

The Blue Jay Bookshelf

THE TONIC OF WILDNESS

by Margaret Belcher, Regina

In the final lines of a poem describing a wild little burn in the hills of Scotland, Gerard Manley Hopkins writes

What would the world be, once
bereft
Of wet and of wildness? Let them
be left,
O let them be left, wildness and wet;
Long live the weeds and the wilderness yet.

These lines were quoted in the *Blue Jay* a few years ago by Dr. Robert Nero in an editorial on "Wild Lands." They reflect the need for what the American writer and philosopher, Henry David Thoreau, called the "tonic of wildness." From time to time in editorials in the *Blue Jay*, or in feature articles, or in readers' letters, the theme has been repeated of the urgent need for the preservation of natural areas and of wilderness. And indeed, this has been a growing concern in recent years of an increasingly large number of people on this continent.

Thoreau's message and the book that embodies it, *Walden*, have come into their own in a new context in the current American enthusiasm for "wilderness." For example, a famous wilderness society, the Sierra Club, uses as its motto a line from Thoreau's essay on *Walking*: "In wildness is the preservation of the world." The origins and evolution of the wilderness concept on this continent are traced with deep insight in a recent book by Roderick Nash called *Wilderness and the American Mind* (1967). This is a book for those interested in the history of ideas, and also for those who want a well-thought-out rationale for the preservation of wild country.

In the brief preface to his book Nash explains the importance of the

wilderness concept in the American culture and how he intends to analyse its rôle:

"Wilderness was the basic ingredient of American civilization. From the raw materials of the physical wilderness Americans built a civilization; with the idea or symbol of wilderness they sought to give that civilization identity and meaning. The subject of this study is the delineation and interpretation of the changing American conception of wilderness. Today wild country enjoys widespread popularity: indeed the success of wilderness preservation is now threatened as much from a plethora of enthusiastic visitors as from economic development. Yet for most of their history Americans regarded wilderness as a moral and physical wasteland fit only for conquest and fructification in the name of progress, civilization, and Christianity. The gradual transformation that has largely (but not entirely) replaced this attitude with one of appreciation is the concern of this book."

This direct statement is followed by a prologue in which the author seeks out at once the meaning of "wilderness." Etymologically it is the Anglo-Saxon "wild-dëor-ness", the place of wild beasts. From the first, then, wilderness has implied both the presence of wild animals and the absence of men. It is a place where man is without his usual frame of reference and may feel lost and perplexed. Figurative usage has extended this meaning, so that today we hear the word used in curious ways: a city, for example, may be described as a "wilderness of streets", and urban degeneracy has been labelled the "neon wilderness."

On one hand, wilderness implies what is inhospitable, alien, mysterious and threatening. On the other hand, it can be beautiful, offering sanctuary from the presence of civilization

where, in Thoreau's words, men "lead lives of quiet desperation."

The definition of wilderness, or wild country, must be partly subjective. As Nash remarks, "One man's wilderness may be another's roadside picnic ground." When we come to apply the fairly well understood *general* idea of wilderness to a specific area, difficulty is encountered. The question is one of degree, and Nash asks us to consider: "Does the presence of Indians or range cattle disqualify an area? Does an empty beer can? How about airplanes overhead?"

The American concept of wilderness has, of course, Old World roots. Nash reminds us that to primitive man wilderness was mysterious and terrifying because he feared what he did not understand and could not control. The wilds continued to be repugnant even to the civilized Greeks and Romans, and when the classical poets sought to leave the town for a "natural" way of life, they were thinking of the pastoral countryside. The Hebrews of the Old Testament, too, opposed the wilderness and the desert to the "good land" which supported crops and herds, and when Jehovah punished a sinful people he found the wilderness condition to be his most effective weapon: "I will lay waste the mountains and the hills, and dry up all their herbage; I will turn the rivers into islands and dry up the pools . . . I will also command the clouds that they rain no rain upon it." The cities of Sodom and Gomorrah became parched salt wastes to punish their citizens for their sins.

Another dimension was added to the Judeo-Christian understanding of wilderness after the Exodus from bondage in Egypt when the Jews wandered with Moses for 40 years in the Sinai Peninsula. This experience gave wilderness several meanings: a sanctuary from the persecution of society, an environment close to God, and a place to prepare the chosen people for the promised land. Paradoxically, it was through its harshness that wilderness assumed these functions, hence

the later tradition of turning to the wilderness for re-dedication, and refuge, first with John the Baptist, the voice "crying in the wilderness" to prepare the way of the Lord, and then Christ himself, led "into the wilderness to be tempted by the devil."

The first settlers arrived in America with preconceived notions of wilderness derived from their inherited western culture. In addition, in the new land, wilderness constituted a physical barrier that had to be conquered. The pioneers were insensible to the wonders of inanimate nature and the French visitor De Tocqueville wrote in *Democracy in America* that they do not "perceive the mighty forests that surround them till they fall beneath the hatchet." "Uncultivated" was regarded as synonymous with "absolutely useless," and in an age which idealized "progress" frontiersmen looked through, rather than at, wilderness; for them, wild country had value as potential civilization.

The religiously-oriented Puritans felt that they were carrying out a divine mission in reclaiming the earth from "a state of nature." This reinforced the pride felt by the American pioneer in his conquest of the wilderness, a pride still expressed today, as Nash shows by referring to a State of the Union speech by Lyndon B. Johnson in 1965 in which the President took great satisfaction in the way his family had made the "barren" and "forbidding" country in the valley of Texas' Pedernales River "abundant with fruit, cattle, goats and sheep."

In the analysis made by Nash in his first chapter of the origins of the wilderness concept in America, his extensive and careful scholarship is already evident. This scholarly investigation continues through the main chapters of the book, which study the changing meanings and social functions of the idea. At no time, however, does the research that has given depth and authority to his work burden the author's style or make it less attractive to the ordinary reader. Background materials have

been well digested and judiciously selected for illustration, and the book remains a direct statement clearly made. At the same time, the note on sources at the end of the book and especially the footnotes to the text offer a wealth of references that invite one to pursue these subjects further, as Nash himself has done.

In the central chapters of the book, Nash looks at "the more favorable responses that haltingly took shape" against the background of repugnance felt toward wilderness.

It will be clear to everyone that early nineteenth century Romanticism, with its love of wild scenery and the primitivistic idealization of a life close to nature, helped effect the transformation of the wilderness concept. Byron's famous statement (1816) was taken by his generation as a manifesto:

There is a pleasure in the pathless
woods,
There is a rapture on the lonely
shore,
There is society where none
intrudes . . .
I love not man the less, but nature
more.

The New World, with its "pathless woods" and "noble savages" captured the Romantic imagination. Nash cites the obvious examples of this phenomenon, such as Chateaubriand's romantic novels *Atala* and *René*, but he also has other illustrations that will not be familiar to the reader, which add colour. For example, he tells the story of the New Hampshire lawyer who put the philosophy of primitivism into practice in the winter of 1818 when he donned a buffalo robe and set forth in company of two dogs on a four-thousand-mile "pedestrian tour" into the West. He wished to acquire, he declared, "the simplicity, native feelings, and virtues of savage life; to divest [himself] of the factitious habits, prejudices and imperfections of civilization . . . and to find amidst the solitude and grandeur of the western wilds, more correct views of human nature and of the true interest of man."

While Romanticism created a climate of opinion in which wilderness could be appreciated, the search for a distinctive American culture led to the realization that the American wilderness was unique and a national asset! Nash has a good chapter on the prophet of the American wilderness, Henry David Thoreau, whose philosophy of wilderness is defined in the context of the Transcendental conception of man. Thoreau grounded his argument for the importance of wilderness on the idea that wilderness is the source of vigour, the essential "raw-material of life," as it is in the fable of Rome's founders suckled by a wolf. Actually Thoreau distinguished between "wilderness" (physical and geographical) and "wildness" (a matter of internal environment, "the primitive vigor of Nature in us"). But he valued wilderness, i.e. wild country, as offering the necessary freedom for the inward journey into wildness, and with this concept, he "led the intellectual revolution that was beginning to invest wilderness with attractive rather than repulsive qualities."

Once wilderness became appreciated, the cry arose to preserve it, and the idea of saving wild country in parks and natural preserves gained momentum. Perhaps we did not all know that Yellowstone National Park (an area of over 2,000,000 acres set aside in 1872) was the world's first instance of large-scale wilderness preservation.

The first publicizer of the rationale for wilderness preservation was John Muir, a self-styled "poetico-trampo-geologist-bot, and ornithnatural etc.!" This is the man who founded the Sierra Club with its Thoreau legacy; and in near-plagiarism of Thoreau, Muir maintained that "in God's wilderness lies the hope of the world — the great fresh, unblighted, wilderness."

Today the Sierra Club, founded in 1892 to explore and preserve the Sierra Nevada Mountains, keeps alive the spirit of John Muir. It sponsors trips into primitive regions and conferences, it publishes books, and exerts



Photo by Robert R. Taylor

Wilderness preserved: a beaver pond in a valley in the Cypress Hills Provincial Park.

pressure on governments — all in the interest of wilderness. Some of you may know the handsomely illustrated publications of the Sierra Club. A few years ago I discovered one of these, a delightful collection of passages from Thoreau, accompanied by exquisite coloured camera studies of the Eastern woods in which Thoreau made his observations on nature and man. For the title of this lovely little book Thoreau's statement is used:

In wildness is the preservation of the world.

National concern over conservation was followed by a veritable wilderness cult. For example, Joe Knowler made headlines in 1913 in the *Boston Post* by plunging naked into the Maine woods to live alone for 60 days. Camping and the Boy Scouts movement became popular, Theodore Roosevelt espoused the cause of wilderness,

Walt Whitman retreated to Timber Creek "to the naked source-life of us all — to the breast of the great silent savage all-acceptive Mother" (*Song of Myself*), Jack London wrote his best seller *The Call of the Wild*, and natural history became a major literary genre.

Widespread public acceptance of these ideas made it possible for preservationists to arouse a national protest in 1913 against the construction of a dam in Yosemite's wild Hetch Hetchy Valley. The building of the dam was not prevented, but a national conservation consciousness was built at the same time.

One of the favourite American preservationists is Aldo Leopold, author of the classic *Sand County Almanac*. Nash shows briefly how Leopold introduced the modern concepts of "an ecological conscience" and

"land ethic" into Thoreau's philosophy of the importance of wilderness; and of course he points out that Leopold's contribution was great chiefly because he was able to speak so persuasively in his books.

The final chapter of Nash's book ends with the hope that such contributions can be rendered permanent by the organization of spirited people who will fight for the freedom of the wilderness," and the urgency of this need is conveyed in a quotation from Wallace Stegner (1960):

Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed. . . . Without any . . . wilderness we are committed . . . to a headlong drive into our technological termite-life, the brave New World of a completely man-controlled environment . . . We simply need that wild country available to us, even if we never do more than drive to its edge and look in . . . [as] part of the geography of hope."

By this quotation we are reminded of the complex way in which wild country can be available to us, through writing and painting and sound recordings, as well as by its actual physical presence. To listen, for example, to the recordings made from Dan Gibson's film is to enjoy an evening or early morning in the wild "Land of the Loon." Stegner's words convey the final message of Nash's book, the paradoxical need for "wilderness in civilization." In this, both Nash and Stegner echo the thoughts expressed a century earlier by Thoreau in his concrete, imaginative prose:

We need the tonic of wildness, to trade sometimes in marshes where the bittern and the meadow-hen lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest, and the mink crawls with its belly close to the ground. At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable. We can never have enough of nature.

We must be refreshed by the sight of inexhaustible vigor, vast and titanic features, the sea-coast with its wrecks, the wilderness with its living and its decaying trees, the thunder cloud, and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed, and some life pasturing freely where we never wander."

WILDERNESS AND THE AMERICAN MIND. 1967. By Roderick Nash. Yale University Press, New Haven and London. 256pp.

"IN WILDERNESS IS THE PRESERVATION OF THE WORLD." 1962. From Henry David Thoreau. Selections and photographs by Eliot Porter. Sierra Club, Mills Tower, San Francisco. (Re-published in 1967 by the Sierra Club and Ballantine Books, New York.) 158pp.

LAND OF THE LOON. 1968. Long-playing record, featuring wildlife sounds from Dan Gibson's award-winning films "White-throat" and "Land of the Loon." Recorded in Algonquin Provincial Park. Produced by Dan Gibson Productions, Ltd., 196 Bloor St. W., Toronto 5, Ontario.

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FLORA OF THE PRAIRIE PROVINCES, PART II — DIGITATAE, DIMERAE, LIBERAE. By Bernard Boivin. 1968-69. *Provancheria*, No. 3, Université Laval, reprinted from *Phytologia*, Vol. 16-18. 185pp.

This is a continuation of Part I which was reviewed here in June 1968. This Part II is a collation of four sub-parts which were first published in *Phytologia*, 16 219-261, 266-339, (1968), and 17, 58-112, 281-293, (1969).

The plants treated here in Part II comprise the main mass of non-woody, polypetalous and apetalous dicots; important families are *Ranunculaceae* (Buttercups), *Cruciferae* (Mustards), *Caryophyllaceae* (Chickweeds and Campions), *Polygonaceae* (Buckwheat Family), *Chenopodiaceae* (Goosefoot Family), *Primulaceae* (Primroses), *Onagraceae* (Evening

Primrose Family), *Saxifragaceae* (Saxifrages), and *Umbelliferae* (Carrot Family).

The part opens with a four-page review of the characteristics of some of the larger families and genera (of our whole flora). Learning these characteristics will greatly simplify the task before the beginner, as the author points out.

Next follows the general key to the herbaceous dicots. One can see that the author has taken pains to use easily observable characters as much as possible. Cross references are made to deceptive forms that may show up in the wrong place, such as the mention of *Araceae* (Arum Family) in the part of the key dealing with dicots with flowers in bracted heads.

The text treatment of genera and species continues with the complete, critical, and concise approach of Part I. Here one will find no species omitted because it is rare. Every literature report of obscure species has been run down doggedly by the author by borrowing specimens or checking through herbaria until either proven or exploded; and he presents his evidence. Likewise the evidence bearing on disputed names is fully presented (which may be of little interest to the beginner). This sort of thing involves a tremendous amount of work by the botanist in examining multitudes of borrowed specimens and checking literature references, some quite ancient.

The non-standard arrangement of the families in this work was discussed in the review of Part I; here it is only needful to mention that this causes awkwardness in using the keys in addition to those inherent in using a work published by parts. For example, herbaceous groups such as *Violaceae*, assigned to the Lignidae of Part I, could not be keyed to until Part II came out, because the general key to herbaceous dicots is in Part II; and similarly many genera in *Primulaceae*, appearing in Part II, cannot be reached by the key here because they have a corolla of united petals, and plants with petals united are to be keyed out in Part III.

And now a few comments on specific points: —

The reduction of all White Water Crowfoots to varieties of *R. aquatilis* L. seems justified.

The statement, pp. 45 and 52, that there are only 2 seeds per locule in *Thlaspi arvense* (Stinkweed), is a slip, in that there are more, of the order of 5 or 10.

The question raised in the review of Part I about the meaning of Boisé Coteau has been answered in a footnote of p. 79 of this part; it is the Cypress Hills plus Wood Mountain and adjoining plateaux.

The weedy peppergrasses (*Lepidium*) have been split into 4 species: *L. ruderalis*, *L. densiflorum*, *L. bourgeauanum*, and *L. ramosissimum*. This reviewer can recognize the first and last of these species as different from *L. densiflorum*, but will have to try out *L. bourgeauanum* in practice before having an opinion.

The change of name of *Lychnis alba* A.A. to *X. L. loveae* Boivin may be noted. Also *L. drummondii* A.A. has been changed to *L. pudica* Boivin (A.A. just means American authors that is, common usage). This latter change seems well taken to this reviewer, in that visible petals are ascribed to *L. drummondii* in floras but he could never find any petals of our plant.

The complete treatment of *Rumex* will be greatly appreciated. We have had such an immigration of weedy docks of late decades that no current flora is much use on the subject. Indeed, there are even two large native species, *R. orbiculatus* and *R. occidentalis*, that are simultaneously treated in few current floras.

The amalgamation of *Polygonum amphibium* and *P. coccineum* (Pin Smartweeds) is a little daring.

The relegation of *Chenopodium dacoticum* Standl. [alias *C. berlandieri* Moq. var. *farinosum* (Ludwig) Aellen] to synonymy under *C. album* L. is disagreed with by this reviewer. I suppose the trouble is that its highly characteristic odour of dead fish in life does not long withstand drying.

The habitat of *Oenothera flava* is more often disturbed dried-out slough bottoms than "steppes and eroded hill-sides", p. 145.

Lysimachia terrestris and *L. thyrsiiflora* may be hard to reach through the keys, as their corollas, nominally gamopetalous, are so deeply divided as to appear polypetalous. This being so, they could have been keyed here in Part II.

We shall be looking forward to Parts III and IV with interest. No doubt they will contain a few surprises.—*John H. Hudson*, Saskatoon.

A PRELIMINARY LIST OF THE BUTTERFLIES OF SASKATCHEWAN. 1969. By Ronald R. Hooper, Assoc. of Minnesota Entomologists, 439 East 80th St., Bloomington, Minnesota, 55420. Price: 50 cents.

Saskatchewan's first butterfly list has just recently been published by the Association of Minnesota Entomologists. It is included in a series of booklets known as "The Mid-continent Lepidoptera Series," which is being edited by John Masters of Minneapolis, Minnesota. The author of the list is Ronald R. Hooper, who, with his twin brother, Donald, has been collecting and studying Saskatchewan butterflies for the past 17 years. Mr. Hooper is employed with the Saskatchewan Museum of Natural History in Regina to work on insects. Many of the butterfly records in the list resulted from field trips for the Museum.

The list includes 120 species of butterflies that were taken in 68 different localities. All of the recorded species, except five, have been collected by the author or his brother.

The 1942 Manitoba list records 127 species of butterflies for that province and 140 species are included in the 1951 Alberta list. It would appear, therefore, that there are from 10 to 20 species yet to be discovered in Saskatchewan. The author hopes to have a more complete list published in a few years' time.—**Ronald R. Hooper**, Port Qu'Appelle.

WILDLIFE IN JAPAN. By Kojo Tanaka. Yama-To-Keikoku Sha Co. Ltd., Tokyo, Japan. 198 pp.

Kojo Tanaka visited Canada from May 5 to June 16, 1969, taking 300 rolls of mammal and bird photographs, later accepted by popular Japanese journals and by a publisher of children's books for publication. The writer was one of the people fortunate enough to meet him briefly during his visit, and in July received a set of ten postcards and the delightful book which immediately inspired this review. Mr. Tanaka's card describes him as a professional photographer of animals and as a member of the Japan Photographer's Society, Mammalogical Society of Japan, and The Japanese Association for the Protection of Birds.

This beautiful little book is essentially a book of Kojo Tanaka's superb photographs of Japanese wildlife. The 86 color photographs of 62 species make a book resplendent in brilliant color. Accompanying each photograph is about a page of narrative in Japanese and a shorter English account. The table of contents, index and a map of Japan are all in Japanese without English translation, but little is lost, for the real value of the book is found in its many photographs, which speak an international language of nature's splendour.

The photographs include a number of familiar species, including Night Heron (our Black-crowned), Mallard Duck, Golden Eye (our Common Goldeneye), Herring Gull, Eastern Dunlin (our Dunlin), and Magpie (our Black-billed). Most of the plates, however, are of species exotic to the dweller of the Canadian prairies. The photographs vary in size from inserts of about one-quarter page to two full pages, and in context from close looks at the animal itself to wider views of the animal in its habitat. The greater immediate appeal of the closer views is well balanced with greater information provided and ultimate satisfaction obtained from the wider views.

One learns so much more about the Moriao Tree Frog by seeing a pair in their curious nest of foam suspended in branches overhanging the water; about the Pelagic Shag as a colony on a cliff towering above the water; about Gray Starlings as a flock rising from the trees; and about the Steller's Sea Eagle as a figure standing regally on top of a majestic ice-floe than one would by looking at the animal by itself. One learns even more about some species by viewing them in a series of photographs—such as the five pictures of the Loggerhead Turtle, from eggs to young to adult; or the three pictures of the Black-tailed Gull, from colony, to smaller social group, to adult with two young. The 33 plates of 23 species of mammals, eight pictures of five reptile species, four photographs of four amphibian species, and 41 shots of 30 species of birds are all so well done that one would find it impossible to choose the nicest or the best. Perhaps most appealing to this reviewer were the two-page close look at a Momonga Flying Squirrel, the Ural Owl looking down from the slender branch of a bare tree, and the two young Black-tailed Gulls calling insistently at an apparently indifferent parent.

In his brief introduction to the book, Richard C. Goris of the Herpetological Society of Japan, says of Kojo Tanaka, "He loves animals, he loves the solitude of the hills and forests, and he is disturbed by the encroachment of civilization on the habitat of the animals." Surely the key to conservation is education through experience. The photographs in this book are so well taken and so well balanced to show the animals as both individuals and portions of the greater environment that they help provide that experience. The message of conservation is even better given by combining choice sentences with exquisite photographs. The statement about the Crested Ibis that "once seen throughout the country, it is now reduced to one individual in Ishikawa Prefecture and 11 on Sado Island, of which 3 are in captivity" is much more

striking when one looks at the two splendid photographs of the bird. Similarly, while viewing the photograph of two White Storks at their nest, the information that "Once seen throughout Japan, there are now only ten left in Hyogo Prefecture" hits much harder. One can only feel exasperated on learning that the Giant Salamander, "largest amphibian in the world" is "often eaten as a delicacy" even though "protected" by law. One can only hope that this book and books like it throughout the world will help keep Kojo Tanaka's fear that "within a few years the only record to remain of certain animals will be the photographs presented" from ever becoming a reality.

I strongly recommend this book to any naturalist travelling in Japan—not as a guide or a complete book of facts—but purely as a book to enjoy. In conclusion, I would like to join Richard C. Goris in his statement, "I would like to thank Tanaka in the name of the scientific and nature-loving community of the world for this precious work."—*Martin K. McNicholl*, Winnipeg.

BY A THOUSAND FIRES. By Julia M. Seton. 1967. Doubleday & Co., N.Y. Black and white illustrations. 143 pp.

By a Thousand Fires introduces us to some of the unpublished journals of Ernest Thompson Seton and gives us a great deal of insight into one of North America's great naturalists. In reading these pages we can sense his artistic temperament and love of nature. Descended from Lord Seton, who supported the losing side in the Jacobite rising in the 18th century, Seton assumed the old family name which his family had discarded, though still keeping Thompson, and finally built Seton Castle in New Mexico when he retired. He developed an intense antagonism to his father and General Custer, and we are given some insight into the character of Victorian personalities as well as the development of an artist-natural historian.

His stay in Manitoba and his years as Official Naturalist he called his golden days. He left Manitoba to live in New York, where he illustrated a thousand plates for the Century Dictionary. He became the friend of Theodore Roosevelt and Rudyard Kipling, held discussions with Baden Powell before the formation of the Boy Scouts, and became the first Chief Scout of America, although he only became an American citizen in the 1930's after urgings from Theodore Roosevelt. In addition to further evidence of his natural history interests, we have records in these jour-

nals of fables he had written, of his experiences with tramps, essays on such things as the effect of health on intellectual vigor, the different effects of pork and beef on racial development, and a number of personal reminiscences and experiences.

What Julia Seton tells us about her late husband shows us a great deal about the mind and personality of the great naturalist whose books many of us have in our personal libraries and whose work on the natural history of North America will always remain.—
Tom White, Regina.

SASKATCHEWAN NATURAL HISTORY SOCIETY

ANNUAL MEETING, October 17-18, 1969

The 1969 Annual Meeting of the Saskatchewan Natural History Society will be held October 17-18 in Regina, at the Saskatchewan Museum of Natural History.

There will be an informal programme and reception in the Museum Friday evening, with registration beginning at 7:30 p.m. Business and programme sessions will be held Saturday morning and afternoon, beginning at 9:30 and 10:30. In the evening there will be a dinner and special lecture.

Guest speaker for Saturday evening will be Dr. Stan Rowe, Professor of Plant Ecology, University of Saskatchewan, Saskatoon. Dr. Rowe has been working this summer on an IBP-CT programme on natural areas (International Biological Programme). He will report on progress made, and show sea pictures.

Resolutions should be sent to the first vice-president, Mr. Gordon Silverles, 1201 Grace Street, Moose Jaw.

NOMINATIONS

Nominations should be sent to the Recording Secretary, Marie Gillespie, 11 Eleventh Street E., Saskatoon. She will direct them to the Nominating Committee which will be appointed at the September meeting of the Board.

BUSINESS

Members are urged to participate in the business of the annual meeting by bringing suggestions about the conduct of the Society's programme, and especially for maintaining membership. Please let the Society's officers know whenever you know of problems involving *Blue Jay* subscriptions, and help find new subscribers.