The 2004 C.A. Doxiadis Lecture

Fig. 1: The Hon. David Crombie.

Guest Speaker, Hon. David Crombie

The decision for the organization annually of a C.A. Doxiadis Lecture to honor the memory of the founder of Ekistics, was taken at the WSE meetings in _el_kovice, Czech Republic, in 2000. The series is meant to invite distinguished experts in any professional field which may be considered as directly or indirectly contributing to ekistics, to expose their ideas on any theme of their preference. Reference to C.A. Doxiadis or ekistics is not required, although any such reference is not excluded.

The program for this year's lecture scheduled to take place at 19.30 hrs on 24 June was as follows:

Chairman : Alexander B. Leman
Introduction : Ingrid Leman Stefanovic
Lecturer : Hon. David Crombie
Theme : "Avoiding the 'dark age ahead' "*

The lecture was delivered in the Medical Sciences Auditorium and was followed by a lively discussion.

*An edited version of Mr Crombie's presentation is produced on the opposite page entitled "Cities are successful because they are civic."

The WSE President, Alexander B. Leman, offered the speaker the four books by C.A. Doxiadis which were presented in 1976, one year after his death, by the then President of WSE, Professor R. Buckminster Fuller, at the Assembly of the United Nations Conference on Human Settlements – Habitat I in Vancouver.

Fig. 2: Alexander B. Leman, President of the WSE and Chair of this meeting, invites Dr Ingrid Leman Stefanovic, Chair of the Symposion on The Natural City, to introduce the speaker.

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Cities are successful because they are civic

The 2004 C.A. Doxiadis Lecture

Guest speaker: Hon. David Crombie

The author is President and Chief Executive Officer of the Canadian Urban Institute. A former Mayor of Toronto and Member of Parliament, he is the Founding Chair of the Waterfront Regeneration Trust, Chair of the Toronto Heritage & Culture Foundation, First Chancellor of Ryerson Polytechnic University and President of David Crombie & Associates Inc. In July 2006, he was named Chair of the Ontario Place Board of Directors. The text that follows is a slightly edited version of the 2004 C.A. Doxiadis Lecture delivered on 24 June at the international symposion on "The Natural City," Toronto, 23-25 June, 2004, sponsored by the University of Toronto's Division of the Environment, Institute of Environmental Studies, and the World Society for Ekistics.

Foreword

Good evening ladies and gentlemen.

I will do my best to honor the name of Constantinos Doxiadis and his views of human settlements. I was not sure what I should be talking about, because I was not certain what Professor Doxiadis would have wanted. And also it seemed to me that to try and figure out what Doxiadis was talking about and then try to explain it all to you was far more than my ability to do so. So what I thought I would try and do was talk a little bit about what I know or think I know and hope that matches the standard that Doxiadis would likely have had.

Introduction

I have been working on a review of a book and I was participating in some public discussion about a new book called *Dark Age Ahead* by Jane Jacobs. The title should lead you to think that it is not a cheery book. On the other hand, her opening sentence is: "this is both a gloomy and a hopeful book" (JACOBS, 2004, p. 1). There are very few people I know who could actually have a sentence like that because if it is gloomy it is not hopeful, but she thinks that these are not contradictions in terms.

I would commend it to you. Recently, I attended a gathering here at the Great Hall of the University of Toronto with about six people from around the world, economists in the main, to talk about her book, and they all have different views on what her book means. Like many of Jane Jacob's books, it is like a jewel: turn it to this light and something refracts this way; turn it that way and something else comes out of it.

If it is anything at all, it is for her, from her, an intense wake up call. In all of her books, in whatever she is talking about, there is usually something at the end that says: please get it right. She is now 88 years old and she despairs that some of her previous thoughts have not dawned on us as much as they should. So the book is very much about revisiting some of her concerns and about the future. It is about the erosion, in her view, of values and the moral decay in the important pillars of our culture.

The five pillars that she chooses include "leadership": she says that, in our culture, the leadership is increasingly self-deceiving, and drunk with hubris and pride. She talks about education as a pillar and worries about the subversion of education. She talks about families, and the inability of families to get the resources that they need to do something with the new generation. She talks about science, but mainly about its abuses. And finally her fifth pillar is about the professions, interestingly enough, which she says have lost the art of self-policing and, therefore, have begun to lose their moral authority.

This is probably the gloomy part. She does, however, have a fundamental message. And that is really what I want to talk about tonight. She says that, "what is really important is the cherishing and nurturing of our own cultural characteristics. The important habits of mind and heart are what are important. And here is the quote to remember: "Any culture that jettisons the values that have given it competence, adaptability and identity, becomes weak and hollow. A culture can avoid that hazard only by tenaciously retaining the underlying values responsible for the culture's nature and success" (JACOBS, 2004, p. 176).

As soon as I read it, I remembered where I read something almost exactly like it. Some of you may have read Robert Fulford's wonderful book called *The Accidental City*, and, in his introduction, he says this: "A successful city fulfills itself not by master plans but through attentiveness to the processes that have created it and an awareness of its possibilities. It achieves heightened identity by giving form to memory and providing new space for life" (FULFORD, 1995, p. 14).

And I heard these ideas in another place. I heard them from a man by the name of Robert Putnam who has written a number of books. I remember when he came out with his first book about six or seven years ago. I had happened to be invited down to Santa Fe, New Mexico, to participate in a dialogue with some Americans and Mexicans on what they regarded as the possible fruits of the North American Free Trade Agreement (NAFTA). And we were to talk about what we might find in common between the three countries. My job was, at the end of it, to come back and write about what they regarded as the secrets of Toronto – a city that they regarded as a success. So I returned to Canada, wrote out some ideas and sent them down to the University of California, to the editor of the book, and he sent it back, saying "no, that's not it."

Now, I was writing this without being paid. So I only did it twice more. And finally I phoned him and said "what's bothering you, because you're only getting one more shot." He said "You know some secrets about Toronto, and we want to find those. And here is a copy of a book that's just coming out." It was called *Making Democracy Work*. It was about regional government in

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Italy. It was a book that was quite impressive, because when you got to the end of it, the author discovered the answers to the question he was looking for, but he got an answer he was not expecting. And that answer was what Jane Jacobs and my friend Bob Fulford were talking about. He asked that when you look at the 17 regional governments in Italy, what is it that makes some of them flourish and some of them not? Why are some successful and others not? He addresses all the categories that you might expect: wealth, education, etc. The one he clings to at the end of his book, what really is the crucial thing to make a regional government and therefore a city successful, in his judgment, is the understanding of its own civic culture, and being able to employ it and send it into battle as you deal with the changes that come at you. Cities are not civic, he said, because they are successful. They are successful, he says, because they are civic. And it is attention and attentiveness to its own civic culture that is important in terms of a city's own future.

So I thought that what I might do is spend my time tonight with you to talk about Toronto because it is the place I know best. From whatever cities you may know or frequent or understand; you may find similar characteristics there as well.

Toronto: Its civic culture

If I had to pick four basic organizing ideas that are important about the civic culture of Toronto, I would pick the following:

- the first one is the importance of the public realm to Toronto;
- the second one is the importance of place and community in Toronto;
- the third is the value of a marketplace and economic opportunity; and,
- the fourth, is our relationship with nature.

Public realm

Let me begin with the public realm. When Lieutenant Governor Simcoe dropped anchor in Toronto Bay in 1793,[1] he did not come for private adventure. He did not come because he was seeking some commercial advantage. He did not come because he was looking for religious sanctity, religious freedom. In a book published about 35 years ago, the Toronto historian Glazebrook said that "Toronto was "dropped by the hand of government into the virgin forest" (GLAZEBROOK, 1971, p. 3). From the beginning, we had government around us and about us. Simcoe's mission was, of course, to try and organize a colony that would defend the British Empire against the ravages of the American Revolution.

He established that colony using two basic tools. One was out of a colonial handbook – all the British Empire colonial rulers in those days had a handbook. In the handbook, it said that his job was to establish the peace, order and good government of the colony. Later on, we elevated that to constitutional status. His job was to establish the peace, order and good government of a new colony and to extend the application of a common law to everybody. Those two things gave us, in Toronto, our first civic code. It stressed three factors: the importance of order, inclusiveness, and the idea that government has a direct and clear responsibility to shape community.

From that beginning, Toronto evolved a public realm which has been extraordinary. Public education, municipal institutions, public health, libraries, parks, recreation facilities, roads, transit, public places and spaces, even quasi-public structures like bookstores, restaurants, hotels, theaters, halls – all have been regulated in the public interest. All of those things have become so much a part of our direct everyday existence that we take them for granted.

What are they, all of those things? What is that public realm? They are the connecting tissues of our civic culture. They are the things that link all of our private worlds and link generations to generations. That is how powerful and important they are to us. And because in each one of those: public education, libraries, spaces, public health, all of them, we stress both equity and inclusiveness, they became the basis for our social peace.

People talk about Toronto's ability to bring cultures and languages from all over the world and sustain a social peace. How does it get there? It is not a mystery. It comes from the hard work that is done in building and maintaining and enhancing the public realm of this place. That is what gives us the social peace. Because of inclusiveness and equity, it also has allowed us over many decades to develop what has been called the "power of diversity." We have been able to liberate the power of diversity through the building, maintaining, and utilizing of the public realm.

Now, it does not come free and one of the things that come from taking it for granted is that from time to time, we have to reinvest, we have to rebuild, we have to reinvent, we have to repair. And we are doing that again right now, because we took it for granted. We forgot we had to reinvest. Schools are crumbling, roads are crumbling, libraries need fixing. If we do not bother investing in public transit, for example, then slowly we will not have it or people will not want to use it.

So we find ourselves today having to look at our public realm upon which we depend for both our economic prosperity and our social peace; we actually have to go back and reinvent it in the 21st century, and reinvest in it. That is why you will find that there is quite a debate these days about: how do we go about reinvesting in it, and rebuilding it? Should it be public or private? The great tradition in Toronto, of course, has been that we need both.

It is worth remembering that one of the values that we have depended on has been the ability to have both the private sector and the public sector, and the community, figure out, sort out, how much of which one we want at a particular time. There should be no ideology that says "no private," or "no public."

There is also a debate in connection with the rebuilding of our public realm that says that we need to have a "new deal" for cities, we need more from the federal government. But let's consider our constitution for a second. I know we don't like to talk about it, but the constitution has value. The constitution says that responsibility for cities and municipalities goes to the province. Every time we talk about "why can't the federal government fix it," we take the hook off the province. We need the province to have a continuing responsibility.

Let me stress the fundamental importance and power of the public realm that has been built in this city over two centuries, and our need to make sure that we are rebuilding it for the 21st century. We should not let ideology get in the way; we should look for the best ways to achieve success, apart from dogma.

Place and community

A second basic element with respect to the public realm is the idea of the importance of place and community. When David Miller ran for Mayor of Toronto, he discovered what every person who runs for mayor, whether they win or lose, recognizes: the importance to Torontonians of neighborhoods, because they are the most important expression of community and place. In 1972, when I ran for Mayor, I had a long list of important policies I thought people wanted to hear about. But mostly they wanted to know what I would do to maintain the health and safety and security of the neighborhoods that people lived in. And if you ask our current Mayor, David Miller, he will tell you he found out the same thing.

Why? Very important. It's because communities and places are what give people a sense of roots and a sense of identity. It is the place, these communities, these neighborhoods, where people answer the basic human cosmic questions that they have to ask their whole lives and find answers to: Who am I? How do

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I behave? Where do I belong? Those are the fundamental questions, and they are best dealt with in small places and small spaces. The questions you ask yourself are not the same when you are 10 as when you are 30 and certainly not the same ones you do when you are 70. There are different answers to those questions as you get older. The quality of the public realm enhances your ability to answer those questions to your satisfaction. You will find out more who you are and how to behave and where you belong.

Those places and neighborhoods and communities also allow us to deal in a "Toronto way," with what I will call the "immigrant experience." Since aboriginal times, we have been an immigrant city, a city of waves and waves of immigrants. Not just after the Second World War, but long before. Torontonians have understood the immigrant experience probably better than most in the world, certainly as well as any.

I don't know whether you have read a book called *Gathering Place* by Bob Harney. You can get it out of the pubic library, free. It is about Toronto, and how the city deals with the immigrant experience. The conventional wisdom is that most people who come into the city are simply in a holding tank, waiting to become Canadian, waiting to become Torontonian. Many see this as more of a static kind of process.

But anyone who has actually ever been an immigrant knows that it is a much more dynamic and interactive process, because all things are changing all the time. The immigrant who came from China, Belgium, or wherever, knows that three things are happening. The place they left is not the same one ten years later. So that the one that they left has already changed. The one they came to, this country, this city, it is changing too. And thirdly, they are changing. So trying to figure all of that out requires a public realm that gives people the tools to do that in a productive way.

All immigrants have a biographic map of the city. As soon as you get here, your biographic map is a very narrow one. Where do I sleep? Where do I get employment? What places do I avoid? Then, of course, as you are here awhile, you use your base camp, your neighborhood, where you have some safety, and you stretch out and your map changes as you change.

I can remember the first time that concept occurred to me; it had nothing to do with the city. It was a human thing, not a city thing necessarily. One of the jobs that I had in my life was a great job actually and one of the most interesting. I was the Minister of Indian and Northern Affairs of Canada. Since I knew nothing about the job, my wife Shirley and I got on the plane and traveled, lived with Aboriginal people for two and a half years, read everything I could, talked to as many people as I could, and learned an enormous amount. I have always been grateful because I got a perspective on this country that one would not ordinarily get. If you ever really want to understand more about the country, spend a little time with Aboriginal history, and philosophy and the people.

At any rate, one of the books I picked up at that time was a book called *Maps and Dreams,* written by a man by the name of Hugh Brody – he's an Englishman. He normally writes on the Arctic, but this book is about the Beaver people who live in North Central British Columbia. The Beaver people have been there for about 3,000 years. An interesting thing about the book (which you could also get at the library, it's a thin little book) is that on about every 15 pages, there are these squiggly lines. Brody explains on the pages between the squiggly lines what those lines mean. They are a rendition of the biographic maps of the Beaver people.

It tells them individually and collectively where the game can be found, where they might get rest, where water can be found, where the enemy might be. And it also tells them not only those things, but it builds in the dreams that they have about where they would like to be.

Of course, those biographical maps, both the actual physical maps and the dreams, change. They change with the seasons, they change with the times, they change with the forces that come upon them. Those biographic maps are exactly the same maps that immigrants bring to the city. So places and spaces, neighborhoods and communities, are the vehicles by which the public realm, all those things that we need for life, are found or where they ought to be found.

Marketplace and economic opportunity

The third out of the four basic organizing ideas for the future of a city is, of course, the marketplace. People come here for freedom, and economic opportunity. If they do not have economic opportunity or economic freedom, the ability to make things better for themselves and their families, they will not stay. Toronto has always been able to reorganize itself in order to maintain its ability to carry out a successful marketplace where people can make a living and make things better for themselves and their family, and move forward.

We are currently undergoing an historic reorganization, reinvention, a radical transformation of our economic base, of our ability to create wealth, of the way in which we make a living.

My father died in 1971. When he lived, if he was over at the Princess Gates, at the Exhibition site, and he turned his back to the lake and looked north, he would have seen a place of incredible industrial vitality.[2] It was farm machinery being produced for the world by Inglis, with 40,000 jobs approximately in that area, just north of the Exhibition. And today, all of that industrial activity is gone. Not a trace. You cannot even see the buildings anymore. Now that story can be told in many cities around North America and around the world. It happens on a daily basis, a monthly basis, a yearly basis – you do not notice the change. But we are undergoing a change in our economic life because of new technology, patterns of competition, patterns of trade, etc., that is transforming not only our economy, but everything else with it.

This is not new. We have been doing it throughout our history. We have had to reinvent the economy in order to have people want to stay and be able to contribute to the public realm. In 1853, there was the Toronto Waterfront that had a really beautiful area known as Walks and Parks. There was a walk where Torontonians on Sunday, in the afternoon because they went to church before that, would walk along the waterfront and be happy that they belonged to the British Empire.

And then, along came the railroads. And Torontonians were asked: would you like progress? Would you like industry? You like jobs? You want something for you and your family so you can move? "Yes," we said, "we're from Toronto. Of course, what do we need to do?" They said, "Well it really requires that we put this railroad down along the waterfront and then all the good things will come." And they did. Of course, we never saw the waterfront for the next six generations because the railways separated the city from the lake. But they transformed a colonial city of 1850 into an industrial powerhouse by the time we got into the new 20th century and beyond.

This transformation brought generations of Torontonians jobs, and opportunity, and schools, and all the things that they needed for their families. And the place progressed. It happened again after the Second World War; we wanted to be part of the new consumer society that was being built. So we broke out of the old perimeter into the new suburbs, created a metropolitan form of government. That metropolitan form of government allowed us to have a private and public investment, the likes of which we had never seen. We created a metropolitan city.

Again in the late1960s and 1970s, a new generation said that the economy is changing, and our attitudes toward the cities need to change. We asked new questions: How do we achieve a bal-

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anced growth? How do we green the city? How do we make people live downtown? Torontonians of that generation went at it, actively transforming the city. We are now going through exactly the same thing. We will do whatever we can do, whatever is necessary to do, to maintain the freedom and opportunity of the marketplace in Toronto because that is the vehicle by which the people are able to get those things that they need for themselves and their families.

Relationship with nature

The fourth and final organizing principle is our relationship with nature. We have always understood that nature is crucial to our existence, to our economy, to our social being, even to our imaginations. In the 18th, 19th and early 20th centuries, that meant that we had to control it; we had to beat it back; we had to burn it, bury it, bag it. We had to do whatever was required because nature was so abundant that our job was to clear it out, and make sure that we could create what was called "civilization" in that change.

That began to change, of course, as we moved into the middle part of the 20th century, and certainly as we moved into the latter part of the 20th century. This morning, I was at a meeting organized by the Canadian Urban Institute looking at the Greenbelt. The new provincial government is organizing a public discussion to develop a greenbelt around not just Toronto, not just the Greater Toronto Area, but around the whole of the Golden Horseshoe, which is about two thirds the population of this province.

It is going to be a "growth management tool," as they call it. It is going to be a tool for planning and investment. It is going to determine agricultural policy, urban policy, and some economic policies. It is a powerful, extraordinary thing. What was striking to me is that everybody who was there this morning talked about it as if the idea were mainstream, that is was not unusual. It is interesting because many people there had either forgotten or did not know that as we move into the 21st century trying to implement this greenbelt, we are standing on the shoulders of a heritage and a tradition that is quite powerful.

We are standing on the shoulders of the people in the 1980s and early 1990s who said "what about the ecosystem approach to the building of cities?" I can remember us talking about the ecosystem approach like a mantra. Everything is connected to everything else. Human beings are part of nature; we are not separate from it. Therefore it follows that you cannot and ought not move in, use up, throw away, and move on. That became a way in which people began to look at how we go about cities 15 years ago. Michael Hough's book *Out of Place*, and *Cities and Natural Process* were way ahead of their time. Wonderful books, and he himself worked on the rehabilitation of the Don River.

There were people who began, not just to write and think, but to do. And there were organizations like "Save the Oak Ridges Moraine."[3] Most people did not even know where it was, let alone that it ought to be saved. I used to go around with a map. People would say, "where is the Oak Ridges Moraine?" They said "when you're going up to the cottage, it's the bump you go over, right?" Then we would try to explain what its function was. There began as well at the same time "Save the Don," "Save the Humber," "Save the Rouge,"[4] save anything that moved! People were getting on to the idea that nature had to be something we worked with, and that we could no longer survive by controlling it – we had to work with it in order to deal with it.

Even the people in the 1980s knew that they were standing on the shoulders of the people in the 1960s and 1970s. I remember like a light in 1961 when Jane Jacobs' book came out. It came along with another book, do you remember? It was Rachel Carson's book, *Silent Spring*. And it was followed quickly by William H. Whyte's *The Last Landscape* and later on Anne Spirn's the *Granite Garden,* and so on.

There was action. Pollution Probe began in 1969. Even those people were standing on the shoulders of the people in the 1930s, almost all forgotten now. Bill McLean, who was for many years the head of the Toronto Conservation Authority, has a new book on the history of the Toronto Area Conservation Authority, and so you do not have to read a lot of other histories, you can read this to get a sense of the changes in the Toronto region.

The Conservation movement of the 1930s had an idea that they could build conservation areas that would not only bring employment to people, because they worried about that in the 1930s, but it would make an enormous contribution to the planning of areas. So, as a central part of the Planning and Development Act of 1946, they brought in the idea of "Conservation Authorities." What was important about them? What was interesting about them? They were to be funded by the province in the main, appointed by the municipalities, and they were to plan on a watershed basis. We are talking 1930s and early 1940s – revolutionary literature here.

These people themselves stood on the shoulders of the Naturalist movement of the late 19th and early 20th centuries. That is the generation that brought in the provincial and national parks that we now enjoy. When I was a kid going to a very old fashioned public school, we had to read our Archibald Lampman,[5] our Bliss Carman, *Joys of the Road,*[6] we had to become acquainted with the artworks developed by the renowned Canadian wilderness artists, the "Group of Seven". All that literature and art was a reflection of the Naturalist movement of the early part of the last century. The movement had an enormous impact on our behavior, our attitudes and even our psyches to this day.

In 1914, Canadians had to explain to people that they were not Americans and they were not British. When Prime Minister Lester Pearson was looking for a symbol for a new Canadian flag in 1967, he chose the maple leaf. Now think about it. If you go down to the United Nations and look at all the flags, they are all about either the history or philosophy of the country that they represent. Our symbol is a leaf. The power of nature – not only in our physical existence but in our imaginations – is absolutely a strong, strong part of the values and heritage of this place. And the image still informs us to this day.

Finally, on the role of nature, do not ever underestimate its power because it has already, in a very short space of time, changed government policies, corporate strategies, personal and community behavior. And it doesn't take a theologian to say that the more you understand and think about the role of nature in your life, the closer you are to considering more ultimate questions – it has an enormous spiritual value to it.

Conclusion

To sum up I would say that you move your challenges forward and succeed by understanding who you are and the culture that you are from. It does not mean you do not take ideas from everywhere, but you have got to understand who you are and, therefore, you can understand other people's thoughts better.

Let me conclude with some remarks about Jane Jacobs, which is where I began. I was asked, about two years ago, to go to Washington because Jane Jacobs was being honored, which was an unusual event because by someone's count, she has refused to accept honorary degrees from somewhere in the order of 42 universities, or some large number. In fact, the man who was chairing the Washington event was from Yale, and he had found out that she had refused an honorary degree from Harvard and referred to her for the rest of the evening as the "Harvard refusenik!"

At any rate, they asked me if I would explain what was the value of Jane Jacobs to the Toronto that I understood. I said that I had first met her in 1969. The Toronto that we were involved with

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in those days was watching with alarm at what was happening to fine old American cities. There were race riots at the core; they were being ploughed over by expressways and urban renewal schemes, both of them funded by the federal government. We younger folks at that time felt that we had to find another way to build the city in our time. That was when we began to look at the history of this place, Toronto, and try and understand some of the things I mentioned tonight.

When Jane Jacobs came along, she legitimized our own sense of the ideas that mattered to us. She said that it is the ideas that matter to you drawn from your own culture that are really important. That is the very first thing that Jane Jacob gave us. Secondly, she was not just a thinker, she was a doer. She went out of her way to be actively involved in stopping the development of the Spadina expressway that many felt would destroy old urban neighborhoods and to stop the destruction of the old City Hall. She participated in all of those movements and more. She was an activist, just as much as she loved ideas.

But finally and most important, she was also an ethicist. For her, city building was about doing the right thing. City building is spiritual work. City building is not just about bricks and mortar and streets and parks. It is about building the human spirit. That is why it is worth reading her book. That is why, as all of you people who are going to be here longer than I am going to be here, you have an opportunity to move the city forward in the 21st century and you will really do a good job if you understand all of the values and the processes that made it work up to now. History may be boring but it's sure worth it. Thanks very much.

Notes

1. John Graves Simcoe was the Province of Ontario's first Lieutenant-Governor, and Toronto is Ontario's capital city. Simcoe had a profound effect on the shaping of Ontario. For more information, visit http://www.heritagefdn.on.ca/userfiles/HTML/nts_1_2724_1.html (Accessed on September 1, 2006).
2. The Canadian National Exhibition (CNE) was founded in 1879 on a community need to encourage the development of agriculture, manufacturing, industry, commerce and the arts. Over the past 128 years the CNE has grown to be the largest annual fair in Canada and the fifth largest in North American with an average attendance of 1.3 million visitors annually. Exhibition Place houses the fair, and its historic, beautiful entryway is referred to as the "Princess Gates." http://www.theex.com/site.php?menu=06:01 (Accessed on September 1, 2006).
3. The Oak Ridges Moraine is a landform unique to southern Ontario. One of Ontario's largest moraines, the Oak Ridges Moraine extends 160 kilometers from the Niagara Escarpment in the west to the Trent River system in the east, and is on average 13 kilometers wide. One-hundred-and-fifty meters deep, the moraine stands out as a distinct landscape and is the "rain barrel of southern Ontario." Save the Oak Ridges Moraine (STORM) is a movement focused on protecting the ecological integrity of the Oak Ridges Moraine. Since 1989, STORM has been working at the local and regional levels to ensure that municipalities make good planning decisions that respect the environmental significance of the moraine and that take into account its ecological and hydrological functions. http://www.stormcoalition.org/ (Accessed on September 1, 2006).
4. The Don, the Humber and the Rouge are three rivers in the Greater Toronto Area that were the focus of grassroots restoration efforts.
5. Archibald Lampman (1861-1899) was a member of the so-called "Confederation" group of poets, and his reputation as the finest of Canada's late 19th-century English poets stands to this day. He was a master of the sonnet, and his nature poems abound in vivid pictures of the Canadian landscape. http://www.collectionscanada.ca/canvers/t16-202-e.html (Accessed on September 1, 2006).
6. Bliss Carman (1861-1929) was born in Fredericton, New Brunswick. After attending universities in Canada, the USA and Scotland, he became the literary editor of the New York Independent introducing Canadian poetry to its readers. His works include *Joys of the Road* and *The Kinship of Nature*. Like Lampman, he was a member of the "Confederation" group of poets. http://collections.ic.gc.ca/confederation/poets.html (Accessed on September 1, 2006).

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