms and no body. Often two or more kinds of figures will be drawn on one paper, figures that were developed at different stages. This is usually because the child was tired, or tired of drawing, or interested in something else; it does not mean that he is going backwards. He doesn't always want to put forth his best effort. He has his periods of resting just like adults.

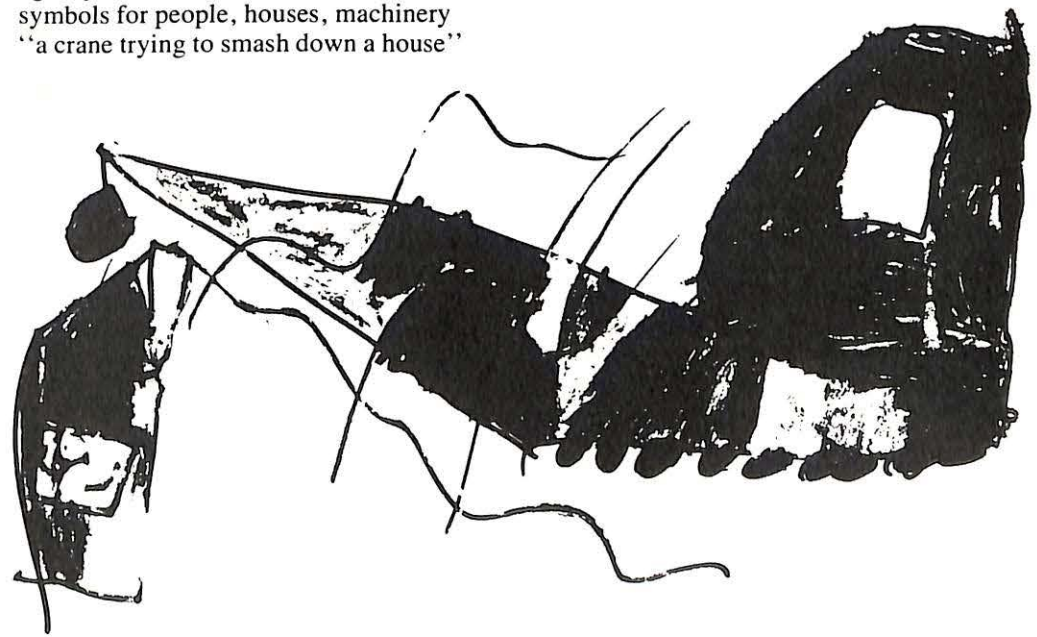
Between four and five the child makes an amazing number of drawings, and from them, and his conversation to them, (which you unobtrusively listen to), and what he tells you afterward, you discover what, up til then, has been and is, most meaningful to the child of his experiences in this life. As his attention focuses on experiences you will see his drawings reflect these things, because they are his autobiography (see drawing No. 6).

One very beautiful thing about childrens' drawing that parallels great works of art is that there are no superfluous marks (see drawing on cover). You may not be able to "read" each shape and line but each one represents something for the child. Also like the great artist the child makes you aware of what is important to him. The child's way is to make the important things large. This is why he himself always appears bigger than anyone else — because he has devoted his life so far to his own self and his own experiences. He's not yet ready to wonder about, or be attracted to drawing such things as the

Drawing 4, 10″ × 7″
age 3 years
The beginning of the legs

Drawing 5, 9″ × 13″
age 3 years 9 months
body symbol developed
"Daddy with his beard"

Drawing 6, 15″ × 11″
age 4 years 10 months
symbols for people, houses, machinery
"a crane trying to smash down a house"



relationship of himself to the earth or chairs to the floor. He draws himself in his house but his feet are not on a floor. Being enclosed by the house is important, not the experience of his feet on the floor (see drawing on cover).

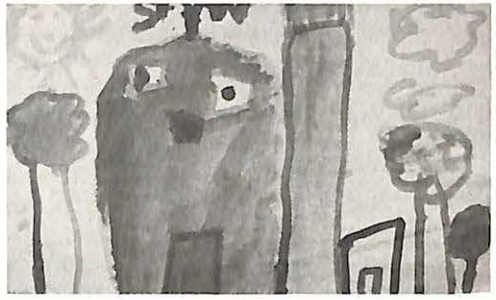
Later on — at six or even seven, the consciousness of these relationships comes to the forefront, and just as in all his earlier work we see his drawings reflect what is uppermost in his sense. He will draw a line along the bottom of the paper and stand everything on the line. Above this will be an empty space and at the top edge will be a blue line with sun and or moon. The empty space is the air we move in. Sometimes the bottom edge of the paper suffices for the base line and if there are many things to tell about, they may be stacked in layers with baselines, real or imaginary, between them. Still at this new stage, size is attached to importance. Sometimes the baseline goes all around the four sides so that peoples' heads all point in to the centre. Sometimes opposite edges are baselines and you read the drawing from both sides (see drawing No. 7). Don't ever try to read a child's drawing as you read a photograph.

Rich, free flowing paint in bright colours should be given to the child very early, one colour at first and then one or more later in order for him to enjoy the pleasure of putting colours side by side. He will go through a similar development to the crayon — except that blobs and dots will turn into patches and the patches will be isolated as shapes. Finally he will draw with paint as he draws with crayon.

Leave a child alone when he turns his attention to scribbling and drawing and painting. It interferes with his development of powers of concentration if he is distracted by questions about what he's going to do or is doing. Stick his pictures up on the fridge and the cupboards so he knows that his striving in this world is, in your opinion, important.

Some people ask, "What do you say when he hands you his drawing?" Well perhaps the drawing is all blue circles and things you cannot read, so you say, "Oh what beautiful blue!" You can ask, "What did you draw?" as long as you don't accompany it with a puzzled face. Sometimes he has nothing to say about it. Again if you say with great enthusiasm, "Oh my, look at this!" and point to something, perhaps you'll get an answer. As long as you show pleasure and interest in what he does he'll carry on.

For reading material on this fascinating subject I suggest Kenneth Jameson's *Preschool and Infant Art,* Studio Vista Press.

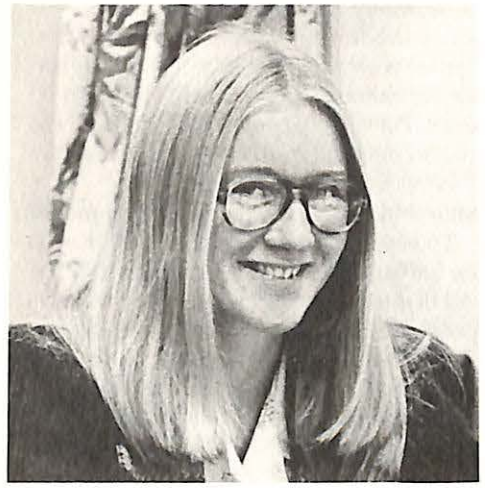


Drawing 7, 12" × 18"
age 6 years 4 months
Baseline in use — Note barn looks like a big head

Cover Drawing, 4½" ×6"
age 5 years 6 months
Inside and Outside
shown together for more information
"Garth watching TV in house"

Meet Anne Derrick

By Barbara Purdy, student



Irene Chamberlain

When school opened in September and the students returned from their summer vacations, Anne Derrick, president of the student council, was there to greet them. Born in New Brunswick of Scottish parents, Anne has attended various boarding schools in Ontario and the Maritimes, and is known to a number of Mount students as a former student of the Mount Saint Vincent Academy.

A keen writer and painter, Anne, who is currently working on illustrations and stories for a children's book, made her writing debut at Mount Saint Vincent University with a series of informative and controversial articles which were published in the "Picaro" last year.

Anne has been involved with the student council since she came to the university and has a great deal of backstage experience helping with organizing student activities and running the student store. After spending an interesting summer teaching riding at the first riding school for the disabled in Britain, Anne returned to the Mount to commence her activities as president of the student council.

She hopes that this year the students will see the student council as an instrument through which they can become more actively involved in their university. She expressed the desire that "in this age of conformity more and more students will realize their opportunities in this unique and intimate university, where they have a chance to be more than a computer card number, more than just another figure in the milling throng."

She feels that during the years students spend at the Mount they are certain to encounter aspects of university life that will fail to satisfy them, and the most effective medium by which improvement can be initiated is the student council. She sees the student council as an instrument which, with consolidated effort, could be a creative, forceful body producing a more energetic and stimulating environment for the students. Without student support the student council will become obsolete, or, at best, merely an entertainment-sponsoring organization.

This year Anne hopes that among other projects the students will work together to study the Graham report on education, discuss improvements for the student aid program, and take an active part in decision making concerning new buildings on campus. She hopes the student council can search out the hidden energy and imagination of the student body and put it to fruitful use.

The students of Mount Saint Vincent University wish Anne Derrick every success during her term of office.

From the Cloister to the Marketplace

A Book Review by Lucian Bianchini, Librarian

The history of universities, summed up in the above title, is a direct quote from Herve Carrier's *L'Universite Entre L'Engagement Et La Liberte,* published in Rome by the Gregorian University Press in 1972. The author is rector of the Gregorian University and a sociologist with a long list of publications to his credit, all on the sociology of religious institutions. As president of the International Federation of Catholic Universities (F.I.U.C.) he is well acquainted with the university situation. He is a Canadian who received his education in Montreal, Washington, La Sorbonne, and Rome.

As the title suggests, Carrier sees the university as a paradox, an apparent contradiction. How to reconcile commitment and freedom; need and independence; institutions and individuals? Universities are faced with these issues, now probably more than ever.

Commitment, or service, has always been the justification of the university's existence. In former days the university provided teachers and administrators for the church or the prince. Today society imposes the services that a university provides. Education policies enacted by numerous countries regulate the enrolment, the research areas, and the professional faculties within a university. They condition any decision through the rationing of funds, through the creation of new institutions or through controls on the professions. There is no question about it: the university is a service.

Yet, the universities want freedom and independence. Their main purpose remains the search for and dissemination of truth without any shackles or pressures. While this may seem like a collision course, fortunately, it is not so. Carrier points out that it is only through a critical examination of its structures and goals that society can avoid pitfalls on the road to progress. Criticism is a stimulant to growth, and the university is the natural institution to exercise this function.

To ensure that the critical function of the university is exercised responsibly, and that the authority which goes with science and technology is not abused, Carrier introduces the concept of the university as a community. Community means more than shared university government, with faculty and students being represented at various policy-making levels. Community means combined efforts, mutual criticism, interdisciplinary research. Community introduces moderation, increases credibility, and finally strengthens the criticism offered to society as a service. Internal criticism reduces the need for external controls.

The paradox of the university, caught between the requirements of service and the radical need for independence, becomes even more evident when one turns to the 600 Catholic universities.

Carrier dismisses the notion that "Catholic" and "university" are contradictory terms and clarifies other misunderstandings about Catholic universities. The term "Catholic" can imply an ecclesiastical charter, or church ownership or a majority of Catholics among faculty and students, or church financing; all are inappropriate criteria. Most "Catholic" universities are governed by boards that are completely independent of the Catholic Church, that receive no church funds, and that have no canonical charter. Also invalid is the notion that Catholic universities are Catholic ghettos. In the Far East there are Catholic universities where church members among faculty and students number less than five per cent. In Europe there are universities where the great majority of faculty and students are Catholic, but the universities are not.

What is a Catholic university? Carrier quotes the "excellent" formulation of the F.I.U.C. and identifies the following traits:

— a Christian inspiration . . . shared by the university community;
— a continued reflextion on the achievements of human knowledge in the light of the Catholic faith;
— a faithfulness to the message of Christ as it is carried on by the Church;
— an institutional commitment to the service of the people of God in its pilgrimage to the transcending goal which gives a meaning to life.

Carrier believes that "by institutional decision, the Catholic University brings to teaching, to research, to the various functions it has in common with other universities, the inspiration and the light of revelation." This revelation enables the Catholic university to offer "a critical examination of the values and rules which govern our society." The Catholic university "strives to respond to the demands of contemporary men who, in ways which are occasionally deviant, seek values and ideals capable of giving a meaning to life."

Carrier's interests go beyond the survival of a particular type of institution, and center on contemporary man and society, for whose critical service, the university is committed. Society and man are seen from the point of view of the documents of the second Vatican Council and of the encyclical "Populorum Progressio" of Paul VI. For its own progress and safety, society needs the services of universities to achieve the ideals outlined in those documents.

Carrier assumes that revelation is a privileged viewpoint from which to evaluate society and change, as he assumes that revelation, and more than revelation, is lost without the church. He studies the role of the Catholic university in society, rather than the role of a faculty of theology in the church. However, he can say that the theologian "cannot remain faithful to his own science and to an unconditional search for truth, except through faithfulness to the magisterium." Another paradoxical statement.

Carrier believes his position is the only one that can be reconciled with the Catholic faith, and that it is the only position that makes room for faith as a necessary, providential ingredient in the progress of mankind. At the mention of magisterium and tradition thoughts of ecclesiastical interference may dismay the searcher and the teacher. However, Carrier is certain that there is no reason for alarms: even when the essential elements of revelation are threatened "every interference would be superfluous if, within the Catholic university community, criticism by peers were made possible . . . and exercised." In one sentence, the author opens a new dimension of university life, and places on record a confidence which his long experience with universities makes credible.

Remember When ?

Current Issues in Aging and the Aged

By Dr. Kenneth Ozmon, Dean of Arts, University of Prince Edward Island;
Guest Lecturer, Mount Saint Vincent University

People in the upper age group have been a relatively neglected lot by psychologists and society in general, but they are really no different than anyone else in society in terms of their psychological functioning and their needs. They resist being shunted off into a category, particularly when such a classification has a tendency to deny them the importance and uniqueness they wish to experience as human beings. There may be some value in categorization. In any case, it appears to be a common human failing to attempt to classify things and people. The greatest difficulty associated with classification arises from the denial of a person's individuality, and thereby, his value. Let us now look more specifically at some of the difficulties associated with aging.

If we wished to list some of the problems associated with old age we could mention things like isolation resulting from children having left home, an increase in health problems, reduction of income resulting from retirement accompanied by substantial increases in free, or leisure, time. Some of these difficulties are so widely shared, according to George Maddox, professor of medical sociology at Duke University, and so persistent and difficult that we properly think of them as social problems. And indeed the provision of proper means of sustenance, housing, transportation and medical care, as well as a pleasant living environment, have become important concerns, not just for older people, but for society as a whole.

As Professor Maddox puts it, the aged are sensitive barometers of how well our society handles the basic problems of living. The social circumstances of this generation of the aged are a forecast of what life may well be like for those of middle years who will be elderly in a decade or two.

If we wish to be merely pragmatic, aside from considering our own future, we might consider the constantly increasing number of citizens in our society over age sixty-five and their future proportionate representation while the number of younger persons diminishes and near zero population growth becomes a reality. Consider the effect that declining numbers of young people can mean in reassessing monetary allocations to universities. Actually, the numbers available for university education will increase until 1980 but after that there will be a steady decline in young people of university age. This forecast has caused a profound upheaval in our thinking about universities.

Currently about eight per cent of our population is sixty-five years or older — about 1.75 million people. In the next fifty years, constant mortality rates and decreasing birth rates could push the number to as much as sixteen per cent of the population. So, if Canada has a population of thirty-five million people in the year 2024, we could expect that five and one-half million persons will be senior citizens, and we are thinking here in terms of age only. Consider what would be the case if the retirement age were reduced to sixty, or fifty-five, over the next fifty years!

We must consider that all of the problems we currently associate with aging are not due to declining health. In fact, one might argue that the situation regarding proper medical care for the aged is much closer to being adequate than many of the other problems we might anticipate, such as housing, income, the use of leisure time, and what I would consider to be most important, the provision for the aged of a place in society which affirms their worth and dignity as human beings.

With regard to health, the old saying "you're only as old as you feel" may mean something to the middle-aged person, particularly on the morning after a cocktail party, but I suspect that after age sixty-five there are certain inescapable physical realities that make one's physical condition quite independent of how he perceives it. I have no doubt, however, that there are important psychic concomitants here that must be taken into account. Roughly eight out of ten elderly people have some chronic disability. Their health needs are about two and one-half times greater than those of younger persons, and about five per cent of the aged have a combination of mental and physical problems requiring care in a nursing home or hospital.

The whole problem of the effects of institutionalization on the elderly needs a good deal of study. Custodial care has not had a very good press lately (perhaps with good reason in some instances) but there is hope that institutions such as nursing homes, are making progress in trying to emphasize their rehabilitative rather than their custodial role. Another area that needs study is the effect of institutionalization on the rest of the family — sons and daughters, grandchildren. Often there are intense feelings of guilt on the part of the children associated with "putting away" their parents. An emphasis on rehabilitation may help to set aside the bad reputation institutionalization now has in our society and might have a therapeutic effect on other members of the extended family unit as well.

Older people are becoming increasingly visible in our society, not only because their numbers are increasing, but because they are becoming better organized. Thanks to the efforts of many people, the social advantages of organizations such as Senior Citizens and Golden Age Clubs are becoming accessible to many elderly people whose previous social activities depended largely upon the good will of their own families or the propinquity of persons of their own age group in the neighborhood. In addition to the obvious social benefits of these organizations, they are also fast becoming a political reality and I would predict that in the next twenty years these organizations will have a good deal of political influence. We are already beginning to see them as a group making demands on government. As they become better organized and as the percentage of older citizens gets larger they will undoubtedly command more and more the attention of their elected representatives. Just as we have seen, and are seeing, the effects of other interest groups in effecting and changing legislation, I think we can look forward to the day when "senior power" or some such rallying call will cause a few tremors in the legislative chambers, and perhaps in economic circles as well.

I would like now to turn to the role that I think universities should play in all this. I'm chauvinistic enough to believe that the academy should, and can, make a significant contribution to solving some of the problems of the elderly and some of the associated difficulties experienced by society's failure to recognize the important human resource about which

we are talking. At the same time I am realistic enough to feel that the universities cannot completely alleviate the difficulties and I am pessimistic enough to think that society may indeed be grateful to us for getting the elderly off their backs and out of the way so that it can forget about them a little longer.

What role can the universities play? For one, I think they can do something with regard to enriching the lives of our elderly. Over the past two years I have had the pleasure of being associated with an experiment which allowed citizens on Prince Edward Island over sixty years of age to enroll free of charge at their provincial university regardless of the amount of their prior schooling. The project was designed originally to honour senior citizens during Centennial Year (1973) but it has been so successful that we recently extended it for three more years, and I feel confident that at the end of those years it will be extended indefinitely.

Our original premises were that education had much to offer by way of enriching people's lives; that many citizens now in their later years did not have the opportunity to pursue higher education in their own time because of a variety of factors, social and economic, even though their contributions over the years have made higher education much more accessible to those who have followed them. Also, that the effect of having more of our older citizens on campus would serve to bridge the so-called "generation gap" and, finally, that whatever our older citizens lacked by way of formal schooling they more than made up for in wisdom and experience. Thus, their contribution to classroom discussions would be a positive one.

I'm pleased to report that from the reports we have from those who have participated in the programme, as well as by the younger regularly enrolled students, and professors, our original expectations were more than justified. For those senior citizens who have enrolled in courses, by *their* testimony, the university has indeed helped to enrich their lives. This is no less true of those who have chosen to audit courses than those who have decided to pursue a degree. For their fellow students, the vast majority of them younger, it has meant the opportunity to learn from their elders and to receive insights they might not have otherwise gained. To their professors it has meant a whole new classroom atmosphere where the old and young work together to discuss and solve problems of mutual interest.

Now, I would be less than candid if I attempted to convince you that we are solving all the problems of the slightly less than one hundred senior citizens we enroll each semester in our courses. But I would also be less than truthful if I did not convey my feeling that it is a significant beginning towards involving the university in the affairs of our older citizens, because I believe we have the resources to ameliorate the poor conditions under which our elderly often write the finale to their lives. As a consequence of our example many other universities across Canada have opened their doors to the elderly. Some, in addition to admitting them without fee to courses, are conducting seminars and workshops on the creative use of leisure hours, the proper use of their financial resources, and training in proper dieting, exercise and relaxation. Marianopolis College in Montreal and Trent University in Peterborough are two examples of this, we are seeing courses instituted for persons approaching retirement which are designed to explain the social, financial and psychological implications of the situation and to prepare persons for the sometimes difficult transition from full employment to full retirement.

Besides the constructive role universities can play by providing courses of interest and value to senior students, they can also lead the way in doing research on various physical and psychological concomitants of the aging process. The University of Kentucky in the United States and the University of Toulouse in France, while providing free education for the elderly, also ask the elderly students to participate as subjects in geriatric studies which are likely to benefit their fellow citizens in the future. It is as the result of such studies that there is an increasing body of experimental literature on the effects of aging. For example, a good deal of evidence lately has contradicted earlier notions regarding the decline in intellectual functioning in older persons. Recent evidence indicates that changes in intellectual functioning up to quite old age are negligible and where they do exist many are usually associated with physical difficulties rather than cognitive ones. The old adage "You can't teach an old dog new tricks" is not even true of aged canines much less of our older fellow human beings.

The University of Toulouse in France takes a much more comprehensive approach to helping senior citizens than most universities in North America do at present. Their program is designed to meet the physical and social needs as well as the intellectual needs of the elderly. To this end they use the university at times when the regular students are on holiday or away and they provide a stimulating intellectual environment designed both to inform the participants and to engage them in dialogue on a number of topics. They also offer periodic medical checkups and advice on caring for health, and train the participants as well in forms of exercise that will strengthen their cardiovascular and other systems, such as yoga techniques for better health and relaxation. They have panel discussions, one-day seminars, film shows, reading groups, walking tours and even holiday and health-building trips. As well, they involve the elderly in artistic and handicraft activities and in voluntary service in community organizations.

To my mind this is an ideal type of program. Its only defect, in my estimation, is that there is not enough opportunity for interaction between persons of various age groups, which I consider is essential if we wish to see a fully integrated society where there is an easy acceptance of persons from the different age groups. It seems to me that accidental differences are often responsible for relegating people to particular places or roles in society. Since the university is, or should be, a community resource, surely it might contribute its wisdom and expertise to solving some of the problems of the aged among us, for even if the income, health and shelter problems of older persons were resolved, or at least ameliorated, significant barriers would still exist to the involvement of the elderly in the life of the community. There appears to be too great an abundance of talent here for us to ignore. Immense benefits could accrue to the community if the aged were given the opportunity to contribute more. In purely selfish terms, we might wish to consider our future lot as we head inexorably toward our induction into this neglected minority.

Ripeness is All

They didn't give the impression that they came because they had nothing else to do. In fact, most of them admitted frankly that they came because they were curious. They wondered what a university could offer during a one day seminar for retired people, and they took time out from their other activities to come and find out.

The continuing education department of Mount Saint Vincent sponsored the seminar last spring, hoping to learn how the university could enrich the lives of retired people, particularly those who had long hours to fill in this new stage of their lives. And so, with their curiosity, their experience-enriched backgrounds, and their great need to exchange ideas with one another, they came. Most of them weren't the ones with long hours to fill, however; they were the ones who were "joiners", who belonged to clubs, who collected stamps and coins, who travelled, and who did volunteer work.

The activities for the day were full and varied but allowed plenty of time to hear the views of those attending. The registrants were given an introduction to the university; they were welcomed by the university's president, the director of continuing education and the art gallery director. They were given an orientation to the gallery, its exhibitions, special features and public programs. After lunch, each person selected a seminar to attend from an offering that included: Enjoying Literature, Eating for Health, Discovering the World Around Us, and Old Battles and New Campaigns. A plenary session pulled all of the ends together and allowed time for tea before the day ended.

It was in the exchange of ideas that the university gained insight into the needs of the retired. Repeatedly, the need for transportation for retired and senior citizens was stressed. Many found opportunities for learning and exchanging new ideas lacking in their lives — the chance to do so was what they most enjoyed about the seminar. An idea that gained wide acceptance was "Grandparents Unlimited", a set-up like that of Big Brothers where older citizens could offer help in a grandparent-grandchild relationship to young people in need. They expressed eagerness to help children with learning disabilities or special problems. The suggestion was made that an opportunity-file for part-time occupations or voluntary activities be established for retired people. They, too, would like a drop-in centre such as younger people enjoy.

From the university, they would like more opportunities to get together, free tuition for people over sixty-years-of-age, professors who would leave the university and go to them, more non-credit courses, more cultural events available to the community, and more opportunities to mix with the people in other age groups. "The door is closed once age is mentioned," said one woman. This is a barrier they would like to have eliminated. They would like to take courses in music, human relationships, crafts, gardening, politics, nutrition, new books, and communications skills.

During the plenary session, Sister Marie Agnes, retired professor emeritus of English for Mount Saint Vincent, gave a talk "On Welcoming Retirement". Since she was preparing to retire from the teaching profession at the end of the academic year, her words held a special meaning for her as well as for her audience.

"How do you accept change? If you can't accept change, you are at most immature. Change is the law of life. Growing old is an experience, just as was growing up. "Grow old along with me," Browning says, "the best is yet to be." We are, in fact, entering upon a new adventure. Some of us have never known ourselves; some do not want to know themselves. Well, now is the time we must come fact to face with ourselves. We have always been too busy. Now we can slow up — or slow down — and take a look at the world around us, — a wonderful world. We can enter the world of imagination through books, through reading, through art, through radio or television. We can enter the world of contemplation, through silence, and serious thought, through prayer. We shall have leisure to be ourselves, leisure to meet other people, to listen to people, — older people like ourselves, young people, children. Someone said to me the other day, "We *need* older people." We all want to be needed. Let us fill the need. There is a phrase in Shakespeare: *Ripeness is all*. It is this ripeness the world needs; ripeness that spells PEACE.

One important thing is our attitude toward the young. Today we hear a great deal about Leadership. Young people are being trained. Notice, they are not yet leaders (though they may think they are). They become leaders only when they have had some experience, when they have learned from those older and wiser than themselves. This is our gift to the young — understanding, patience. Above all, we must have tact. The young do not want to be led, but they can be *shown*. They have their ideals; often these are merely dreams. We have had our ideals, and they have been tested in the hard school of experience. We do not impose our ideals on the young, but we do have to live up to them. The young say the older generation has failed them. This is because (human nature being what it is) every generation makes its mistakes, and we have made ours. But the younger generation will make its mistakes, too. It is our business to see that they make as few as possible."

Sister Marie Agnes' words told the "why", but her talk was motivated by the same desire that earlier in the day led the retired citizens to propose the formation of "Grandparents Unlimited". They have as much to offer the university or society-at-large as society or youth can give in return. All we need is a trading post.

Oh, Those Cursed Goldfish

By Cheryl Dauphinee, Student

Danny McGrath and I became interested in the Birches' pond during our first years at Mount Saint Vincent when we made frequent trips there to feed the goldfish and observe the pond life. We soon found that life in the pond was nonexistent except for the over-abundance of goldfish. Since we were biology majors we became interested in restoring the pond life.

It seemed reasonable to us that if the number of goldfish could be reduced and the debris cleared out of the water, it would be an ideal setting for the introduction of other flora and fauna. With this in mind, we approached Mr. Michael Merrigan, executive assistant to the university's president, and proposed that we clean the pond during the summer. Mr. Merrigan and the others we discussed the plan with agreed that it would be advisable to approach the government for an Opportunities for Youth grant. We were given permission to apply, which we did. Unfortunately the government didn't agree that it was as important as we suggested, and they rejected our application. However, by that time, the germ of an idea had engendered a great deal of enthusiasm and we were told that the university would support our work.

Wamboldt-Waterfield

Danny McGrath and I started to work on May 7. Our first job was to find the equipment we would need: pipes and hose to drain the pond, tanks for holding the goldfish, hip boots and even a rubber dinghy. Fortunately we found most of these things available, on loan, from the university's physical plant, the Rockingham Fire Department and our own homes.

While the pond was draining we paid a visit to Jerry Karttunen, superintendent of Halifax city parks and grounds, who was very helpful with advice on the direction our work should take. He supplied us with ideas about dredging the pond and keeping silt levels down. He gave us suggestions about reducing the number of goldfish in the pond by importing other pond life to maintain the balance of nature.

Once the pond was drained and dredged and the filling process had begun, we began to collect new species of flora and fauna to add to the ecosystem. We made several trips, one lasting two weeks and covering most of the province, collecting specimens and studying balanced ecosystems. A special trip was made to Truro for Elodea Canadense, a plant which is very useful in Biology 100. A trip to Kingston, Nova Scotia, proved successful when we returned with three turtles, a natural enemy of goldfish.

Once a week, while the project was going on, we met with Sister Mary Lua Gavin and Professor Marguerite Flinn, our advisors. They helped us keep abreast of ideas other than our own and gave us the advantage of a more experienced eye. Mr. Karttunene continued to give us the benefit of his experience throughout the summer.

Our job for the summer has ended, but our work isn't finished. We are anticipating the gift of two ducks (natural enemies of goldfish) from the city of Halifax. We are looking to continue to improve the pond systems and surroundings so that they will be more meaningful to the Mount's biology students and more pleasant for everyone to visit.

Looking back we had a very interesting summer, and from the reactions we have received, particularly the complimentary letters from members of the faculty, we believe our work was appreciated.

The money we earned this summer will go toward our tuition for the coming year and the experiences we have had will, hopefully, stay with us for the future.

Spilt Ink

Compiled by James L. Hill, Associate Professor of English

Tenants of the house, thoughts of a dry brain in a dry season.
Eliot

Poetry is not meant to save our
souls, but to make them worth saving.
Flecker

Si ne suis, bien le considere,
Fils d'ange, portant diademe
D'etoile ni d'autre sidere.
Villon

(Nor am I, I would have you remember,
son of an angel, crowned with stars.)

I may not stretch my hand to Heaven,
Nor may I set all things at even —
It stands not to my sufficance.
Gower

Be ye also perfect.
Be not righteous over-much, neither make
thyself over-wise:
Why shouldest thou destroy thyself?
Ecclesiastes

I cannot praise a fugitive and cloistered
virtue, unexercised and unbreathed, that
never sallies out and sees her adversary,
but slinks out of the race, where that
immortal garland is to be run for, not
without dust and heat.
Milton

Every man is not a proper champion for
truth, not fit to take up the gauntlet in the
cause of verity . . . A man may be in as
just possession of truth as of a city, and
yet be forced to surrender.
Sir T. Browne

It *feels* like a real fight — as if there were
something really wild in the universe
which we, with all our idealities and
faithfulnesses, are needed to redeem and
first of all to redeem our own hearts from
atheism and fears. For such a half-wild,
half-saved universe our nature is adapted!
William James

And to conclude I know myself a man —
Which is a proud and yet a wretched thing.
Sir John Davies

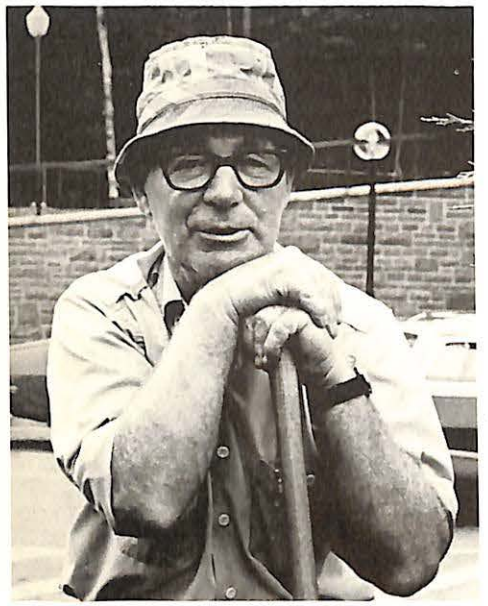
Ce sont misères de grand seigneur, misères
d'un roi déposédé.
Pascal

Cain was conceived in Paradise,
And therefore are we homeless, we his sons.
Go where thou wilt, to Benares or to Madura
If thy soul is a stranger to thee, the whole
world is unhomely.
Tagore

— at the still centre of the turning world . . .

"Study to be quiet"

Mount Personality



Irene Chamberlain

"I am enjoying life immensely," Samuel Myers says with conviction. "I've no regrets about giving up my trade. The outdoors suits me fine. If I had to go indoors again, I think I'd die."

Mr. Myers is the gardener at Mount Saint Vincent, but for most of his working life he was a machinist by trade. Born and educated in England, he took his apprenticeship with an engineering firm before going to work for Rolls-Royce in Darby. The firm transferred him to Glascow, Scotland and he stayed there for eleven years.

In 1951, Mr. Myers immigrated to Canada and settled in Montreal. He came to Halifax with his wife and two daughters in 1959 and took a job with the general maintenance department at the Izaak Walton Killam Hospital for Children.

He began working for Mount Saint Vincent in 1966, but it wasn't until 1973 that he became the university's gardener.

Although Mr. Myer's entry into the field of professional gardening is recent, his interest in growing flowers and plants is not. Shortly after he was married, a neighboring older couple in England motivated his interest, and since then he has always had a garden of his own. He has no interest in growing vegetables, only in cultivated and wild flowers and plants.

"Roses and single dailies are my favorites," he claims, and everyone who has seen the row of roses lining the walk in front of Evaristus Hall can attest to Mr. Myers talent with his favorites.

His daughters have married since moving to Halifax, and now Mr. Myers is the grandfather of three girls and one boy. He spends his spare time hunting, fishing, and reading books on gardening or autobiographies.

"Fortune has been good to me," Sam Myers says.

It is good to meet a contented man.

Fifty Years But Three Generations

In 1975 Mount Saint Vincent University will celebrate its semi-centennial year. But with only fifty years of history, we have three generations. Like every university the bulk of our student population is in the late-teens and early-twenties age group. The growth of continuing education has added two older generations. Mothers and grandmothers attend the university now, and the mothers have started a baby-sitting service, Gingerbread House, to which they bring their children. The university has also expanded its programs to include special events for the youngest and the oldest of these three generations.

This issue of *Insight* is about our three generations. Dr. Kenneth Ozmon talks about current issues in aging; there's a report on the university's seminar for retired people. Cheryl Dauphinee tells about some work she and another student did this summer to restore the university's ponds, and Barbara Purdy introduces readers to the new Student Union president. Mrs. Dorothy Jackson understands children's art as something more than lines, and she explains the development of the child through art.

This issue is the three generations; the next issue celebrates the semi-centennial and will give you fifty years of history.

Margaret G. Root

Editor