

Students Seem Satisfied with Food Services

by Marney Gattinger

From the comments, grimaces, and oftentimes loud complaints heard daily in the Beaver Food line up, and considering that there are about four hundred residence students, one would assume that at last Thursday's Food Committee meeting, there would be at least a fair turnout of interested, concerned students. Besides Michael Drache, and a representative of Pro Tem, there was only one student. It was at the very least highly embarrassing, that if the Dean of Students, Ron Sabourin, and Kirsten Nielson, Assistant to the Dean, had not been present, the representatives from Beaver who took the time out from work to come to the meeting, would have almost outnumbered the students.

Despite the poor turnout, the Beaver representatives who included Chef, Gord Perry, Manager, Don Smith, and the District Manager of Beaver for our area, Dominik Machek listened attentively to any suggestions or complaints that were directed to them. There was some information exchanging on both sides, criticisms were leveled, or examined, and explanations and assurances were given.

Most of the information exchanges centered around financial issues, and the relationship between the students, Beaver Foods, and the York Administration. Beaver was asked if they foresaw any price increase for this year, and answered that they are having financial trouble, but with advice from experts and outside help they are trying to ease their financial problems internally. They stated that a clause of their contract reads that their food is "priced on a daily basis" and that if a drastic rise in overall food prices occurs, they would have to raise their prices also. However, no price changes of any

kind can be put into effect without the approval of the York Administration, and Glendon would be publicly notified of such changes. It is interesting to note that not only is Beaver not subsidized by York, but they have to pay a fee to service Glendon. (This is, in effect, a public apology to Beaver Foods for a misleading statement in the article from the Oct. 29 issue of Pro Tem concerning York "subsidizing" Beaver.)

Naturally, the question concerning the viability and necessity of scrip came up. Beaver explained that they need scrip, or a definite commitment from students, in order to stay in business. It was pointed out for example, that days such as Saturday and Sunday are lethal from a business point of view, since there are so few students who use the services. However, Beaver is bound to provide the service, and pay their staff, and the \$460.00 the students pay, allows Beaver to provide the service despite such uncertain financial aspects. A cash system would therefore be unacceptable, since the company would have no guaranteed income for the year, and the overall quality of the service could not be maintained.

On the subject of cash versus scrip, it is an interesting fact that Beaver only receives the amount of the \$460 which the students actually spend. Some people presume that since scrip is non-refundable at the end of the year, any amount not spent goes directly into the Beaver coffers. This is not the case, -- it seems to go to York Main, which could lead one to assume then, that York is making a small profit!

One other major complaint concerning prices, was the fact that often people are charged differently by different cashiers, for the same item. Beaver explained that they are getting

new cashiers used to the price list, and that they are capable of making mistakes since they must rely only on their memories. On the student's part, he can be aware of the price list for items himself, and make sure that he is not mistakenly over-charged.

In answer to a question regarding the sales of liquor and beer through Beaver, it was explained that Beaver can only sell it for York University (and therefore receives no profit from it) since the L.C.B.O. has not granted them a licence.

The Beaver Company was told in no uncertain terms, that the "customers" were not happy with the knowledge that food often stayed in the steam containers for long periods of time and was then not particularly palatable. Soggy toast was also a complaint, and Beaver promised to try and remedy both problems.

It was suggested that the hours of opening, especially for the weekends, should be posted in Pro Tem, and that in general, since Baron de Boeuf was quite a popular meal, it also should have a fixed time, perhaps every two weeks.

On the topic of specials, Beaver was assured that the monthly special nights in the O.D.H. are very well received by the students and should be continued. When asked why there were seldom any steak and seafood platter specials, Don Smith explained that the increased price necessary to cover such

specials discouraged the students from buying them and they were not at all successful. However, the sale of pizzas may begin when Beaver can get all the necessary ingredients to make them.

Small points such as advertising the fact that a "nibble platter", a small salad plate with no meat, is 75 cents, and having the menu posted in French and English on alternate days, were agreed upon with no problem.

Students should be very grateful that people like Ron Sabourin and Kirsten Neilson are coming to meetings such as this one, to safeguard or represent students' interests. It would seem from the almost non-existent representation of students, that on the whole they are satisfied with the services Beaver Foods are providing and have no major complaints. Next time a student is heard complaining loudly about the food, remind him to come out to the Food Committee Meeting next month.

The cafeteria hours are as follows:

MON. - THURS.

Br. 8:00 to 9:00, Coffee, 10:00 to 10:30, Lunch, 11:30 to 1:30, Coffee, 3:00 to 3:30, Dinner, 5:00 to 7:00, Coffee, 7:30 to 8:30.

FRIDAY

Dinner 5:00 to 6:30.

SAT. & SUN.

Br., 10:30 to 11:30, Lunch, 12:00 to 1:30, Dinner, 5:00 to 6:30.

By-Election

by D. Watt, CRO.

Nominations are open for the following positions on the GSCU Council:

1. Vice-President Cultural
 2. Vice-President Internal Departmental Representatives:
 3. Part-Time Studies Rep.
 4. Spanish Rep.
 5. Philosophy Rep.
 6. General Education Rep.
- Other posts open for nomination:
7. Student Senator
 8. Two positions on Faculty Council

Referendum: To ratify the GSCU Council's motion that Radio Glendon receive an additional \$1.50 per full-time student through a raise in student activity fees.

Les nominations sont ouvertes pour les postes suivantes sur le conseil de l'Association des Etudiants du Collège Glendon:

1. vice-président culturel
 2. vice-président interne
- Représentants départementaux:
3. représentant des études à temps partiel
 4. représentant de l'espagnol
 5. représentant de la philosophie
 6. représentant des études pluridisciplinaires
- Les autres postes libres:
7. sénateur étudiant
 8. deux postes sur le conseil de la faculté

Nominations ouvertes: le mardi 11 nov.
Nominations fermées: le dimanche 16 nov. à minuit

Campagne électorale: le lundi 17 nov. au samedi 22 nov. à minuit
Scrutin en avance: le lundi 24 nov. 10:00 à 14:00 heures dans le bureau du conseil
Elections: le mardi 25 nov. et le mercredi 26 nov. 9:00 à 17:00 heures au dehors de JCR.

Referendum: Est-ce que Radio Glendon devrait recevoir \$1.50 de plus de chaque étudiant à temps plein? Il s'agirait tout simplement d'augmenter les frais parascolaires. Etes-vous pour ou contre la motion de l'AECG? continué à la page 9

Do We Really Want a Bilingual Glendon?

Interested members of Glendon community in attendance at Sunday's meeting of the BBAC



by Kevin Fullbrook

Sunday night in the pub a meeting was held; a meeting at which the primary bone of contention of this college was discussed; a meeting which could prove to have been the first step in resolving this contentious issue; is Glendon College bilingual?

Glendon College was originally conceived of as, and is promoted as being, bilingual, a term which can be most easily explicated by quoting from **Bilingualism and Biculturalism - Abridged** by Hugh R. Innis.

"A bilingual country (campus) is not one where all inhabitants necessarily have to speak two languages; rather, it is a country (campus) where the principal public and private institutions must provide services in two languages to citizens, the vast majority of whom may very well be unilingual."

The students of Glendon College who attended Sunday's meeting unanimously decided, after lengthy deliberation, that Glendon College is not bilingual as defined, either those who initiated the concept of the college or by government definitions of bilingualism on a dominion-wide scale.

A core group of five people were elected at the meeting to find out why these concepts of bilingualism were not being satisfied at

Glendon College, while it remains to advertise itself under the guise of bilingualism. This core group intends to find out from any possible sources, be they the powers that be or the powers that prefer not to be, whether any action to resolve this chicanery and deceit is now being or will be implemented.

The Bilingualism and Biculturalism Action Committee (B.B.A.C.) intends to promote the adoption of a bilingual and bicultural policy to replace the shallow measures now in force, but, the fact remains that the desires of the Committee are valueless without the voice of the student body.

If the student body, on the whole, does not want Glendon College to be bilingual, then say so. Forcefully, so that all pretenses of bilingualism can be stripped away, and Glendon can be the idyllic, pastoral suburban offspring of York Main.

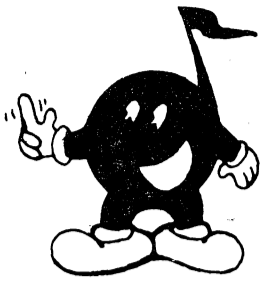
If the student body supports bilingualism, say so in a loud clear voice so that the Committee can hear you and can be bolstered by your support. If you are willing to make your commitment, we are willing to convey it to where it can be most effectively heard. We are willing to "stick our necks out" for the future of a bilingual Glendon College and we certainly do hope that you are willing to do the same.

What's Inside

- p.2...The situation at Ottawa U.
- p.3&4.Letters
- p.5...Our Space
- p.6,7,8.What's happening with bilingualism and biculturalism at Glendon and in Ontario.
- p.9...Castillo's Report, Resident Patient
- p.10..Remembrance Day, Sports
- p.11..Entertainment
- p.12..On Tap



RADIO GLENDON



MUSIC
FOR AN
OPEN
MIND

ENGLISH STUDENT UNION

There will be an English Student Union meeting tomorrow, Thursday, Nov. 13 at 1:30 p.m. in the Hearth Room.

CASINO NIGHT

Announcing **Casino Night** - Friday, Nov. 14, at Vanier/Founders Dining Hall. All proceeds go to York Daycare. 7:30 - 12:30.

REUNION FRANCAISE

Réunion Française: Faculté et Etudiants, jeudi le 13 novembre 1975 à 2:00 p.m. dans le Senior Common Room. Venez tout le monde!

Students of the French Department, Faculty and Students Get Together, Thursday November 13 1975 at 2:00 p.m. in the Senior Common Room. Refreshments. All welcome.

XMAS BANQUET

The next meeting of the Christmas Banquet Committee will be Thursday 13 November at 2 p.m. in the Dean's office (241 York Hall) Bring a friend. All interested members of the Glendon community are welcome to attend.

TENANT UNION ORGANIZATIONAL MEETING

On Thursday at 7:30 in Hilliard "B" house common room, the first meeting of the Glendon Tenants Union will take place. All are welcome. If you are concerned about rents and the quality of your environment, please come. There are a lot of "hot" issues to be discussed and solutions to be sought. Let's work together.

HISTORY COURSE UNION

Professor M. Horn will speak to the History Course Union, Thursday November 13 at 1:30 in room A105. Everyone is welcome.

FRIENDS OF GLENDON BURSARY AWARDS

The following people have won bursaries in the amount of \$300 (three hundred) each: Vesna Pandovska, Cynthia Wright, Brian Cooke, Petra Shurman, Stephen Hyorffy, Kenneth Gingerich, Adriana Jacobi, Somer Brodribb, René Fournier, Lyse Michaud.

BOURSES INCO

Voilà les noms des étudiants qui ont gagné une bourse INCO: Ghyslaine Cohen, \$625; Nicole Rolland, \$625; Pierre Séguin, \$625; Anne Boudreault, \$625; Diane Lemay, \$300; Raymond Young, \$300; Yvan Rioux, \$300; Françoise Bravay, \$300; Normand Hasty, \$300.

POLI SCI PRESENTS STEPHEN LEWIS

Mr. Stephen Lewis, Leader of the N.D.P. and member of the opposition at the Provincial Government, will be here next Thursday, Nov. 20th. Mr. Lewis will talk for about one half hour and then the floor will be open to discussion.

M. Stephen Lewis, chef du N.P.D. de l'Ontario et membre de l'opposition au Gouvernement Provincial, sera à Glendon jeudi prochain, le 20 novembre. M. Lewis donnera une allocution d'environ trente minutes et il y aura discussion par la suite.

Don't forget next Thursday morning the 20th in the O.D.H. N'oubliez pas, jeudi matin prochain le 20 dans le O.D.H.

Bilingualism Myth Disappearing

by Larry Guimond

Bilingualism, however one wishes to define it, is a failure here at Glendon College. Since 1970-71 when the language requirement was relaxed, the experiment in bilingualism was being proclaimed a failure. There has been a growing awareness in the last few years among students that this college is indeed a failure in reference to bilingualism, yet the college still receives financial support as a bilingual institution and encourages new students on the basis of bilingualism. The recent activities by students suggests that they are prepared to accept the fact that the college is a failure. The two alternatives that are open are: to forget completely about bilingualism and go home or, once again set out to create a bilingual institution.

The students have definitely chosen the latter route. The committee formed last week, the manifesto that was published and subsequent meetings, all suggest that the students are interested enough in bilingualism to once again try the experiment. The odds against attaining success at bilingualism are even higher than they were before 1970-71. The students have to contend with the college's

French Department. This in itself is no easy task. The French department refuses to have its courses evaluated, it refuses to be open for inspection, and lacks effort at coming up with a creative way of teaching French to anglophones. As an academic discipline, French at Glendon appears to be shaky in comparison to other universities in Ontario and Quebec.

The number of courses offered in French outside the French department is an area where bilingualism faces a grave problem. Around 10% of the courses of the college are offered in French. Of these courses, the ones that are not introductory courses leave a lot to be desired in the field of academic quality. More courses in French is a priority in the steps of promoting bilingualism.

The concept of tenure is another obstacle against bilingualism at the college. As it is presently carried out, bilingualism is not a criteria for tenure. The future of the college is being mapped out in terms of academics and yet bilingualism appears not to matter.

Bilingualism appears not to matter to the officials of the college or to the everyday happenings of the college. A few token

courses, some bilingual signs, and a general lack of concern over making real efforts towards bilingualism are a poor foundation for bilingualism. The experiment in bilingualism was a failure by 1971. As we approach 1976, five years later the myth that Glendon College is bilingual is rapidly disappearing. The group of students involved in the bilingualism action committee, appear to want exactly that - action. If the college wishes to continue to perpetuate the myth of bilingualism then it should act to make this a bilingual institution. Meeting the demands for action would be a start but even that would leave a lot to be done. The prime purpose of the college is to provide a bilingual education. For those students who are presently here, education is possible and bilingualism is not. Hopefully, by the next faculty council meeting, the principal of the college will be able to answer whether or not Glendon will become bilingual and promote bilingualism or whether it will serve as merely an educational institution. The commitment to bilingualism is here on the part of the students, and one is left with the questions: to what degree will the college go in promoting bilingualism and how sincere will the commitment be?

Highlights of GCSU Meeting

by Peter Campbell

Jean-Yves Méthot led an important discussion in Council this week, resulting in Council lending its full support to CABB/BBAC.

Kathi Fort, vice president external, stated that CABB must have the strong popular support of the student population first in order to get any meaningful results from the administration.

It appears that popular support will be the essential factor concerning the problem of the unilingual stream. Derek Watt, secretary and CRO, told council that the unilingual stream was created about four years ago due to pressure from York Main. Main campus felt that the compulsory bilingual program was responsible for low attendance. Consequently the unilingual stream was introduced as a temporary measure to increase enrollment and would be limited to 20% of the student body.

Problems resulting in the possible switch to a pure bilingual stream were discussed. First it had to be determined whether there existed sufficient funds for the increase in courses taught in French. Secondly it was felt by Council that there existed a dearth of bilingual professors on tenure.

Marilyn Burnett, OFS field worker and for-

mer student at Glendon, brought to Council's attention the current provincial-wide campaign by OFS on increased student aid. OFS feels that current student aid programs are too restrictive in their selection of candidates. It also feels that in the cases when student aid is given the amount is insufficient due to the rising costs of books, food, rent, etc. OFS is asking GCSU for its support. This includes informing and organizing the students on campus to make their demands known to the Ministry of Colleges and Universities when they hold their meetings in

mid January.

In other business Council was presented with a request by Doug Gayton for an additional \$600 for the maintenance of the Pipe Room.

Amendments were made to the Constitution. They were basically rewording of the role of secretary and the redefinition of the name role of Vice President at large to Vice President Internal. These amendments will be brought to the student body in a referendum.

Apologies to Brian McBurney, whom I managed somehow to call Pat McBride.

C'est Quoi CABB ?

par Jean-Yves Méthot

Cet article est pour vous informer des développements amenés par la réunion du CAAB (Comité d'Action pour le Bilinguisme et le Biculturalisme) qui a eu lieu dimanche le 2 novembre dans le café.

Le premier item à l'agenda était la nomination de cinq membres parmi les signatures du manifeste. Les membres élus sont: Yves Jolicoeur, Cathy Scott, Kevin Fullbrook, Serge Leclerc et Jean-Yves Méthot. Ceux-ci ont été nommés pour représenter le comité auprès de tous les membres de la collectivité Glendonienne et autres groupes intéressés.

Ensuite on passe aux votes des 2 principes de base. Premièrement, il n'existe pas de bilinguisme à Glendon, comme défini par les autorités du collège et deuxièmement le bil-

inguisme et le biculturalisme doivent exister tels que définis. La question principale étant: comment arriver à ce but? Ces notions furent votées à l'unanimité.

La situation fut claire à partir de ce moment, l'emphase a été mise sur ces 2 principes du CABB et la discussion a été en gagée dans ce sens. Les membres furent d'accord pour affirmer qu'un malaise existait à Glendon à cause de: la présence du courant unilingue - contradiction en ce qui concerne le bilinguisme, du peu de cours offerts en français et finalement le manque de bonne volonté dans les différentes sphères du campus. Pour terminer, les 5 membres élus ont décidé de tenir une réunion "à huis clos" pour discuter des stratégies concernant les actions futures du comité, et les présenter à la prochaine grande réunion dimanche.

CABB-BBAC
meeting/reunion
dimanche/sunday
7:00 JCR

que le collège ne pourra subsister longtemps, en tant qu'institution bilingue. C'est un fait que la majorité des Franco-Ontariens a beaucoup plus de facilité en anglais qu'en français. Leur maîtrise du français est peu reluisante et ils se sentent beaucoup plus à l'aise en anglais.

Quelle est donc la solution? Il faut que le bilinguisme devienne une réalité et non un moyen de propagande. A cette fin, il faudra respecter et mettre en application, ce que vous déclarez dans une de vos brochures, et je cite:

Question: "Faut-il être bilingue pour étudier à Glendon?"

Réponse: "Non. Les étudiants peuvent poursuivre leurs études soit en Français, soit en Anglais...."

En terminant, il est de mon devoir, en tant qu'étudiant ici, d'appuyer publiquement le manifeste du Comité d'action pour le Bilinguisme et le Biculturalisme. L'indifférence doit faire place à l'action. Ce sera la seule façon d'obtenir les résultats voulus.

Glendon : un choix à faire

par Serge Leclerc

Le temps est maintenant venu pour nous de prendre position sur le présent et l'avenir de Glendon. Après quelques mois de discussions sur le statut du Collège, nous en sommes venus à la conclusion que Glendon se définit clairement comme étant une institution bilingue et biculturelle. Mais qu'est-ce que cela veut dire? Qu'est-ce qu'on entend par bilinguisme?

Etre bilingue signifie qu'une personne peut faire usage de deux langues, souvent avec autant de facilité dans l'une comme dans l'autre. C'est le critère de base du bilinguisme. Il s'ensuit donc qu'un francophone qui veut apprendre l'anglais doit avoir à sa disposition les outils nécessaires qui lui permettront d'atteindre ce but. Il en est de même pour l'anglophone. Donc, le bilinguisme est en fait un statut égal donné aux deux langues. Le programme d'étude établi doit alors permettre aux étudiants de suivre leurs cours dans les deux langues à la fois.

La question qui se pose maintenant est de savoir si Glendon remplit ces critères? Il est bien évident que non. Sur les quelques 300 cours qui sont offerts ici (excluant les

cours de langues) il n'y en a qu'une vingtaine qui sont données en français. Donc, moins de 10% du nombre. Ce qui est encore plus effarant c'est qu'au fil des années, ce 10% a beaucoup plus tendance à diminuer qu'à augmenter.

A la première réunion du conseil de la faculté, bon nombre d'entre nous s'attendaient à entendre le Dr. D.L. McQueen, nouveau principal de Glendon, exposer ses idées sur Glendon et son rôle futur en tant qu'institution bilingue. Tel ne fut pas le cas. Devant nous se tenait un homme pessimiste. Pour lui, le bilinguisme à Glendon semblait être une cause perdue. Pour lui, il était clair que le succès du collège reposait sur le dos des franco-ontariens, et non sur celui des québécois. La raison qu'il donna était que les québécois trouvaient Toronto trop loin. Il lui aurait été difficile de trouver une raison plus enfantine. Par expérience, je sais qu'il est beaucoup plus difficile pour un franco-ontarien de Sudbury de se rendre à Toronto que ça ne l'est pour un québécois de Québec ou de Montréal. Je me dois de repousser cet argument. D'autre part, si l'orientation future du collège en est une dirigée envers les franco-ontariens plutôt qu'envers les québécois, je suis d'avis

PRO TEM

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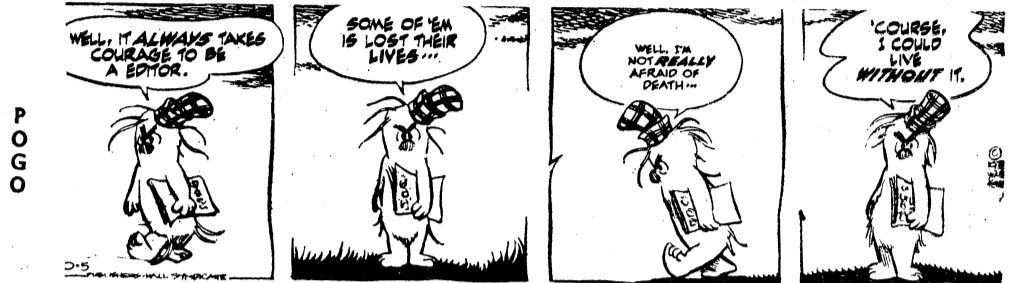
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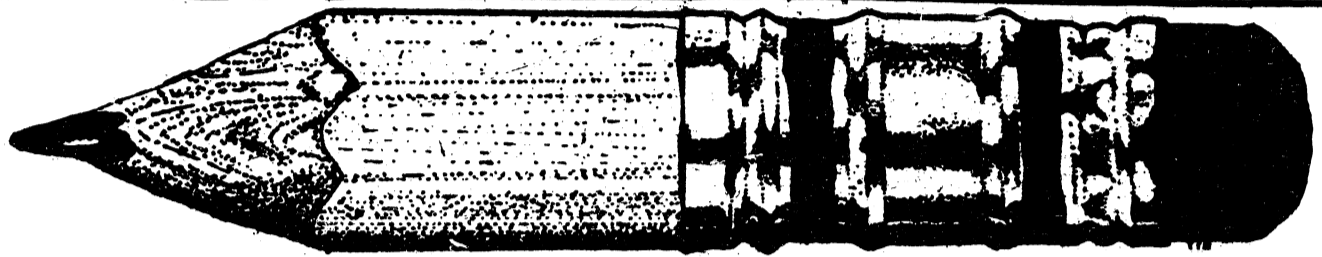
Interested?!

EDITORIAL COMMENT

Even the most casual reader will notice that a large part of this week's paper concerns bilingualism. We wish to assure the readers that we, as editors, are not determining the content that is printed here, but merely respond to, and make possible the printing of a variety of student concerns and opinions. In short, though we both, as individuals supporting B.B.A.C., the Pro Tem organization is not "leading the campaign".



Letters



two in the bush??

To the Editors;

Regarding the article concerning the vandalism following the Hallowe'en Party in the pit (Nov. 5, p.2), someone on your list of contributors might be able to give us some information on the perpetrators of the vandalism. I am of course referring to Mark Everard's article, "A Goat In Hand" of the same date.

Right after reading the article on vandalism by Mike Church, I turned to the article by Mr. Everard. I immediately noticed something remarkably reminiscent of the article which I had just read. I am referring, of course, to the goat which was given a free tour of the Dean's apartments. After such fiction, as the heroes' residence being an all girl floor (2nd floor B, Wood), and the goat being found on UofT Forestry property behind Hilliard, why is such a true fact introduced into the serial? Why is it that Mr. Everard has turned to such fact, unless he knows something that we don't. Two explanations might be that he found out about the goat being in the apartments over the weekend, or else he saw the article on vandalism before writing his own article. Since some of us residents did not find out about the goat until today, and we were here all weekend, how did Mr. Everard find out about it? Even if he did find out about it, there was not that much time to write his article before Pro Tem went to press. As for the second explanation, as well as being perjury, it is also too ridiculous to consider. There is a third explanation, and that is simple coincidence, but that is beyond the realm of credulity.

Then why is the episode about the goat in two articles in the same newspaper on the same day? What about it, Mr. Everard, why did you suddenly start to use true facts in your fictional farce at Glendon College? Or is it just my imagination?!

by Terence Takashima

learn from your choices

To the Editors:

I was shocked to read such a reactionary review as David Watt's, in a student newspaper.

"Little Murders is a crime on paper against society, and has no other form of punishment under our judicial system than that of the sanction of censorship". There is a hint of "unfortunately" here. Would David Watt prefer incarceration perhaps for all writers who "step out of line"? Just who is calling who a demagogue here?

"Little Murders works on an old principle of demagoguery--keep your audience at an emotionally tense level and they won't notice the deceit you are offering them".

This review works on that very principle by relating two incidents (the production of Little Murders and the shooting in Ottawa) in an emotional and irrational manner. The question is surely more complicated than that. Meanwhile, I think that Bob Sherman should be free to direct what he chooses, and free to learn from his choices.

Carole Wickerson

disagreement about doug

To the Editors:

In regard to the young lady's letter on Doug Graham's weekly articles, I am in total disagreement. I feel that his writing was quite intelligent and amusing. His "expertise in profanity" could only offend those who are hung up on such subjects. I have always looked forward to reading his stories, and am sorry that he is no longer with the paper.

Peter Hall

where there's smoke there's fire

To the Editors:

Call this a letter, an article, or both; I am entitled to, and I have, a few thousand words in reply to the kind letter (November 5) from Messrs. Knabb, Haddon, and Sullivan. Some people thought the letter was a joke, but I'm convinced that while it was ludicrous, its humour was unintentional.

First, I have tried to state my position calmly, fairly, and clearly, without the disdain which I am falsely accused of harboring.

Secondly, I have not disputed one's right to risk one's health, as such. Rather, I have challenged the presumed right to endanger the health of another. I stand on the position that if the former is impossible without the latter, the former must be sacrificed. Thus, I repeat, when smokers in classrooms start using some method of ensuring that ALL of the output of their cigarettes proceeds DIRECTLY back into their own bodies, I'll stop crying "Foul!"

Perhaps, to quote my indignant correspondents, "Smoking is but a symptom of the problems (smokers) have." I recall a sensible television commercial on the problem of drunk drivers. The message was, I believe, "If he's sick, let's help him. But first, let's get him off the road." Let's help smokers kick the habit if they want us to, but first, let's minimize the harm

they can do to others. By the way, this is the first reference I have ever made to the smoker's presumed nervous shortcomings, and I make it now in order to defend myself in an area first opened up by the gentlemen mentioned above. In taking great pains not to appear condescending, I apparently seemed insensitive; I hope the impression stands corrected.

I enjoyed the dazzling leaps of logic connecting the tobacco industry and the possibility of my depriving masses of poor children of a university education; they were anything but "mundane!" Tobacco nets the government \$900 million yearly, and is Canada's second largest agricultural export? Say, it's right up there with those nuclear reactors we've been pedalling lately for the cause of world peace! I never realized what an invaluable altruistic service smokers provided -- that of putting children from tobacco farms through school. I'm almost as sorry as many others probably are, that I didn't give some poor gravedigger's kid a break last week by taking one of several opportunities to hurl myself off the Bayview Bridge, and most importantly, to take someone else with me. If tobacco sales plummet, the farmers will find something else to grow, and despite some strife in the transition, as many kids as before will make it into university. Some may even have the chance to grow old.

Actually, if I had my way, every official institution wouldn't have to adopt a "no smoking" policy, because the human beings who comprise the institutions would voluntarily refrain from smoking out of consideration for their fellows, rather than require the institutionalization and enforcement of consideration. Jumping to the fourth paragraph in the letter, the logical conclusion to my argument is indeed the total elimination of smoking, but that is only practicable if every individual takes it upon himself to refrain. Today, classes; tomorrow, perhaps a couple of other places; in twenty years, perhaps the world! (Naive, eh?)

Again I am led far and wide in my own defense: I have often expressed my abhorrence of the mass pollution of our environment by corporations, but "diarrhea", verbal and otherwise, should be directed where it can do the least harm and the most good. That explains the omissions, the content, and loci of my efforts to date. On the other hand, I should consider it hypocritical of myself to merely assault someone and then lambaste the police for pursuing me, when they could be chasing a murderer.

Now, it so happens that regulations are necessary to protect Glendon's non-smokers. The Senate regulation is found on page forty-one of the York University Handbook. Indeed, it is rather sad that a Faculty Council motion was a necessary reinforcement, and sadder still that the motion is proving less

Perhaps not everyone would agree that bilingualism issues deserve such a prominent place in the paper, but consider the following facts. In the past two weeks these meetings took place: The Food Committee, the Christmas Banquet Committee, the Réunion Francaise, and the B.B.A.C. At the first two meetings, three students were present, at the third and fourth meetings, between thirty and forty students were there. Surely it would follow, that the level of student participation indicates, or at least corresponds to the level of their interest. Are students really more interested in bilingualism? You tell us!

of a reinforcement than it could be. I wish that those who feel wronged by the regulations would take their chances in the proper forum, rather than ignore them and even deface or remove the "NO SMOKING" signs. (No reference to Messrs. Knabb, Haddon and Sullivan is implied). Some smokers who are responsive out of courtesy resent my appeal to authority. Why can they not see that, at least in this case, the former is implicit -- no, explicit -- in the latter? I shall now address myself to several low-grade insults directed at me in the text of the notorious letter.

First, I confess that I was once a high school student; in fact, that has a lot to do with why I'm at Glendon now. I don't have any grudges against high school kids. Spoilt? I, spoilt? Forsooth, who be spoilt and pampered at the expense of whom? Again, I deny the smoker's right to pollute his own lungs only in so far as he pollutes mine in his process. An inviolable right? Compared to clean air for me and others? Vae me!

"Blatant demagoguery?" Oh well, at least I'm not accused of trying to hide anything. Still, demagoguery is just one of several big words with little thought behind them in the letter. My home town, which isn't ultra small, although I sometimes wish it was, has enough problems without having to bear the responsibility for the way I am. Whether one is liberal or conservative should not determine his ethical conclusion on the current issue. If it does have an effect, and my opponents are liberal, the outlook is not bright for the state of liberal ethics. Perhaps conservative ethics are better than none at all. "Small minded", "provincial", "vacuous crusade?" I perceive a feeble attempt at style-without-substance.

"Personal hypochondria?" Perhaps I just imagine the symptoms of allergy. Perhaps the World Health Organization, which shares my 'ridiculous' conclusion (see the Toronto Star, July 24, 1975, p.1.) is just making up evidence that leads it to recommend "sweeping legislation to protect non-smokers." Perhaps York Hall is made of whipped cream. Nevertheless, it is odd that, after elaborating their feelings of need for cigarettes, the authors should suggest that I am a hypochondriac. Furthermore, while my efforts to date may constitute diarrhea in the quantitative sense, I don't think they do in the qualitative. At any rate, watch out -- letters such as the one under consideration are powerful laxatives.

What does "to facilitate intellectual pressures" mean? I'm not sure but I think that the verb 'facilitate' is properly employed with gerunds and with nouns that are defined as "the act of..." I find the expression in the text rather ambiguous, although I believe it is supposed to mean "ease" or "reduce". The point made, then, has already been well taken and covered.

letters cont'd



elsewhere in this letter and in others. It is suggested that my actions stem from myopia or selfishness. Of course, I'm out to save my own skin, but at least I'm not after anyone else's hide. Again, to express concern for the health of others would probably have evoked charges of condescension.

My correspondents' final resort to Latin seems a frail attempt at adding some mystical class to a hopelessly puerile (from *puer*, *pueri*, second declension noun, and *puerilis*, third declension adjective) letter; the inclusion of the *sententia* is a discredit to both the letter and the Latin language, each of which should be embarrassed in the company of the other. I've forgotten most of my Latin platitudes, so I'll have to improvise: *causa mea de salum et de bonis moribus, non de gustibus, est*. The issue at hand involves much more than taste.

What smokers are doing is certainly hellish, but if it's a favour, I can't stand the charity. I shouldn't want smokers to smoke on my account.

Smoking in a corner isn't good enough; it just doesn't work. The immediate effects are still quite noticeable. I know that some instructors do not give breaks in two or three hour classes. Why don't smokers demand the breaks? I doubt there would be much opposition. Hypochondriac ecology nuts like myself could use ten minutes in an alpine oxygen tent.

The kind letter from Messrs. Knabb, Haddon and Sullivan does nothing but cloud (Pardon.) the issue. I have asked honestly, openly and civilly, for the cooperation of smokers, receiving it from many and having no impact on the rest. I thank the former and ask the latter once more in the same *spiritus* before. I have strong feelings on the matter, but as yet, no hard feelings. I wouldn't raise dust (smoke?) if I didn't believe my complaints and resolutions to be both just and necessary. The fact that individual smokers are not corporations gives them no more right to cause or allow smoke to be inflicted on others than has a mining or chemical corporation to cause or allow its employees to be exposed to other toxic or noxious fumes in the work environment. I'm sure that Messrs. Knabb, Haddon and Sullivan would not respond kindly to an ignoble "Don't bother us" in the latter case. How long will they and others pretend that there is any moral, and very much physical, difference between the two cases?

by Peter BonEnfant

violence direct result of capitalism

Dear Editors:

Canadians are a people who strive beyond all comprehension of the human element to be over-reactionary in the events that form our culture and dignity. Murder in Montreal, highschool shootings in Ontario, etc...are a part of Canadian life and to deny this life is to deny nationhood. A few incidents of violence in Canada have turned Canadians into ultra-conservative reactionary ultramontane fanatics. Canada now demands stiff gun control laws which in reality deny Canadians the arms which in turn kills our

North American way of life. These over-reactionary idiots are killing the life of Canada, a nation built on hostility, crime, compulsion, exploitation, blood and fornication. So what if there are a few murders, Canada must progress in a true fashion of capitalism which entails crime and injustice. Progress is the road to prosperity and life is not worth living without prosperity. With prosperity comes violence as people are compelled to gain more wealth than they need, which is called greed. This greed in turn turns the wheels of progressive economics, which strengthen our economy and well-being even more. Thus we get richer and greedier. This results in a society that has reached the peak of development in which the masses of society prosper. The element of crime and violence comes in, in which progressive individuals strive to increase their wealth past the point of the average Canadian. In the struggle of "progressive incentive" by the so-called "criminal", a few legs get broken and a few people get killed. All this perpetuates the progressive cycle of greed and prosperity which in turn gives you three meals a day, wall to wall carpeting, colour TV, and the agony of not knowing what to do with your money. Therefore, if a few people get killed, don't start acting in an irrational over-reactionary state of mind in which you as a true fool of society state: "Execute all the killers of our progressive society and jail and throw away the key to jaywalkers!" Remember, those Mafia killers are keeping your rich daddy's pocket filled so he can buy you a new car every year. Crime and murder are both essential in the progressive cycle of wealth and prosperity, without it man has no goals, and atrophies in a state of catatonic senselessness. The glorious elements of organized crime control so much of our present day economy that without it we would not have booze, weed, nightclubs, rock concerts, hockey, hotels and motels, Gatzuzo Food products, books, clothing, food, entertainment -rock groups and recording companies, telecommunications and prostitution. Where would we be without all this? No where, that's where. So when someone comes up to you and says "Gotta match?", say "Support your right to bear arms in the name of your personal gain, protection of your person, and your other person, your children and your children's children." Remember, those who murdered every year in Canada add to protective forces which keep you in school in order for you to get an education, which in turn keeps your pockets filled to continue the progressive cycle of wealth and self-preservation. The skyscrapers of Toronto must continue to rise, support capitalism and all the glorious factors that I have mentioned, rise to power as an individual whose goal is wealth, power and prestige. Destroy those who condemn our great society and want to see guns banished from our great land, destroy the element of over-reactionary individuals who live in a state of unreality within our cosmos who seek destruction and anti-development. Capitalists of Canada, Unite!

Roman Gibbs

prevent proliferation of plagiarized sagacity

To the Editors of Pro Tem:

The time has come for all we semi-intellectuals to band together to prevent the spread of multi-syllabic words in our community. Suddenly, Glendon College has been engulfed by people whose penchant for "big words" is exceeded only by their lack of knowledge of same.

It seems as if many of the writers whose works grace this pseudo-intellectual publication sit down at typewriter, with dictionary, thesaurus, book of quotations and National Lampoon within easy reach to assure themselves that their monumental attempts at pedantic notoriety will not go unnoticed. We, the unsophisticated, must act immediately to prevent the proliferation of the plagerized sagacity.

Our only course of action is to systematically pilfer every piece of literary and scientific edification (yes, even Time magazine!) on campus and replace them with copies of the National Enquirer!

Power to the People!

Brian Barber

P.S. - We can realize our objective only through your energetic participation. Now

is the time to indict intellectuals and perspicacious people. Be the first on your block, a leader and patriote extraordinaire. to the editors!

To the Editors:

Just a short note to compliment the staff and writers of Pro Tem for the excellent work they have done in bringing the student body all the news that is the news around Glendon. Keep up the great job.

Ken McPherson

Sour Grapes

RESIDENT PATIENT

by Mark Everard

Peter and Gene were hurrying down the main corridor in York Hall. Peter looked quickly at his watch, and scowled, "We'd better hurry up-we're already ten minutes late."

"We wouldn't have been this late if you hadn't insisted on cleaning up your room after the party last night," said Gene.

"Ah, but I had to Gene. The room looked as though the Who had just done two shows in it." He stopped walking and looked around him. "I wish I could remember the room number that we're supposed to be in."

Gene pointed towards the room next to them. "Let's try this one." The two opened the door and peeked hesitantly into the room. A meeting was in progress, and the mostly female participants swung to face the newcomers.

Peter turned to Gene. "I think we got the wrong room," he said.

Gene stepped forward and asked nonchalantly "Excuse me, is this the meeting of the steering committee planning the annual Wood Residence stag?"

In response to gasps of surprise and muttered replies in the negative, Gene went on, "I didn't think so. Sorry to have bothered you."

The chairman seemed compelled to comment before they left. "As a matter of fact," he said, rising and pointing to a sign on the door which had somehow escaped the notice of Peter and Gene, "this is a meeting of the People For Food Committee. You are welcome to sit in."

"Do you have any control over the operation of the pub?" asked Gene.

"No we don't."

"I don't think we'll stay then." They started towards the door.

The chairman would not give up. "Actually, we're looking for someone to carry out a measure sanctioned by the committee," he said.

"Oh, are you?" inquired Gene. "In that case, I have just the man you're looking for." He turned to Pete. "I nominate Peter Watson."

-like our posters?

A general letter to whom it may concern: Radio Glendon would like to thank the jerks who removed our Stoners Ball posters after they had only been up for two days. We hope you enjoy them and we would like to ask you to do one thing. Be there. Yours truly, Radio Glendon

"We need someone who will take the students' opinions to the highest authorities and not back down in the face of possible recriminations," said the chairman.

"Peter's eyes shot wide open. "What are you going to do-shoot the dean?" he asked. "Nothing of the sort," said the chairman.

"We could, however, make that our next priority," laughed Gene.

"Well," said the chairman, "will you take the job?" He leaned towards Pete and lowered his voice. "Frankly, no one else will."

"Of course he'll take it," interjected Gene. "Wait a minute," said Peter. "What do I have to do?"

The chairman cleared his throat and then blurted, "You have to organize a boycott against Beaver Foods."

Peter's immediate refusal of the request brought a storm of protest. Those at the meeting outlined the grievances that were felt to warrant a boycott. It was pointed out that food prices had risen while the amount of scrip allotted had not, meaning careful dieting for some and slow starvation for others. However the most objectionable points were that first-time students were not made aware of the liabilities of the system, and that varying meal plans were not available. The boycott was planned for the first of the next week and needed only a liason person to head it up. Reluctantly, Pete agreed to do so, and the meeting was adjourned.

Gene and Pete retreated to residence after the meeting, where they ran into Les wandering about trying to shake off a horrible hangover. When he was made aware of the situation, he nearly choked. "What the hell made you agree to such a crazy idea?" he asked.

Peter shifted in his seat. "Well, after all, it is a very worthwhile cause," he stammered. "However," smiled Gene, "I rather think the intervention of Mary Garden was what tipped the scales. You see, Mary is on the committee, and Mary can be very persuasive at times."

Les smiled knowingly. "I know," he said. "What-you too?" demanded Peter. To be continued...

Te-quil-a Mockingbird



If you liked the book and the movie, you're going to love the drink. Start with 1 1/2 ounces José Cuervo Tequila over crushed ice. Add Club Soda and the lime to your taste. Great for people, but murder on mockingbirds.

Make it with TEQUILA CUERVO

The largest selling Tequila in North America.

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Irving Layton Concerning Women

OUR SPACE
a column by and
about women

by Trish Hennessey

In previous columns, there have been promises of community input - making the whole situation take on a more personal note. Also I once mentioned that literature was a direct comment on the times. To get all these random thoughts tied together I decided to expose Mr. Layton, a Canadian, a producer of poetry and a member of the York community.

A few weeks ago the following poem appeared in The Atkinson Balloon.

TEUFELSDROCKH
CONCERNING WOMEN

Women are stupid.
They're cunning but they're stupid.
Life with a capital L wants it that way.
Their cunning is in their clefts
Where nothing can dislodge it
Not even Phil 301 at Queen's or Varsity.
Women will never give the world a Spinoza
A Wagner or a Marx;
Some lab technicians and second-rate poets,
yes,
But never an Einstein or a Goethe.
Vision is strictly a man's prerogative
So's creativity except for a handful of female freaks
With hair on their chins and enlarged glands.
The Amazons? Who ever doubted
Women's viciousness equalled men's?
Let them protest till kingdom come
But Life who pre-arranged it that way
Knew what she was about
And contrived matters wisely and for the best,
Giving men souls and women holes.
No male superiority is vaunted here,
Both are requisite poles
In this enterprise humans are embarked on;
For spirit straining to get free from matter
And the world that would forever keep it
blind and chained,
Its concern is not with copulation and birth
But to go beyond the stars
And come face to face at last with God.
If women were dreamers too, where would
it end?
It would simply end. I mean of course,
the adventure.
The blest assurance that it will never die;
Let the kite soar marvelously into the sky,
It is still held to the gorgeous flesh that
holds it firm.

As might be expected, first reading of this poem brought the usual M.C.P. curses aimed at Layton. How could he dare show himself to be so crude and blind, oppressive and slanted.

But, on composure and second and third and fourth reading I found myself coming to agreement with the generally disagreeable gent.

The proof is and has been before us. You don't find many philosophy majors reading great works by female philosophers. Nor do any English majors find that women produced much of our great literature. Nor do you find that the world of great composers is made up of women, or the world of painters, for that matter.

This all might appear as a very sad account of affairs and indeed a very strange type of statement for this column, however, I feel the topic warrants more logical/analytic thought than pure emotional reaction. It also deserves, contrary to Mr. Layton's views, a more sensitive examination.

That women are stupid is certainly a grossly fraudulent and slanderous statement. But on the other hand it seems and I dread to say it that women are not the great creative geni. Our sex did not give the world Frie-

drich Nietzsche or Rainer Maria Rilke. No we provided Lou Andreas-Salonné who provided a touch of reality to two "soaring kites." The music audience will tell you that Clara Schumann deserves much of the credit for her husband's fame; and the existentialists might question how J.-P. Sartre could have exposed such lucid sermons on living in faith without the great love of Simone de Beauvoir.

What seems to be the explanation for this imbalance is crudely hinted at by our friendly poet. He speaks of "spirit straining to get free" of going "beyond the stars" of "dreamers." His contrast is succinctly summed up in the word "anchorage."

And so it seems that for some complex, physiological perhaps reason, men may transcend reality for such extended periods as to become intensely creative and thereby "artists." But women, for an as yet unexplained reason seem to be hindered in some way from reaching this nirvana.

We are tied to the earth. We are capable of great work, we are intelligent, creative and perhaps brilliant, but we don't seem to show much ability at - "transcending reality."

How is a woman, who knows she is fertile and therefore may get pregnant - 10 days out

of every month - going to leave this earth and soar beyond the stars? How can any woman whose "water level" increases every cycle not be much more affected by the moon than the constant male? These explanations may be easily refuted by psychologists and whatever but it's only my attempt to discover some sort of solution to this problem.

Women however, do not suffer from this "limitation." Rather, I think we are enriched and more powerful - speaking only of inner power. Our vision is far clearer, we are able to see the reality when men get mixed in metaphysics. We can know - the greatest possible achievement - while someone soaring past through the heavens can only suppose. Women can think and create great masterpieces - perhaps not the greats because this entails freeing the spirit, but good, very good work will come from this strong feminine spirituality that is anchored to reality.

I sincerely hope there will be some sort of serious feedback on my theory. Indeed nothing would make me happier than to see a sociological explanation that can attribute this imbalance to societal suppression. In the meanwhile however, I'll continue to believe that women are great - that we can contribute in a way that man could never dream of.

Self-Defence or Consciousness Raising

by Laura Weston

I was extremely interested in the article on self-defence in last week's Pro Tem, and given the fact that I am one of those "hard-core martial arts experts" (I have a black belt and teach co-ed karate here on Wednesdays 7-8:30 pm.),-- I thought it would be incumbent upon me to attempt to answer or rather expand on some of the points offered.

The whole article is oriented towards the question of consciousness-raising for women. This of course is an extremely valid point. It is the basis without which we cannot accomplish anything. Whatever the learning situation we might consider, the will to do it, coupled with the belief that you can do it, form the only grounds for success. Someone who does not believe that she/he is able to learn, will not be able to do any school work at all. But that is only a necessary condition, not a sufficient one. In other words, more is necessary than just the right mental attitude.

At this point it will be helpful-I think-to separate clearly in our minds the difficulty of breaking stereotypes, coping with role-playing, men's and women's, the affirmation of individual preferences as opposed to prevailing social mores on the one hand,--- and

a criminal attack by a mugger or a rapist on the other.

The situation discussed in Ms. Pringle's article would indeed be a difficult one for any woman, no matter what her size or athletic ability, or the strength of the man involved.

Yet it is not a situation of rape, it is just an example of the delightfully male attitude (occasional I suppose), that "you owe me something", because you happen to have had dinner or gone out, or just shown that you like him. The reaction that one gets, ranging from "you're frigid", to "you're not with it" and "what's wrong with you", and our reaction to it, is indeed a matter of consciousness. And our internal responses and our attitudes alone are what makes that situation painful: and even a black belt is not going to solve that problem.

So far then, I think we can agree on the basic necessity for the proper "awake" attitude, and the consciousness of the freedom and right of choice, for whatever reason is right for us. Having disposed in cavalier fashion of the social niceties, let us get down to the real business at hand: the life and death business of self-defence from a dick, brutal individual who is out to beat and/or rape you.

In this case, I am afraid to have to state (sorry for the unpopular view)--no-one is going to show you how to defend yourself from that one, in six easy talks. Granted, you must want to defend yourself. Granted, you must come to believe in yourself, that you can do it. But after that, starts the gradual process of learning HOW: and that is what I hope to teach here at Glendon through Karate.

There is no "instant", "push-button" answer: if that is what you want, you are better off with the police's answer of a sound box (as seen recently on Global TV news, demonstrated by Wendy Dey in a segment devoted to this problem, where our School of Karate was also shown). Believing that you are capable of defending yourself, by itself, is not going to enable you to fight in a purely physical situation, any more than knowing that you can learn is going to enable you to write a successful Ph.D. thesis now.

I am sorry to repeat that to learn to use your body is a hard, slow, on-going process, just like learning to use your mind is, and I believe that anyone who promises you "easy" instant solutions is offering false security which might lead you to dangerously over-estimate your own resources and abilities, and only come to realize it, when it is too late to anything about it.

Yes, Marianne Pringle, you are right, attitude and changed consciousness comes first, but it is not the end of the road, not for this problem.

The classes which are offered now in self-defence and karate are co-ed: as a matter of principle, I disagree with excluding anyone from an activity on the basis of sex. Besides, men who do karate with women tend to acquire

a new perspective of them: it tends to change their consciousness.

Anyone who is willing to sweat and try it, will find out how hard it is to just co-ordinate your arms and legs at first; later, how difficult it is to hit even your friendly instructor, or one of your friends. But unless you can spar at least in such a relaxed, controlled situation with a man, you'll never know whether you actually could, if the situation demanded it.

And I won't suggest try it and see if it is not too hard. I will say try and commit yourself to it, the sweat, the hard work, the discipline, because you'll know if you can do that, there's little else you cannot do.

Bland Leading the Bland

by Tom Spears

Literature, we are told in a recent Pro Tem article, is a direct comment on current attitudes. This being the case, I'm going to spend some time writing a sequel to my article in last week's issue, and perhaps showing what this means a little more extensively than was possible in the article from which the quote is drawn. I think that the topic deserves a whole article.

First of all let me say that I'm not moralizing. Last week I went so far as to say what I thought students here should do by way of taking part in the more important college affairs; this time I'd simply like to put down some comments in an attempt at objectivity. Getting back to the point, I'll explain what I mean about Glendon's current literature and attitudes. I define literature here as the day-to-day articles and letters in Pro Tem. Perhaps Northrop Frye would object to this, but these literary efforts show the genuine feelings of Glendonites as well as any novel, let alone any essay. And there seems to be a pretty definite trend in what appears in Pro Tem. The attitudes that are reflected certainly include points of view on various issues: the recent exchange on the value of the "Our Space" column illustrates this point. But it is just as important to take a brief look at the types of issues and questions presented not just the answers. This is where the trend has developed; once a question is asked people will always respond in predictably

thoughtful or assinine ways.

It's a difficult point to sum up properly, so I'll confine myself to giving some examples of what I mean. The issues have rapidly been localized (any literate readers out there can object all they like when I use a non-word like that; its all I can think of. I have to abuse either the language or my own over-worked brain). In any case, you can see by looking at what people send in for publication that their interests seldom go outside the front gates. "Our Space" and a piece by Dave Moulton about federal policy are two notable exceptions, but they're a real minority. Last year there were articles about farm workers in California, which, although sometimes pretty pedantic, indicated a certain degree of interest in things other than academic. In previous years, there was generally free wisdom on a political level, or someone's answer to all society's ills. It didn't always make for better quality, but it said something about the interests of many students.

And this brings back the original point. The Pro Tem organization can't be to blame; we must ask ourselves whether such a narrow view of relevance is representative of what we think. After all, we're the ones who do the writing.

There's not much else I can add, so I shall end my career as a literary critic-cum-space filler on page 5 right here, before I become a fixture. After all, this article is exclusively about Glendon too. Seems rather self-defeating.



Glendon not Experimental Failure

by Carolyn Pullman

Bilingualism, as a governmental label of an institution or a region, does not necessarily imply the existence of everything in both languages. New Brunswick has officially been designated Canada's bilingual province. It could be presumed that this means that a French person could walk into an English store and be served in his own language or vice versa. This is perhaps true but not of immediate importance. What it comes right down to is not that everyone can use both languages competently and do, but that there exists in the province two separate groups of people; 50% of the population speak French and the other half speak English. When both francophones and anglophones live in the same city and one linguistic group is larger, one language dominates. Thus fairness does not always exist opportunity-wise for both groups. The Bi and Bi Commission's Report shows that there are problems in Canada of this sort. This

language domination perspective is applicable to Glendon's situation where obviously the English language dominates, simply because of the greater number of anglophones than francophones that come here.

There are doubtless many reasons why a student would choose Glendon for university study. It is advertised as being bilingual, but then why is there a unilingual stream of study? Interest in a language might prompt a student to want to finally conquer it. What is more likely, is that enthusiasm for language training courses has waned amid a long succession of different textbooks and teachers that did not seem to accomplish anything. Doubtless many students opt for the unilingual stream as a means of avoiding this drudgery.

A language needs to be studied in such a way that it serves a purpose. A carry-over into other subjects is needed. What good are French courses that do not lead into other disciplines? English universities

do not teach anything but language or literature in French. Is Glendon much better in this respect? For those anglophones whose ultimate goal is to study at a French university they do need a stepping stone. At U.N.B., an English university, there are quite a few francophones who take a full course load in their first year, maybe fail one or two courses but who come out bilingual. A person can only admire their bravery. I myself, am a bit of a coward. If I was not, I would not be here this year. Apart from that, I like Glendon despite its lack of true bilingualism.

Another reason for choosing Glendon could easily be its size. In today's society huge high school complexes have flourished all over. It is very easy to lose your identity amid 3,000 students and very difficult to meet people. My high school had no policy in relation to language but it dealt with a new situation very well. When the francophones finished at the French school and

started high school, courses were offered in French, French textbooks were ordered, and specified teachers polished up their French. Granted, these were small classes. but why not cater to a minority when it is possible? Everyone of those kids could speak English perfectly as they had grown up in an English community. They would have encountered no hardship at all in having to study in English. Money to finance this always helps of course. It is funny though, that an educational institute can be bilingual without being official, and that one can be officially bilingual but not really so. I mentioned I was at Glendon to one teacher at home and he said "Glendon, oh, wasn't that an experiment in bilingualism that failed? They had a lot of problems with it. Small wonder, it being in such a thoroughly English city." Hopefully bilingualism at Glendon will survive its present crisis. "Where there's a will, there's a way." To repeat a toast from the "boîte-à-chanson" on Friday night, allow me to say again, "Vive le bilinguisme!"

Bilingualism Manifesto Shows Faulty Reasoning

by Alexandra Campbell

Last week in Pro Tem a full page spread was allotted to a Manifesto for true bilingualism and biculturalism at Glendon. Emotionally, at a first reading, the thrust of its argument was quite appealing. Many students do have the feeling they would like to belong to a truly bilingual campus. But upon closer observation, the Manifesto written for this end, shows much faulty reasoning. Basically, I have four major complaints about the BBAC's article.

First, their complaints about biculturalism and their definition of a bilingual institution seems to be subjective and not self-evident. Second, even supposing they are dealing only with bilingualism, their proposals are totally economically unfeasible. Third, their proposals are unfair to strictly anglophone or francophone students, since they seem to result in a college only for already bilingual students. Finally, the fourth consideration is where to get new students to offset the elimination of the unilingual stream.

To deal with the first point. The BBAC criticized Glendon's biculturalism calling it a "pseudo-biculturalism". Yet, the only suggestion seems to indicate their approval of the present biculturalism which leaves their reasons for calling it "pseudo" rather ambiguous.

Presumably, the real problem is bilingualism. I would question their claim that "When one considers an establishment of learning, bilingualism is in fact an equal status given to two languages in education." This does not at all follow clearly from the word bilingualism. Bilingualism in a person does not imply that the person is equally capable in the two languages. Rarely if ever, does a person pass the point where he can say he doesn't have a first language. Similarly in an institution, bilingualism need not imply a 50-50 division. The best way to educate someone is in the language he best understands, and the offering of only fifty percent of the courses in a given language will reduce the knowledge with which the student leaves Glendon. Since the purpose of Glendon is to instil bilingualism and not demand it, this seems to be self-defeating.

The question is not whether the fifty percent figure is justified or not, but how this fifty percent is achieved, i.e. what the set-up of courses is, once you're at a 50-50 ratio. Would Glendon have parallel courses taught in French and English? This restricts the variety of courses and leaves open the problem of whether courses given in different languages are taught from the same opinion basis or not. But even if different courses were taught in French and English, the problem still remains how to decide which courses to offer in each language. No matter what the choice is, it will mean the exclusion of people of one language from courses, unless they are bilingual before they sign up for the course. This is a problem that will affect people on both sides of the fence, both French and English.

Even supposing we accept in theory the

BBAC's proposals for bilingualism, in practice they are totally out of touch with the economic reality. Elimination of the unilingual stream is economically unfeasible because Glendon has always depended on its unilingual students in order to remain financially afloat. It's not a question of Glendon turning away from its basic principle and becoming trapped in a pseudo-bilingualism. Glendon never did exist without unilingual students. Glendon couldn't exist previously without such a stream, but they blithely imagine that it could exist now without one. After all, they say if the College respects such an ideal, it would receive sufficient financial support from the government. If you examine the actual figures involved, this proposition seems highly dubious.

Using round figures, the basic income unit (BIU) for each student at Glendon is more or less two thousand dollars, depending on their major. This is what it costs the College to educate each student annually. It breaks down to a ratio of two thirds supplied by a government grant and one third supplied by student tuition. If you multiply two thousand dollars by the seven hundred students you are eliminating from the unilingual stream you come up with a figure of \$1,400,000. The BBAC also wants to ensure that fifty percent of the courses in all departments are offered in French and fifty percent are offered in English. Would we keep all the present courses offered in English and hire an equivalent number of new francophone professors to teach the French courses? Unless we began firing professors with tenure, this would seem to be the solution. Approximately thirty or so new professors added to the faculty at an average salary of about \$18,000 each, would add up to another \$540,000. The total staggering cost comes to about two million dollars and that isn't even considering the administrative costs of reorganizing the College. Thus, Glendon ends up with a budget of approximately \$200,000 which is not enough to even begin to run a college for the eight hundred and fifty bilingual students that would be left.

While it is true that there would be other possible sources of revenue open to Glendon in the form of increased bilingual grants, etc., they would not even come close to offsetting Glendon's losses. And it seems a pretty safe bet to say that the provincial government of Ontario would not step in and offer Glendon two million dollars worth of aid.

Increased enrollment of bilingual students would be a partial answer. The actual functioning of Glendon under the proposed system is not totally clear. But the Manifesto seems to imply that all students would take fifty percent of their courses in French and fifty percent in English. If not, then it would be possible for a student to come to Glendon and take only those courses of the fifty percent total that were offered in his first language. He would then in effect be in a unilingual stream which is the exact thing the BBAC has tried to eliminate. Thus operating on the assumption that a student would have to take half of his courses not

in his mother language, the following problem would arise. It's fairly certain that the average student graduating from high school or CEGEP is not qualified to jump in and take a course in a different language in his first year, other than language courses. It's not likely very many basically unilingual students would come to Glendon. Glendon thus becomes a bilingual College only for already bilingual students. Is this its purpose?

This leads up back to the problem of finding new students. Glendon couldn't exist with only 850 students, but where would we find new ones? It's true that students could come as well but my competence in French is just from the provinces of Quebec and Ontario. But with many other universities to choose from, and Glendon's bilingual specifications, the numbers could not be guaran-

teed. Meanwhile, Glendon needs well over a thousand students just to survive.

Adding up all these considerations, I have to reject the BBAC's Manifesto. The authors of the Manifesto were responding to genuine inadequacies at Glendon such as a lack of sufficient courses in French, possibly misleading publicity, etc. However, the severity of the measures suggested in the Manifesto seems to be an over-reaction.

Not yet having achieved a level of bilingual competence myself, I felt I could best express my opinions in English. I regret that I could not have written this article in French as well but my competence in French is not yet adequate to express my opinions with sufficient clarity. I felt to avoid ambiguity, it was better to stick to my first language.



Monolith Actually Model of Abstract Thought

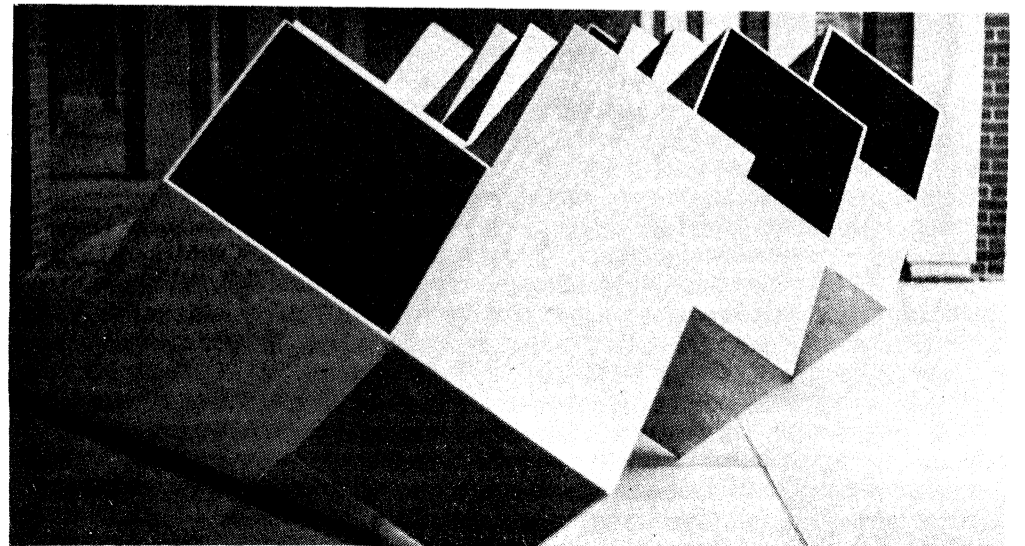
by Mary McTavish

In an attempt to solve "the most perplexing problem that exists on the Glendon campus" a particularly brilliant Pro Tem reporter was sent to track down the origins of the "lifeless monolith" born of "spontaneous generation". After many hours of exhausting research, the true facts were finally unearthed.

One of last year's resident artists, Ray Spiers has loaned the work to the college. Inspired by abstract thought, it is called a module sculpture. This means that it is composed of many pieces which can be re-

arranged or transported to another location.

Afin de répondre aux autres questions posées la semaine dernière par M. Fullbrook et par M. Méthot, j'ai quelques points à apporter Est-ce qu'il faut qu'une chose ait une signification ou une raison d'être pour exister? Est-ce qu'une chose a besoin d'un nom, d'une origine ou d'un futur pour continuer d'être? Pourquoi ne pas accepter la sculpture en tant que mode d'expression, comme un journal peut l'être par exemple? Vous ne retrouverez la tranquillité qu'en essayant d'accepter toutes les formes d'expressions quelles qu'elles soient!



Some Facts and Figures Behind Glendon

by Kim Wilde

I am a first year full-time student here at Glendon, and I am in the unilingual stream. At the beginning of the year, when I talked to my faculty advisor, I did not intend to enter the bilingual stream because to do so I would have had to enter French 040, and I was not aware at the time, that it was a non-credit course. Had I known this, I would probably have taken it. However, this information, if it does exist, is not given in the course description of the handbook, and my faculty advisor failed to tell me this. Also, my attempt to write the placement test was a failure and I was under the impression that this meant that I was ineligible for the language course. This misconception was partially my own fault because I did not ask enough questions. I have, however, made up for that since.

I attended a meeting of the newly formed B & B Action Committee of Glendon last Sunday night, and from the discussion that ensued there arose several questions of general interest that I have attempted to answer. I thought that a brief history of Glendon would be appropriate as a starting point for this article.

Glendon College was founded in 1966, and by 1969 was teaching all four years of its curriculum separate from York University. The language instruction programme was implemented right from the beginning but by 1968 the college was experiencing financial difficulties because the compulsory aspect of the programme did not encourage enrollment. It was necessary to then establish the unilingual stream at Glendon, which, while encouraging enrollment, did not encourage bilingualism.

1 What is bilingualism?

Marc Duguay's article in last week's Pro Tem stated that bilingualism should "imply equal access to educational facilities in either language." Anyone who considers themselves bilingual should be able to use both languages with fairly equal ease.

2. Is there a document that outlines the goals and aspirations of Glendon College as a bilingual and bicultural institution?

A statement of the objectives of Glendon College was formulated by the Faculty Council in April 1969 and appeared in a document entitled "The Objectives of Glendon College, York University, Toronto," which was to be submitted to the Board of Governors and The Senate of York University. This document followed an appeal for special financial assistance, sent by the Executive Committee of the Faculty Council in November, 1968, at the request of York University authorities for submission to the Committee on University Affairs. This statement was first propounded by Escott Reid, Principal, and was the basis, as he saw it, upon which the concept of bilingualism and biculturalism could be built at Glendon.

3 What did Escott Reid and the council say about this in the document?

The Council felt that because Canada is a country with two national languages it is necessary to have an understanding of both in order to attain a contemporary liberal arts education. The most effective way to do this is to base the programme at Glendon on the recognition of the two cultures and two languages that predominate in Canada, and to provide a "bilingual and bicultural environment in which French and English will have equal status."

The appeal that the Faculty Council made was for \$4,000,000 to be spent over a five year period, in an attempt to establish the Glendon objectives not only pertaining to the bilingual aspect, but also in the improvement of Glendon as a whole.

4 How did Escott Reid hope to develop Glendon as a bilingual and bicultural institution?

When Glendon first began, one of the requirements was that all students must try to master both languages. In the first two

years they would study whichever language was not their mother tongue, and were encouraged, in their third and fourth years, to take courses offered in both languages. At this time the college was seeking to appoint bilingual faculty members, and to encourage the present members to become bilingual. It was hoped that this would attract a considerable number of Francophone students to study at Glendon, which would necessarily generate the use of a second language.

Socially, the bilingual and bicultural atmosphere was first promoted with the appointment of a Committee on Bilingualism and Biculturalism in the college, and by a public affairs forum on Quebec, held in 1967 and broadcasted by the CBC.

5. Have there been any revisions in the objectives of the college since then?

The last revision or amendment that we are aware of at this time was made in September, 1970 at a special meeting held by the Glendon College Faculty Council. The topic of discussion was the Interim Report of the Ad Hoc Committee on Bilingualism at Glendon College. This committee had been established to study "the compulsory aspect of French, and bilingualism as the aim of Glendon College." The Faculty Council found it necessary to do so because there had been a drop in enrollment since the first year of the Glendon Programme (1966). The Committee came to the conclusion that this drop was a result of the compulsory French language training programme. It recommended that while bilingualism must be reaffirmed as an integral part of the Glendon Concept, the requirements of compulsory study in French and English should be dropped in the academic year 1971-72. This was done in an attempt to promote enrollment, because the lack of free choice in the programme had discouraged many students.

6 How can the general public gain access to this information?

This information is available from members of the Faculty who worked on the pertinent committees when Glendon was first established. It is also available at the Pro Tem office, or at the Academic Services in York Hall. This information however, is in very limited supply.

7 How many students are enrolled in the unilingual and bilingual streams?

Approximately 60% of the students at Glendon College are enrolled in the Unilingual stream, and the remaining forty percent are enrolled in the Bilingual stream.

8 One of the proposals of the newly founded Bilingual and Bicultural Action Committee is the elimination of the unilingual stream in the near future. What problems would this entail?

It would be necessary to determine what per-

centage of the students normally enrolling in the unilingual stream would be willing to switch to the bilingual stream.

One of the main functions of the unilingual stream was to increase enrollment in an effort to keep the college from going broke. The elimination of this stream would mean a loss of money. How much money this would entail is something that will have to be researched thoroughly.

9 Another proposal of the committee is to divide the courses 50 - 50. This may or may not limit a student's choice in the course he wants to take, and in the language of instruction. Would it not be better to offer all the courses in both languages?

The Committee feels that such a system does not promote true bilingualism in that this would encourage students to take all their courses in one subject or another. True bilingualism would constitute a mixing of the two as languages of instruction.

10 Is the information that is made available to prospective students the same for Francophones as for Anglophones?

Every student is given the Glendon College Calendar, but students from Quebec are told that Glendon is a bilingual institution, and they can study in either French or English, which is simply not possible.

11 How closely do the Glendon objectives conform to the Government Report on Bilingualism and Biculturalism?

It conforms very closely because the report put stress on bilingualism, with the idea of providing a bilingual education for anyone who wants it.

12 Has Glendon progressed in its efforts to become a bilingual college?

The following statistics were obtained from Mr. D'Oliveira.

a) What is the rate of increase and/or decrease in the number of fully competent bilingual teachers who are not in the French Department?

(Note: These figures do not include teachers who can speak French, but not enough to teach)

1968-69	5
1969-70	6
1970-71	12
1971-72	14
1972-73	15
1973-74	20
1974-75	19
1975-76	20

b) How many Francophone students have enrolled in the college through the years?

1966-67	0
1967-68	12
1968-69	21
1969-70	51
1970-71	98
1971-72	90
1972-73	100

1973-74 164

1974-75 146

c) How many courses have been and are currently offered in French, excluding the French language programme?

1968-69 0

1969-70 2

1970-71 8

1971-72 13

1972-73 16

1973-74 19.5

1974-75 18

1975-76 22.5

What these statistics show is that while the number of competent bilingual teachers is pretty well the same as the number of courses taught in French, this in no way satisfies the requirements of the students (both English and French) who are in the bilingual stream and would like to take their courses in French.

13 Is bilingualism and biculturalism worth fighting for at Glendon?

Yes. "At Glendon we hold that a command of both national languages is an essential part of a liberal education for Canadian students today. Whatever the political future of our country, the two founding peoples of European stock will always live side by side and among one another. The conventional French programmes of other Canadian universities and colleges outside Quebec, designed for a limited number of students with specialized interests, are most unlikely to realize the desire of most governments and most people in Canada today to promote a greater measure of bilingualism especially among English-Canadians. The same is true of the French programmes at the "bilingual" universities in Ontario where courses are given in both French and English but in which students may take all their courses in one language. The programme initiated at Glendon seems much more likely to promote real bilingualism. Our emphasis is upon the comprehension and control of spoken French. We require that English-speaking students should have a reading knowledge of French when they enter the College, but we have not found it necessary or even particularly useful to insist upon the final year of high school French. We accept students with Ontario Grade 12 French or Ontario Grade 13 French and we place them in different courses in accordance with the level of ability which they exhibit in our entrance tests. English-speaking students are normally required to study French for two years at the College but students who are especially gifted or especially well prepared are able to complete the language requirement in one year." Escott Reid, April 24, 1969

Glendon College was defined by Escott Reid as a bilingual college, and so far it has not been redefined. The Committee feels that bilingualism is worth fighting for, but we also feel that if the students don't want it, then they should say so, and thereafter Glendon should be advertised as simply a small liberal arts college, rather than a bilingual institution.

Bilingualism - Thorn in Glendon's Side

by Mike Drache

The question of bilingualism at Glendon has been a thorny problem in the side of the College since its inception. From 1966 to 1970 the College had a full bilingual program. In 1970, it was decided that a unilingual stream was to be created. Today, almost 40% of the students are in the unilingual stream. Clearly, Glendon's original purpose has been severely compromised.

When Glendon created the unilingual stream, it was felt that the College could not survive financially as a bilingual college due to falling enrollment and lack of interest.

Can Glendon become a functional bilingual institution? It is my belief that it is possible as well as desirable. Firstly, the number of courses offered in French at this College must be greatly increased to attract people interested in this program. Secondly, the number of professors from Quebec at

Glendon must increase dramatically.

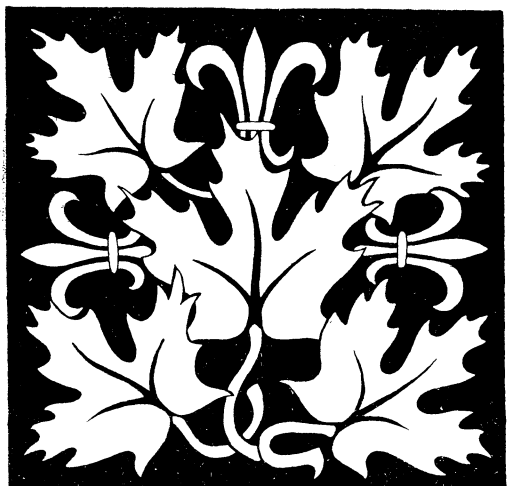
A vigorous policy of recruitment must be adopted by Glendon if it wishes to attract students to a specific bilingual program.

These activities must receive proper attention from the York administration and be properly funded and supported. The possibility of received federal aid shall not be overlooked and a serious attempt should be made to receive more funds from Ottawa to advance these goals.

I believe that it is especially important that Franco-Ontarians have the right to receive their education in the language of their choice. This should be a right, not a privilege.

Finally, a committee on bilingualism and biculturalism has been set up at Glendon. I support its activities and I would urge other students to do so. While certain demands may have a long range perspective, there are certain correctives which can be implemented

this year, such as correcting misleading recruitment literature and increasing the number of courses offered in French while actively recruiting teachers from Quebec.



Colloque - la vie culturelle des Franco-Ontariens

Thérèse L. Boutin
Préposée à la Liaison Scolaire

En fin de semaine dernière (du 31 oct. au 2 nov.) j'assistais à ce colloque qui se déroulait au Centre culturel de Elliot Lake, colloque qui réunissait quelques 240 délégués venus de tous les coins de la province. Commandité par le conseil Consultatif des Affaires Franco-ontariennes, le colloque se donnait comme objectifs l'identification des besoins des Franco-ontariens en matière de culture et la formation des recommandations qui permettront de les satisfaire.

Le tout s'est déroulé dans l'harmonie, la bonne entente et la joie de vivre comme toute rencontre de francophones. Les délégués se sont cependant affirmés face à la non-politique gouvernementale ontarienne envers la francophonie dans la province. Le tout fut déclenché par une confrontation de la francophonie vs. la multiculturalisme. Le français n'est pas une langue minoritaire, c'est une langue officielle du pays, et puisque la langue et la culture sont étroitement liés, il doit y avoir schisme entre la culture franco-ontarienne d'une part et le multiculturalisme d'autre part.

Dans son discours d'inauguration M. Omer Deslauriers, président du Comité Consultatif a déclaré que "toute proposition qui présenterait le français sous l'optique d'une simple langue minoritaire appartenant à un groupe aux membres plus nombreux parmi les autres langues minoritaires est totalement inacceptable." De plus, poursuivait M. Deslauriers, priorité ne veut pas dire isolement. Donc, "les Franco-Ontariens en réclamant qu'un caractère de priorité soit attaché à leur culture, ne désirent pas nier l'apport que tous les Canadiens peuvent

apporter à leur propre vie culturelle. Nous croyons que le multiculturalisme est possible à l'intérieur d'un cadre de deux cultures prioritaires."

Noel Fortier, directeur du service des nouvelles de CFBR Radio à Sudbury et rédacteur du journal *Le Voyageur* s'en est également pris à la politique du multiculturalisme du Gouvernement Davis. Il a rappelé la déclaration de M. Robarts en 1967: "Nous voulons assurer les Franco-Ontariens qu'ils vivent dans une province qui est la leur et que la reconnaissance des deux communautés linguistiques apparaissent comme un minimum et comme un investissement modeste à faire dans le Nouveau Canada". Face à la Commission Laurendeau-Dunton qui l'interrogeait sur l'importance de la population francophone, ce même M. Robarts répondait: "Nous donnerons l'exemple par nos actes parce que nous sommes convaincus qu'il faut le faire pour la survie du Canada."

Qu'est-il donc advenu de ces belles promesses? Que peuvent les franco-ontariens pour rafraîchir la mémoire du gouvernement Davis et pousser le Gouvernement à agir face à la francophonie ontarienne?

Les participants se sont divisés en groupes d'études par région pour tenter de définir leurs besoins en matière de culture, et par la suite des moyens à utiliser pour assurer que ces mêmes besoins deviennent des outils dans les mains des franco-ontariens. De toutes les recommandations présentées, trois retiennent particulièrement l'attention des éducateurs et des intéressés en matière de culture.

1) que l'on crée un Collège communautaire homogène francophone dans l'est de la province.

2) que le gouvernement mette sur pied un

réseau de la Télévision éducative à l'intention des Franco-ontariens.

3) que le Conseil Consultatif recommande au Ministère des Collèges et Universités la création d'une Université française.

J'assistais au Colloque comme représentant du Collège Glendon et à titre de personne ressources dans le domaine du rôle des Universités bilingues vis-à-vis la culture franco-ontarienne.

Mais le clou de la fin de semaine fut la présence et présence de l'Honorable Robert Welch, du "Ministry of Culture and Recreation." M. Welch n'a réussi qu'à se ridiculiser aux yeux des francophones en déclarant qu'il n'y avait aucun lien entre la langue et les activités culturelles (sport, musique, etc.)

Il a été bombardé de questions auxquelles il n'a pu répondre en entier ou en partie bien qu'il ait un interprète à ses côtés. (Il est à noter que chacun s'est adressé dans sa langue maternelle; M. Welch a donc du amener un interprète.) Le Ministre a du avouer qu'effectivement son Ministère n'avait pas de politique définie pour

favoriser le développement culturel de la minorité française, ontarienne. Notons qu'à la création du Ministère tous les postes ont été annoncés exclusivement dans les journaux anglophones à l'exception du poste de Directeur des cours d'anglais langue seconde pour les immigrants qui fut annoncé dans *Le Droit*.

En finissant ce rapport, permettez-moi d'ajouter que la francophonie ontarienne n'est pas morte encore bien moins enterrée. En septembre, avait lieu à Sudbury, le lancement du Drapeau Franco-ontarien, déjà plusieurs francophones sont allés en prison pour avoir refusé de payer une contravention émise en anglais seulement; présentement on organise un boycottage provincial du renouvellement des plaques d'immatriculation pour l'année 76 tant que les formules ne seront pas bilingues.

Le gouvernement Davis emprisonnera-t-il les quelques 1500 Franco-Ontariens qui ont signé le formulaire de protestation? Pour citer Noel Fortier, les Franco-Ontariens sont prêts à plaider coupables, s'il le faut, d'être francophones en Ontario.

Quo Vadis

par Emeric de Kovachich

La semaine dernière, Marc Duguay disait dans son article que l'article d'Yves Jolicoeur devrait être lu par tous. Je crois que cette pensée s'applique tout aussi bien à l'article de Marc. Aussi, je me dois de les féliciter publiquement et de les assurer de mon appui total. Tous seront d'accord, je pense, que non seulement Glendon a de la place pour un comité comme le C.A.B.B. mais que la population de ce collège en a besoin. Guy Rocher, sociologue très bien connu à travers le Québec, écrit dans *Le Nouveau défi des Valeurs* une vérité qui doit s'appliquer à Glendon en ce moment. "Ou peut-être plus exactement la fidélité au passé consiste-t-elle vraiment à rompre avec toute une part de ce qu'il représente d'inacceptable et qui exige qu'on le rejette."

Le passé de Glendon est le fait bilingue et biculturel. Je dis bien le passé. En effet, originellement Glendon fut créé comme une institution bilingue. Cependant de nos jours, ceci est complètement faux. Est-on bilingue à cause d'un département de français, d'un département de sciences politiques qui a trois cours en français sur une trentaine, un département de psychologie qui est dans le même cas ou un personnel de bibliothèque qui a peine à dire oui et non? L'Université de Toronto a un département de français et ne se déclare pas bilingue. Messieurs les administrateurs, la fausse publicité peut vous mener très loin, et très vite.

Selon le dictionnaire Larousse, le bilinguisme est la qualité d'un individu ou d'une population bilingue. Bilingue selon le même dictionnaire veut dire qui est en deux langues différentes. Je vous pose la question messieurs les administrateurs, sommes-nous une institution qui met l'accent sur le bilinguisme? Pour répondre, cessez de penser à l'argent et pensez plutôt à votre publicité, à l'avenir des étudiants qui veulent devenir bilingue ou veulent connaître l'autre culture du Canada.

Si nous parlons de bilinguisme et de biculturalisme, seul Ottawa recouvrait ce fait.

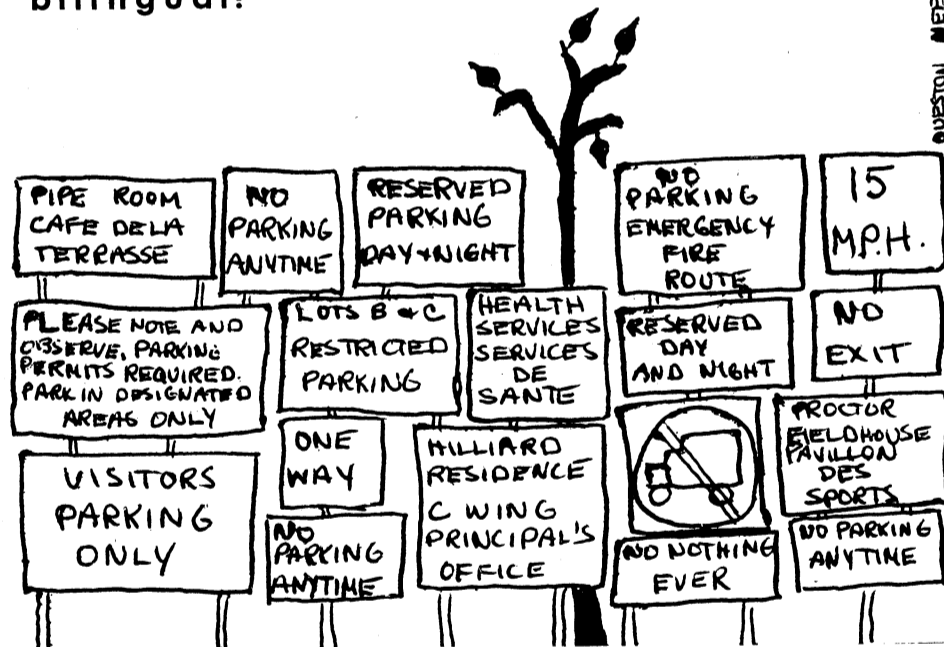
j'aimerais cependant savoir ce que l'administration apporte comme preuve au gouvernement fédérale pour recevoir l'argent qui va de pair avec notre statut. Si on peut me prouver cela, je poserai une autre question. Comment se fait-il que je suis obligé de m'endetter pour venir ici? Je m'adresse à vous, étudiants québécois. Le gouvernement du Québec ne nous accorde aucune bourse parce que nous ne sommes pas reconnus, par eux, comme institution bilingue. Nous avons des prêts, mais un prêt de \$1800 par année vous fait une belle dette de \$7200 après quatre ans. A vous, ceux de Québec, je vous demande si cela est juste? Réveillez-vous, et unissez-vous pour acquérir des droits. Pourquoi finiriez-vous votre cours universitaire avec une plus grande dette que votre confrère anglophone? Vous serez encore ici l'année prochaine, réfléchissez à la question.

Glendon, répare tes erreurs. Si tu veux devenir ce que tu es supposé être, donne des droits égaux. Permetts à tes étudiants francophones d'étudier dans la langue qu'ils choisiront librement et non pas contrainte à cause d'un manque de cours dans la langue maternelle de ces gens. J'ajouterai que tes étudiants anglophones n'ont sûrement pas appris le français à cause de votre choix de cours dans leur langue seconde. Il me faut féliciter ces gens car c'est grâce à leur débrouillardise qu'ils ont réussi dans leur pénible entreprise d'étudier le français. Par débrouillardise, j'entends leur effort pour rencontrer les francophones et vice versa. Glendon, si tu es humain, si tu es conscient, si tu es franc avec toi-même et ta publicité, tu corrigeras tes erreurs. Tu retires d'énormes sommes d'argent de nos poches, nous avons le droit de réclamer un dû pour ce que nous payons.

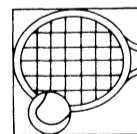
Si tu réponds à nos demandes, tu redoreras ton blason. Si tu persistes dans ta mauvaise volonté de ne pas donner des droits égaux et ici je veux dire surtout les cours, j'espère que tu périras. De toute façon tu périras car tu perdras tes étudiants du Québec.



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CASTILLO'S REPORT
by O.T. Castillo

"If a person has not done anything, he has nothing to fear." Augusto Pinochet

El Padre: There is a man named Augusto Pinochet. He was once a professor at a military school. He taught his students the importance of duty and obedience, and imbued them with "healthy civic and patriotic habits". Sometimes he performed this task with humour but always with energy; people said of Pinochet that he was a quiet, dedicated army officer. And as a quiet and dedicated man he rose through the ranks. In August of 1973 he became commander-in chief of Chile's army, an honourable position; people said he was a trustworthy and dependable officer who would keep the military out of the messy business of politics and democracy. Who knew what treacherous and malignant thoughts Pinochet kept to himself? (Why, he is a married man with five charming children!)

On September 14, 1973 Augusto Pinochet deposed the legal and constitutional government of Chile, and declared to the living and to the dead that he, Augusto Pinochet, would assume the role of Chief of State, head of the military junta of Chile. He now imagined himself to be a professor and the Chilean people his new pupils. He began to teach his pupils, the Chilean people, a lesson; a lesson to some on the sound practicality of submission, and a lesson to others on the reality and finality of death. He preached about the evils of Marxism and of the necessity to "extirpate this cancer" from the country. He talked about the value of a new economic order. He assured his pupils, amid the screams of the tortured, that if they behaved Pinochet would be nice to them. He sent military officers all about the country, to the schools, to the universities, and to the factories to spread this message. Pinochet is the dictator of Chile, El Padre of the unholy trinity.

El Hijo: There is an organization named the DINA. The translation of these initials reads; the National Intelligence Directorate of Chile. Colonel Manuel Contreras, "El Marmo" (the stone), is the proud and efficient director of this organization. He has the complete and unreserved confidence of Augusto Pinochet.

The DINA is composed of 2,000 soldiers, 2,000 technicians, and approximately 16,000 informers. The DINA spy out the land, the people, and the minds of the people.

Torture is the weapon of the DINA. This is an account on how the DINA torture a male prisoner. The man is stripped naked. He is placed on a wet bed spring and tied down. Wet clothes are placed on his body. Electric current is applied first to the ears, and then to the testicles, the tongue, the nipples, the stomach, and to the soles of the feet. This procedure is repeated for hours on end. The man shrieks; his body jerks, convulses uncontrollably. If the man has a political record an iron bar might be pounded up his anus or he might be force-fed his own excrement. Usually he is beaten incessantly until death. Perhaps his crime was that of armed resistance to the junta, or perhaps he spoke the wrong words at the wrong time.

This is an account of how the DINA torture a female prisoner. She is stripped naked, and raped repeatedly by guards or trained dogs. Broken glass, sticks, and live mice are introduced into the vagina. Perhaps she is also beaten and given electric shock. Her crime was membership in an outlawed political party, or maybe that of association with "subversive elements", her family perhaps.

This is an account of how the DINA torture children. They are forced to watch their parents scream in agony.

The DINA have one primary objective: they wish to obliterate the memory of socialist Chile, to wipe out a legacy and morality that was human. (A people without a memory or a past are easy to control). To achieve this end the DINA have not confined their activities to Chile. Chilean exiles have been assassinated in Argentina, Columbia, Venezuela, Panama, Mexico, France and Italy. A purge of the past has begun. Ahi pasa la muerte por Chile.

The DINA is the gestapo of Chile, El Hijo of the unholy trinity.

El Aparecido Impio: There is a man named Milton Friedman. He is an economist and lives in Chicago. But he is no ordinary economist and resident of Chicago. Milton is the founder of the Chicago school of economics, a very prestigious and controversial academy. The Chicago people believe money matters the most. Augusto Pinochet believes this too. They believe that by altering the money supply of an economy one can control "inflationary gaps, depressions, slow growth", and correct the policies of freely elected socialist governments. Augusto Pinochet firmly believes this. Milton and the Chicago school believe that the government has no right to interfere with the economy, that is, in slapping, twisting, or needling the "invisible hand", that mysterious phenomenon that justifies the exploitation of human beings. Augusto Pinochet also believes that government has no right in meddling with the natural workings of capitalism. Milt and the boys believe in free enterprise, free trade, and free competition. Pinochet also believes in all these freedoms. Do great minds think alike or does one mind influence another? One mind influences another. Pinochet is a loyal convert to the monetary policies and the free market program upheld by the Chicago school. Has Pinochet's conversion benefited the people of Chile? No.

By allowing Milt and the boys to tinker with the Chilean economy like surgeons picking at the brain of a patient, Pinochet perpetuates the misery of his people. Unemployment since the coup has risen to 20%, the highest

in Chile since the Great Depression. The inflation rate for 1974 was 370%. A freeze on prices and wages has resulted in a dramatic decline in the purchasing power of waged and salaried groups. This drop in purchasing power has placed 85% of the population below the poverty line. These people suffer from malnutrition. (Six million people live in Chile). Industrial production has fallen 15% in one year. Private businesses and shops, due to high prices and competition from larger firms have closed by the thousands. The middle class which feared dissolution under Allende, has now lost its autonomy and power and prestige.

What have the laissez-faire policies of Milt and the boys done for Chilean capitalists? They have returned the wealth of Chile to the rich. All land reform laws have been repealed. All nationalized companies such as the copper mines have been returned to their American owners. In 1967, 5% of the population held 22.6% of the total income of the economy. New economic policies allot them 50% of the wealth.

Milton Friedman, assisted by an entourage of the Chicago economists, is El Aparecido of the unholy trinity. He is responsible for the economic repression and brutalization of the Chilean people.

Need I relate to you how the father, the son and the unholy ghost serve each other; compliment each other's function in Chile.

To break a people you deny them a humanistic faith, you instill in them a gnawing omnipresent fear, and reduce them to animals, to beings struggling to survive day by day.

Damn the father. Damn the son. Damn the unholy ghost.

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Lest We Forget..another look at Robert Service

by David Moulton

When most Canadians hear the name Robert Service, pictures of the Yukon and the Klondike Gold Rush come quickly to mind. We all read 'The Shooting of Dan McGrew' or 'The Cremation of Sam McGee' while in high school but there is another side to Service's poetry that is rarely appreciated.

In his collection 'Rhymes of a Red-Cross Man', Service articulated a hatred of war which provides a remarkable contrast to another Canadian poet most recalled on Remembrance Day. The reading of John McCrae's 'In Flanders Field' is standard fare on November 11th and always done with the deepest respect. His pro-Allied position, and the victorious one at that, has never been excelled. I suppose that a recital brought strong feelings of justification to most of the people who actually fought in the war. However, after the American experience in South East Asia, they ring a little hollow for our generation:

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

Service would have no part of this romanticisation of warfare. Perhaps this is the main reason why he is remembered for his Klondike poems and not for the ones that

came from the front-lines. To my mind one of the best that he did is entitled 'The Call', (France, August 1st, 1914).

Far and near, high and clear,
Hark to the call of War!
Over the gorse and the golden dells,
Ringing and swinging of clamorous bells,
Praying and saying in wild farewells:
War! War! War!

High and low, all must go:
Hark to the shout of War!
Leave to the women the harvest yield;
Gird ye, men, for the sinister field;
A sabre instead of a scythe to wield:
War! Red War!

Rich and poor, lord and boor,
Hark to the blast of War!
Tinker and tailor and millionaire,
Actor in triumph and priest in prayer,
Comrades now in the hell out there,
Sweep to the fire of War!

Prince and page, sot and sage,
Hark to the roar of War!
Poet, professor and circus clown,
Chimney-sweeper and fop o' the town,
Into the pot and be melted down:
Into the pot of War!

Women all, hear the call,
The pitiless call of War!
Look your last on your dearest ones,
Brothers and husbands, fathers, sons;

Swift they go the ravenous guns,
The gluttonous guns of War!

Everywhere thrill the air
The maniac bells of War.
There will be little of sleeping to-night;
There will be wailing and weeping tonight;
Death's red sickle is reaping to-night:
War! War! War!

Throughout the collection one theme alone stands out -- Service's complete revulsion to what man is doing to man on the battlefield. His consistent references to God imply that his Christian beliefs are being made a mockery of. His criticisms lead him to even parody the French tales of German 'atrocities' in his 'Jean Desprez'.

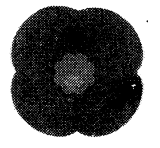
Although it seems that Canadian literary circles have abandoned this major area of Service's work, all is not lost. However, we must look to an American to find the rekindled interest in his anti-war poetry. 'Country Joe' MacDonald, who with the Fish, made 'Vietnam Rag' the anthem of the opposition to that war, has released a solo album called 'War War War'. He has created some compelling arrangements by using Service's poetry as lyrics and writing the accompanying music himself. Country Joe's treatment of the material reinforces the poet's distaste of war.

The best selection on the album, in my opinion, is 'The Man from Athabaska'. The poem tells of a man from the Canadian North who decides to go fight in the 'biggest'

war. Once in the thick of it, he clamors for a return to his 'shore at Fond du Lac'. The soldier uses his memories of domestic life to get himself and 'Seven lean and lousy poilus' through the drudgery and death of the trenches. You are not sure whether he ever makes it back for he concludes saying:

For I've had my fill of fighting, and I've seen
a nation scattered
And an army swung to slaughter, and a river
red with gore,
And a city all a-smoulder, and...as if it
really mattered,
For the lake is yonder dreaming, and my
cabin's on the shore;
And the dogs are leaping madly, and the
wife is singing gladly,
And I'll rest in Athabaska, and I'll leave it
nevermore.

Other songs that I find especially well done are 'The March of the Dead' and 'The Munition Maker'. It is an album worth buying lest we forget that not everyone saw glory and heroism in the most gruesome and bloody event in history. Listening to Robert Service through the voice of Joe MacDonald gives one a Remembrance Day of a different nature.



by nancy scott

Sport Shorts

I am here in the infamous Peter Jensen's office trying to get a pre-game interview with the coach of Glendon's undefeated Suffrage Nets. This team has moulded and remoulded over three years. There is a great history of a four-year undefeated record with the women's basketball team. Oh, here is Peter now.

"Coach, do you have a few words for the sports fans?"

"Our main game strategy is to score more points than our opponents. We are expecting the same type of spectators as in the past. The people will come dressed as empty seats".

"Thank you Stilt."

Monday, Nov. 10 saw the first game of regular season play for the Suffrage Nets. There was a great turnout for the game. Glendon's women's basketball was defending their championship style and just before the game I heard some team members mumble "Let's win it for P.J."

Peter kept one line on most of the game with the rest of the team cheering from the bench and quite content to sit there and watch. Our opponents were the Big Macs (not hamburgers but MacLaughlin College). They opened up the scoring with 7 unaccountable points. Peter finally realized we would have to play a little harder to come-from-behind and take over control of the game. I don't think the girls heard him because the score at the end of the half was Big Mac 7, Glendon 2. But then, the tables turned and Glendon really began applying the pressure. It was like old times. Glendon's defence and offense was something less to be desired but they rallied to come into a close score of 9-7. With the great help of the refereeing and invisible time clock, Glendon was knocking at the door of victory. With great effort Glendon dumped another basket to tie the score. That's the way it was. Brenda and Lou kept tight under the basket while Marion, Wendy and Debbie, who subbed in for injured Julie, set up the offense and worked the ball around and through the confused Big Mac defense.

For years now, Peter and the girls have been coming to the Café for post-game refreshments and I was there (being a member of the team and head cheerleader for the last 3 years) for a post-game interview. Mr. Jensen: "No comment except, I thought that three people did an outstanding job for us tonight, Louise as scorer, and Nancy and her squad of cheerleaders.

That's how it went sports fans. It was a close game but Peter does not think there

will be another game like it. A new strategy will be going in to effect at the practices in preparation for next Wednesday, November 19's game. THIS IS A HOME GAME. ALL ARE WELCOME TO COME AND SUPPORT THEIR WINNING TEAM. Spectators port their winning team. Spectators always help.

On the other side of the sports, there will be an intramural basketball round robin tournament this Thursday at 1:30. Anyone who is interested is welcome to come out and have a ball.

Men's intramural Basketball League play will begin on Tuesday, Nov. 18. All teams who wish to enter must have a \$10 entry fee (to ensure no defaults) as well as a final team roster. Hand this in to the Security at the Fieldhouse by 2:00 pm., Friday, Nov. 21. Teams will be charged \$5.00 for a default and two defaults will cancel them from any further league play. A team must be composed of at least 5 players of any year, race, creed, colour, or sex. Team names are to be present with the entry fee as well as a team captain who will be contacted and informed of the first game.

A head referee (\$15.00 salary for the season) is needed. All referees will be paid \$2.50 per game. Please contact P. J. at 487-6150 if interested.

The results of last week's Novice Squash are as follows:

- 1) Christine Cloma
- 2) Nancy Prusac

Remember fans, the Maple Lys hockey team's next game is this Thursday, Nov. 13, at 11 pm. (that's right) up at the Tundra of Toronto - Main Campus.

That's the sports round-up for another week.



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Sip cocktail over salted edge.

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TEQUILA SAUZA use it in a Bloody Mary and you've got a Bloody Maria.

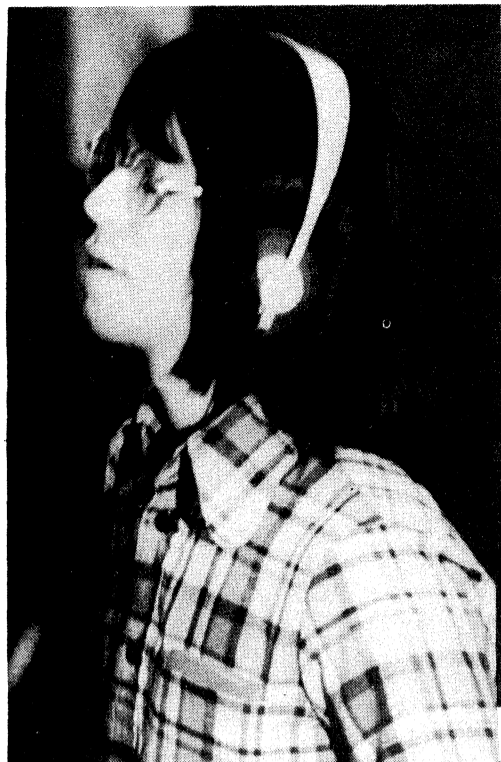
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Un Gars Cool à Glendon...Gilles Valiquette



Vendredi soir le 21 novembre aura lieu le troisième spectacle de Québechaud qui mettra en vedette le chanteur populaire Québécois Gilles Valiquette. Le tout sera à l'ODH à 8:30 hres p.m. et les billets seront en vente à la porte.

Gilles Valiquette est un des ceux qui doivent être mentionnés lorsque l'on parle de la relève musicale québécoise. Il est de cette génération des Séguins, de Plume et d'Harmonium. De simple musicien d'orchestre qu'il était, il passa précurseur avec son premier album "Chansons pour un café" qui d'après le dire de plusieurs fut un véritable tour-de-force de la part de Valiquette. Simple et pur, mais étant entièrement à l'encontre de la réalité du marché québécois, il fut vite oublié. Par contre, son deuxième album "Deuxième Arrêt" était lui, complètement différent du premier, par son entrain et par sa joie de vivre. La chanson vedette de cet album "Je suis cool (astheur)" créa un impact de très grande importance dans le monde de la chanson québécoise, ce long-jeu le monta au sommet de la gloire. Tout juste à peine

terminé son troisième album, celui-là aussi différent des premiers, puisque Valiquette semble avoir maintenant atteint une maturité musicale qui lui permet de rejoindre un plus vaste public.

Ayant joué pour des gens tels que Jacques Michel, Les Séguins, Jim et Bertrand qui le considèrent tous comme un musi-

rien au talent fantastique. C'est par et avec sa guitare que Valiquette nous présente son troisième long-jeu. Une oeuvre qui nous démontre la recherche musicale et même l'âme musicale de Valiquette.

Enfin, ce musicien est un homme qui sait plaire à son public et qui joue pour son public; car Valiquette vit pour son public.

Grey Owl

by Rob Williams

The Life and Times of Grey Owl is presently playing at the Toronto Workshop Productions' Theatre, 12 Alexander St., in Toronto. It attempts to portray the modern legend of a man with a dream of escaping Western civilization for the Canadian wilderness. On an intellectual level, the play succeeds, though it is somewhat drawn out. On an emotional level, it fails.

Grey Owl's efforts to defend Canada's wilderness against senseless destruction and greed, and his attempts to protect the beaver from cruel trappers are meritorious. His success in bringing to the general masses an awareness of these problems by numerous presentations to meetings in North America and Great Britain becomes quite evident.

But the themes came across as a lot of words to be listened to by the brain, rather than felt by the heart. This led to rather passive viewing.

Flashback was used quite effectively, mixing Grey Owl's present dreams and profects with his contradictory past. As a boy, he had been brought up in England with the name Archie Belaney. He discovered the world of forest and animals in history books and did not travel to Canada until he was eighteen. There he lived out a fantasy world, telling all that he was born in Mexico of Scottish-Indian parentage, and that his name was Grey Owl.

By flashing backwards and forwards, one is supposed to understand how he lived a fantasy

and turned it into reality. It was understandable that he lied about his background in order to give his position credibility. Who would the masses be more willing to listen to in defence of the wilderness and the animals than one who had lived with them, a genuine Indian?

What was not clear was why he gave so many speeches in England where there was no wilderness to speak of. Perhaps psychologically he was trying to prove to his birthplace and to himself that he had been successful in living out his boyhood fantasy. Scenery was well used. The stage was an amazing piece of machinery. Space was utilized to the utmost as seats, beds, doors, and more appeared out of nowhere. This was a result of clever planning by Sylvia Tucker. The various seats and such were built right into the wood stage underneath it so that the actors merely pulled on one board and up popped a prop.

The problem did not lie with the actors but with the script they were trying to act out. An embarrassing soliloquy at the end of the play (given by Anahareo) sums up exactly what I mean. After spending two hours trying to get across the idea that Grey Owl did good things no matter whether he lied about himself, Anahareo patronizingly spells this out for the audience. The audience certainly was not so stupid as to not get this much out of the play. Perhaps the play wrights were feeling guilty that they had not succeeded in getting the audience to feel this during the play itself.

On n'a pas Joué Dehors

par Marie-Claire Girard

Il s'est passé la fin de semaine dernière à Glendon, plein de choses excitantes et (ou) intéressantes, respectivement au Café vendredi soir et à l'ODH samedi soir. Le succès de la soirée bilingue du 7 novembre a dépassé toutes les espérances ajoutons qu'il y eut évidemment répétitions générales la veille et l'après-midi de ce grand jour. Les Québécois (en grande forme, c'est-à-dire joyeux lurons, bruyants et avec une propension marquée à surclasser le tonneau de Danaïdes pour ce qui est de l'absorption de bière) ont assisté à un "ré-cital" donné par des étudiants du campus. Marie-Noëlle St-Cyr, Martine Desrochers, Louise Couture, Jacques Gendreau, Bruce Maltby, Jamie Buchanan et Zorro ont contribué à la jouissance auditive des spectateurs du Café.

La soirée fut des plus réussies, l'enthousiasme atteignant son paroxysme à la fin du spectacle. Hélas, tout doit finir un jour. Ajoutons que la prochaine soirée bilingue aura lieu le 5 décembre, soit le premier

vendredi du mois, afin de remplacer la messe et les neuvaines. Nous irons tous au ciel... ou aux enfers. Ce sera bien sur à ne pas manquer et nul doute qu'encore une fois, environ 80 personnes iront encourager les jeunes talents de Glendon.

La soirée du samedi fut toute aussi passionnante puisqu'on avait l'occasion d'entendre l'excellent groupe "Free Ride" dans le "Old Dining Hall", et de pouvoir enfin "lâcher son fou" en dansant de 9 heures à 1 heure. Ça défoule. Cet orchestre, composé en partie d'anciens de Glendon, nous a donné un spectacle digne, certes, des deux dollars que coûtait le prix d'entrée. Une rétrospective des "Beach Boys" et une vaste collection de chansons de toutes sortes ont été vivement appréciées des gens présents, "Free Ride" ayant même eut la gentillesse de jouer une chanson québécoise (Je Suis Cool) pour les francophones qui se trouvaient là.

Et si les fins de semaine à venir semblent manquer d'intérêt, vous pouvez toujours aller faire en ville, les Glendoniens étant fascinants mais lassants à la longue, comme on le saura si on ne le sait déjà.

Down-Haut Presents Bilingual Pub-Nites

On Friday November 7 over one hundred people attended the second of this year's Pub-Nites, held by the Down-Haut Club in the Café. We of the Club have decided that it is now about time to tell the Glendon community just exactly what we are.

The Down-Haut Club was started during the 1974-75 school year with the purpose of helping Francophones and Anglophones to meet members of the other group here at Glendon. One of our major concerns was the separation of the groups which we witnessed at many times within the Glendon community. This segregation can be seen in the cafeteria, in the Café, at the shows and dances, and at parties which take place in residence. Do not get us wrong, we are not Anglophones who wanted to learn to speak French and could not do so because we could not make friends within the Francophone community, but rather we are students who already have some degree of aptitude in both languages and are concerned about the apparent failing of bilingualism. Our major concern is for those of each group who really are prepared to make the effort required to become bilingual, but for one reason or another cannot seem to meet people from the other language group. This is rather more of an Anglophone problem, since they are trying to learn to speak French while living in an English speaking community.

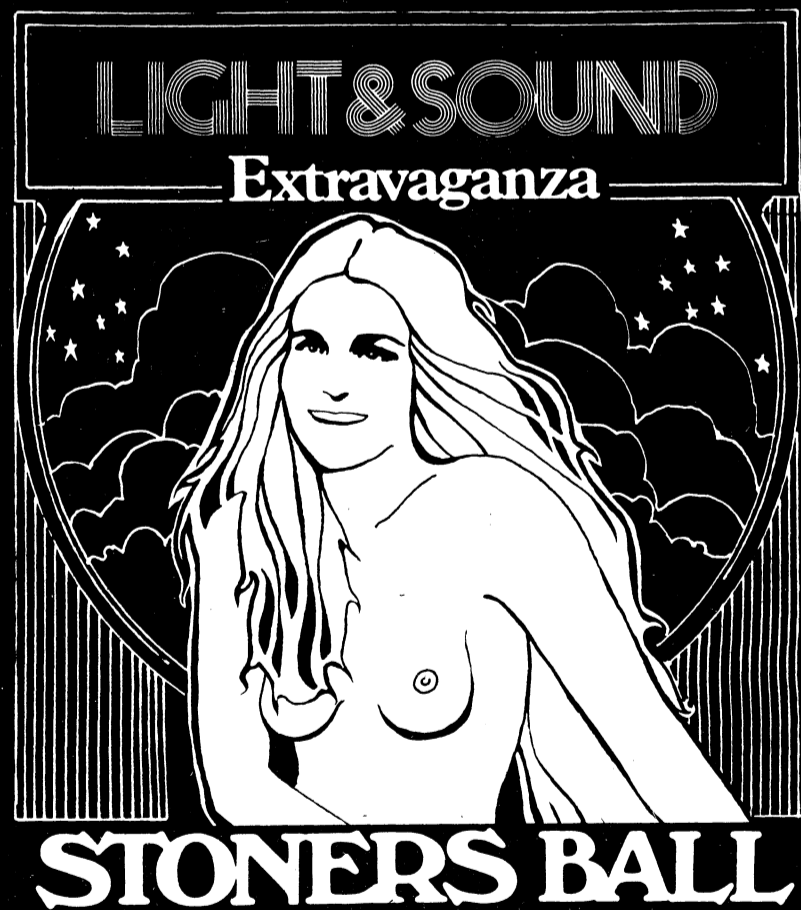
The result was the Down-Haut Club, which opened up the Hearth Room twice a week in

the attempt to provide a common meeting place. This attempt was not overly successful, since few Francophones came. Again we must clarify this statement since we are not depreciating the Francophones, but simply saying that they had little need of a room in which they could meet Anglophones, when they could do the same thing much more easily due to their minority position on campus.

This year the Down-Haut Club is presenting Bilingual Pub-Nites on a once monthly basis. By these Pub-Nites, we hope to do two things: to introduce people of each language group to members, and culture of the other, and to provide an inexpensive and enjoyable evening in both languages, so that both Francophones and Anglophones can understand and enjoy it, while at the same time meeting members of the other group. It would seem that we are succeeding.

Our first Pub-Nite, held on October 3, featured Terese-Marie Barbin, The Right Reverend Bruce Maltby, Blind Willy-Fire Hydrant Meyers, Mississippi Jaimie Buchanan, and Debby Leedham. We turned people away at the door due to the size of the Café.

Our second Pub-Nite was held, as has been stated, last Friday, and featured Marie Noel St.-Cyr, The Right Reverend Bruce Maltby, Mississippi Jaimie Buchanan, and Martine Desrochers. Again this time we seemed to meet with very good crowd response, and in result we have asked Mississippi Jaimie and the Right Reverend back for the next Pub-Nite on December 5 where they and Christian de Gayardon de Fenoyl will play.



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ON TAP

by Rob Williams

On Campus

ENGLISH 253-

Presents: "Ten" - An Experiment in Justice, in the Piper room, November 18 and 19 (Tuesday and Wednesday) at 8:30 pm. Price - \$0.50.

English 253 presents: **The Photographic Moment**; A Canadian Play, by Mary Humphrey Baldrige. Nov. 11 & 12 in the Pipe Room.

Le film d'Humanités 373 sera présenté le mercredi à 3h15 dans la salle 129. L'entrée est libre. **The Tramp, The Cure, The Face on the Bar Room Floor.**

Live Theatre

Belcher's Luck: Actors Repertory Theatre, 131 Bloor St. West, 925-4573, students \$3.50 Tues.-Thurs. 8:30, Wed. Mat. 3p.m.

L'Artichaut: Le Theatre du P'tit Bonheur, 95 Danforth Ave., 466-8400. Tickets \$2.50-\$4. Wed.-Sat. 8:30. Wed. Mat. 1p.m.

War Show: Performing Theatre Co., 121 Avenue Rd., 653-4669, tickets \$3.50-\$4.50. Tues.-Sat. at 8:30. Sun. matinee at 4 p.m. costs 99 cents.

Don Juan in Hell: Toronto Truck Theatre, 35 Hazelton Ave., 922-0084. Fri. & Sun. 8:30, Sat. at 7 & 9:30 p.m. Students \$2.50-\$3.

Peaches and Poisoned Cream: Factory Lab Theatre, Tues.-Sun. 8:30 & Sun. Mat. 2:30. 207 Adelaide St. E., 864-9971. Students \$2.50, Sun. Mat. pay-what-you-can.

Titus Andronicus: Theatre Passe Muraille 736 Bathurst St., 961-3303. Wed.-Sun. 8:30, Sun. Mat. 2:30. Tickets \$3-\$4. Sun. Mat. pay-what-you-can.

Tease for Two: Upstairs at Old Angelo's 45 Elm St., 597-0155. Tues.-Thurs. 9:00 Fri. & Sat. 8 & 10:30. Tickets \$4 & \$5.

The Life and Times of Grey Owl: Toronto Workshop Productions, 12 Alexander St., 925-8648. Tues.-Sun. 8:30. Students \$3-\$3.50.

Old Time Music Hall: Colonnade Theatre, 131 Bloor St. West, 925-4573. Fri. at 8:30p.m. and Sat. at 7 & 9 p.m.

The Clowns: Anthony's Dinner Theatre, 146 Dupont St., 924-0977. Mon.-Thurs. 9:00. Fri.-Sat. 8&10:30. \$5 - \$6.

Something's Afoot: Royal Alexandra, 260 King St. W., 363-4211. Mon.-Sat. 8:30. Wed. and Sat. Mats. 2:30. Tickets \$4 & \$5 and Sat. Mats. 2:30. Tickets \$3 - \$10.

Also Available in Paperback: Second City Jarvis & Richmond, 363-1674. Mon. - Thurs. 9 pm., Fri. at 9:30 pm., Sat. at 8:30 & 11 pm., \$5.

Waiting for Godot: The Second Theatre Floor, 86 Parliament St., 364-4025, Wed. - Mon., 8:30 pm. Admission \$1.

Sweet Reason: Teller's Cage, Commerce Court, 862-1434, Mon. - Fri. 9:30, Sat. 8 and 10:30 pm., \$6.

A Collier's Friday Night: Central Library Theatre, 20 St. George St., at College St., 534-3631, Tues. - Sat., 8:30 pm. Students \$2.50 - \$3.

Toronto Antique Show & Interior Designs: O'Keefe Centre, Front & Yonge Sts., 366-8484 **The School for Wives**: at Heliconian Hall, 35 Hazelton, 922-0084. Wed., Thurs., Fri. & Sun., 8:30, Sat. 7 & 9 pm., students \$2.50 - \$3.50.

Mousetrap: Phoenix Theatre, 390 Dupont St., 922-7835. Tues. - Fri. & Sun. 8:30, Sat. 7 & 9:30 pm.

Two Score and More: Theatre in the Dell, 300 Simcoe St., 368-5309, Mon. - Thurs. 9 pm., Fri. & Sat. 8 & 10:30 pm., \$5 & \$6.

Human Remains: New Theatre, 736 Bathurst St. below Bloor, 534-5000, Wed. - Sat., 8:45, Sun. 2:45, Fri. & Sat. Midnight. \$1.50-\$4.50.

Concerts

Paul Simon at Massey Hall on Sunday, Nov. 16 at 8:30 p.m.

Gino Vanelli at Massey Hall, Tuesday, Nov. 18 at 8:30 p.m., tickets \$4.50, \$5.50, \$6.50

Issac Hayes Movement at Maple Leaf Gardens Wednesday, Nov. 19, 8:30 p.m. tickets \$6.60 & \$7.70

Roxy Music at Massey Hall on Thursday, Nov. 20 at 8:30 p.m.

Janis Ian at Massey Hall Nov. 24, at 8 p.m., tickets \$4.50, \$5.50 and \$6.50

Keith Jarrett Quartet at Massey Hall, Saturday, Nov. 29 at 8:30 p.m., tickets \$4.40, \$5.50 and \$6.60

The Who at Maple Leaf Gardens, Thursday, Dec. 11, 8 p.m., tickets \$8,\$9, limit 4 per person.

Nightclubs

Wireless at the Chimney, 597 Yonge St., 967-4666

Thunder Company at the Generator, 2180 Yonge St., 3rd Floor, 486-9850

Rough Trade at the Forge, 5 St. Joseph St., 922-4119

Downchild Blues Band at the Gasworks, 585 Yonge St., 922-9367

Dizzy Gillespie at the Colonial, 203 Yonge St., 363-6168

Joe Tex at the Hook and Ladder Club, Beverly Hills Hotel, 1677 Wilson Ave., 249-8171

Buddy Guy & Junior Wells at the El Mocambo, 464 Spadina Ave., 961-2558

Moe Kaufman at George's Spaghetti House, 290 Dundas St. E., 923-9887

Milt Jackson at Bourbon Street, 180 Queen St. W., 864-1020

Fludd at the Penthouse, 1625 Military Trail, 282-1155

Colleen Peterson & Tom Cochrane at the Riverboat, 134 Yorkville, 922-6216

Diane Brooks at the Zodiac 1, Ramada Inn, 185 Yorkland Blvd., 493-5511

Ian Thomas at the Whipple Tree, 2285 Lakeshore Blvd. W., 251-4301

Nessel Road at the Cambridge Hotel, 600 Dixon Rd. at the 401, 267-4648

Staxx at Le Coq d'Or, 333 Yonge St., 366-4634

Ron Nigrini at Bruegels Tavern, 12 Queen St. E., 386-7004

Movies

All-New New Yorker: 651 Yonge St., 925-6400. Admission \$2, separate admission \$1.50 for midnight shows. **Nov. 12**, Long Day's Journey Into Night at 7, Suddenly Last Summer at 10. **Nov. 13**, Catch 22 at 7, Johnny Got His Gun at 9. **Nov. 14**, Performance at 7, The Exorcist at 9.

Palmerston Library: 560 Palmerston Ave., above Bloor. Showtime 7:30. Admission \$2. **Nov. 13**, Broken Blossoms with Lillian Gish and Richard Barthelmess. **Nov. 14**, Orphans of the Storm with Lillian and Dorothy Gish.

The Screening Room: Kingsway Cinema. 3030 Bloor St. W., Royal York Rd. subway station. Admission \$1.49. 236-2437. Nightly at 7 p.m. **Nov. 12**, Rebel Without a Cause with James Dean and O Lucky Man with Malcolm McDowell. **Nov. 13 to 19**, The Big Sleep with Humphrey Bogart and Magnum Force with Clint Eastwood.

Cinema Lumiere: 290 College St. 925-9938. **Nov. 12 & 13**, Pasolini's Teorema at 9:30. **Nov. 14 and 15**, A Woman Under the Influence at 8:30, The Conversation at 11:30.

Original 99-Cent Roxy: Danforth at Greenwood subway. 461-2401. **Nov. 12**, Anchors Aweigh at 7, The Pirate at 9:20. **Nov. 13**, Gunga Din at 7, The Hunchback of Notre Dame with Charles Laughton at 8:50. **Nov. 14**, Son of Dracula with Harry Nilsson at 7 and 10, Journey Through The Past with Neil Young at 8:30.

Theatre Circles: Art Gallery of Ontario, 361-0414. Admission \$1.50. Seating is limited to 150. **Nov. 15** at 3 p.m. All I Desire (1953) by Douglas Sirk with Barbara Stanwyck.

Friday Night Movies: Richview Library, 1806 Islington Ave. **Nov. 14** at 7:30, Pride

Of The Bowery (1941) with the East Side Kids.

Film Festival: Neill Wycik College, 96 Gerrard St. E. Admission \$2. **Nov. 11 at 8 p.m.** The Blue Angel with Marlene Dietrich and Emil Jannings.

Revue Repertory: 400 Roncesvalles Ave. 531-9959. **Nov. 12 & 13**, William Wyler's Wuthering Heights (1939) at 7:30, John Ford's The Hurricane (1937) at 9:30. **Nov. 14 & 15**, Caged Heat at 7:45, The Harder They Come at 9:30.

Films at OISE: 252 Bloor W., 537-9631. **Nov. 13**, Chinatown at 7:30, The Conversation at 9:30. Admission \$1.50 at 7:30, \$1 at 9:30.

New Downtown Centre Theatre: 772 Dundas St. W. at Bathurst. 368-9555. Admission \$1.75 at 7:30, \$1.25 at 9:15. **Nov. 12**, Woodstock and Badlands. **Nov. 13 to 15**, Aloha Bobby and Rose, Odessa File and Stepford Wives. **Nov. 16 & 17** Talking of Pelham, One, Two, Three and Chato's Land, **Nov. 18** Lenny with Dustin Hoffman and Taking of Pelham, One, Two, Three.

Sights and Sounds

Women Writers Speak: featuring Canadian novelists and poets at the Firehall Theatre, 70 Berkley St., 364-4170, admission to students \$1.50. **Marian Engel** speaks on Sunday, Nov. 16 at 8:30 p.m.

Toronto Symphony Orchestra: at Massey Hall conducted by Andrew Davis, and Victor Feldbrill. Student subscription for 4 concerts is \$10. Performances on Thurs., Nov. 6, Thurs. Jan. 22, Thurs. Feb. 19, and Thurs. April 22 at 7:30 p.m.

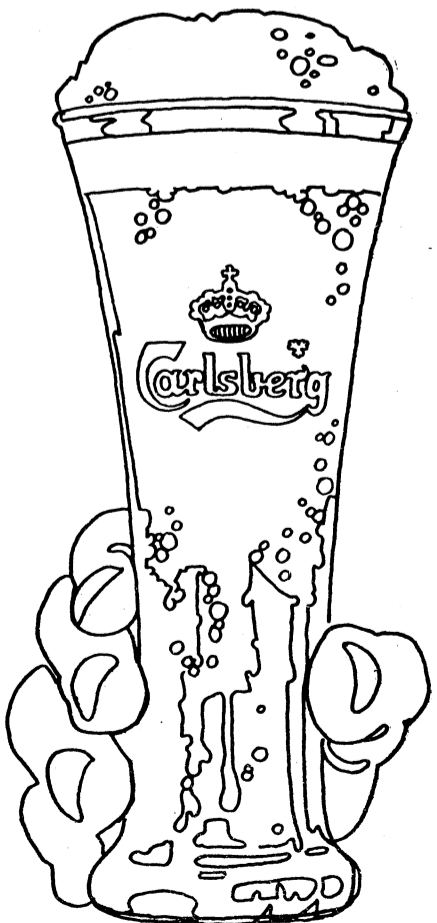
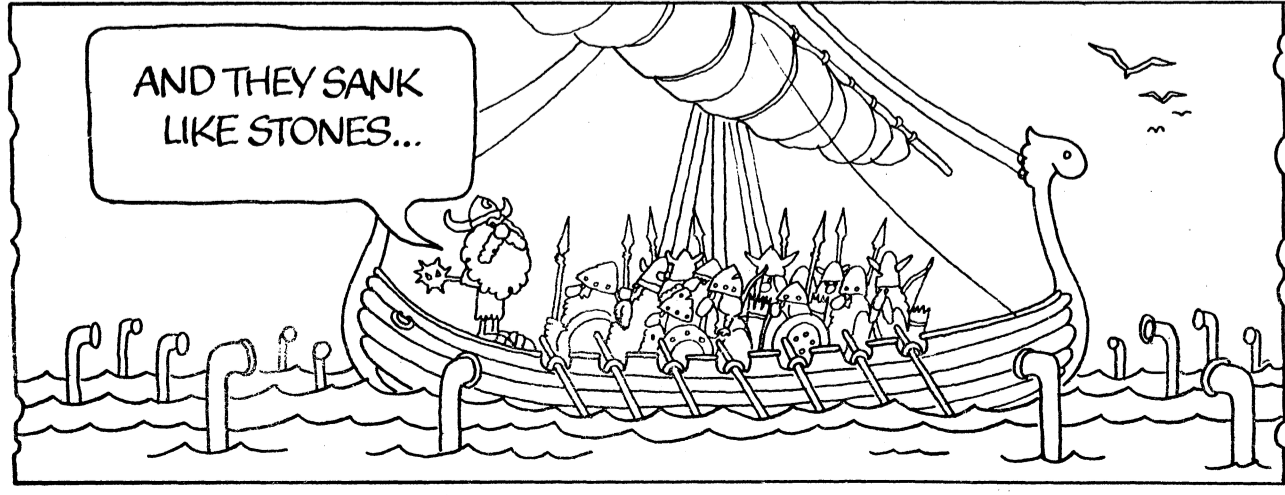
Jesus Christ Superstar: at O'Keefe Centre (Front and Yonge) Nov. 17-22. 366-8484. Mon. and Thurs. 8:30 p.m., Fri. and Sat. 6:30 and 9:30 p.m. Tickets \$3.50-\$9.50.

Harlem Globetrotters: in person at Maple Leaf Gardens on Sun. Nov. 23, at 2 p.m. Tickets \$3.50, \$5.50 and \$6.50.

Royal Agricultural Winter Fair: The world's largest indoor agricultural fair this year includes 16,000 entries for \$250,000 in prize money. **Nov. 14 to Nov. 22**, 8 a.m. to 10 p.m. and Sun. from 10 a.m. Admission \$2, students \$1, children 50 cents. Coliseum, Exhibition Park.

Royal Ontario Museum: University Ave. at Bloor St. West. Open Tuesday to Saturday 10 a.m. to 9 p.m.; Sundays 1-9 p.m. Mondays 10 a.m. to 5 p.m.

Art Gallery of Ontario: Dundas St. West at McCaul St., 361-0414.



THE GLORIOUS BEER OF COPENHAGEN