

FRAP delegates slated to attend Citiforum

By MICHAEL JONES

Le Front d'Action Politique (FRAP), a radical municipal party in Montreal will probably send about five representatives to participate in plenary sessions and seminar groups in the upcoming Citiforum.

The Citiforum, to be held Nov. 13, 14, 15, is a weekend of plenary sessions and discussions dealing with city problems.

Among the representatives may be Dr. Henri Bellamere, a candidate in the civic election. He was one of the first to be arrested under the War Measures Act

although he was later released without being charged.

Larry Krotz, a forum coordinator stressed that their attendance was only one aspect of the forum, and that "the agreement was still very tentative."

Krotz said that the Forum was shaping up in most areas

many of the speakers having confirmed their intention of coming. Referring to the large number of outside speakers, Krotz claimed that this year's Forum has the highest degree of external involvement since the yearly forums started four years ago.

Judging by ticket sales, Glendon students are not responding very enthusias-

tically to this vamped-up format. This comes in spite of the intense publicity and advertising, which has in-

cluded posters, newsletters, and announcements by organizers in lectures and classes in the past week.

"We are a bit disappointed with the interest expressed by the students at Glendon", said Krotz. "Only 70 of the 250 tickets reserved for Glendon students have been sold."

good, as have those at schools and colleges in the surrounding area.

As a follow-up to the refusal of Robert Andras, minister responsible for housing, to involve the Federal government in the Forum, the organizers have received a letter from Andras expressing his regret. But there will be some sort of official representative from the federal government at the final session.

A "trialogue" involving all three tiers of government will be held.

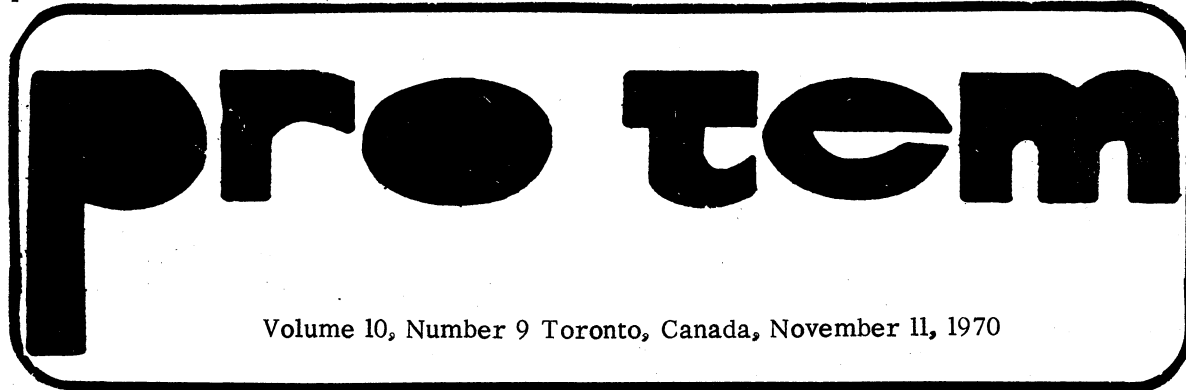
A representative of Darcy McKeough, Ontario minister of municipal affairs and other recently acquired speakers include John Sewell, Toronto Alderman, and Toronto's Mayor Dennison, who has expressed his desire to be on the panel in the Urban Violence Session.

Photos by NIGEL OTTLEY

Accordingly, desks have been opened at the Main campus, where "a lot of interest" has been shown.

Those tickets reserved for Glendon have been released and will be sold to "anyone who will buy them."

Ticket sales at Toronto high schools have been quite



Volume 10, Number 9 Toronto, Canada, November 11, 1970

Kaplan of task force Glendon not special

By DEBORAH WOLFE

Harold Kaplan, a member of the York task force investigating Glendon told a meeting of faculty and students that Glendon should stop thinking that its problems are special.

He claimed that "Every college and faculty thinks it's special."

The open general meeting was held Friday Nov. 6 in the board-senate room.

Spontaneous applause followed John MacNee's observation that the York prof "had confirmed our worst fears. We could make an analogy here - Glendon in relation to York is like Quebec in relation to Canada. Perhaps, like them, we should look for an alternative."

Kaplan also claimed that a low student-faculty ratios at Glendon would push up ratios at the main campus. "You don't have to face complaints from students everyday."

Howard Robertson, chairman of the French department at Glendon walked out midway through the meeting.

He complained that the task force seemed to be talking instead of listening.

"If this meeting was meant to hear students," he said, "it seems to be the other way around." He then got up and left.

The meeting, called for the purpose of gathering student opinion on the future of Glendon, was told by President David Slater that "the task force does not have its mind made up on anything yet."

A brief from André Foucault, students' council president and John MacNee Glendon's student representative on the York senate advocated compulsory French to strive for a truly bilingual environment at Glendon.

Foucault stated that "We must have structural safeguards against the loss of bilingualism at Glendon."

Both said that more incentives should be given to further this aim.

The idea of establishing two separate but parallel streams of students at Glendon was rejected by most members of the audience.

"We must have a unity of purpose," Foucault said.

"We're too small to have

two streams. It's definitely not an attractive proposal," McNee added.

The task force also mentioned that many economic problems might be resolved by expanding Glendon to accommodate 1600 students. This idea was not well received, judging from the comments from the audience.

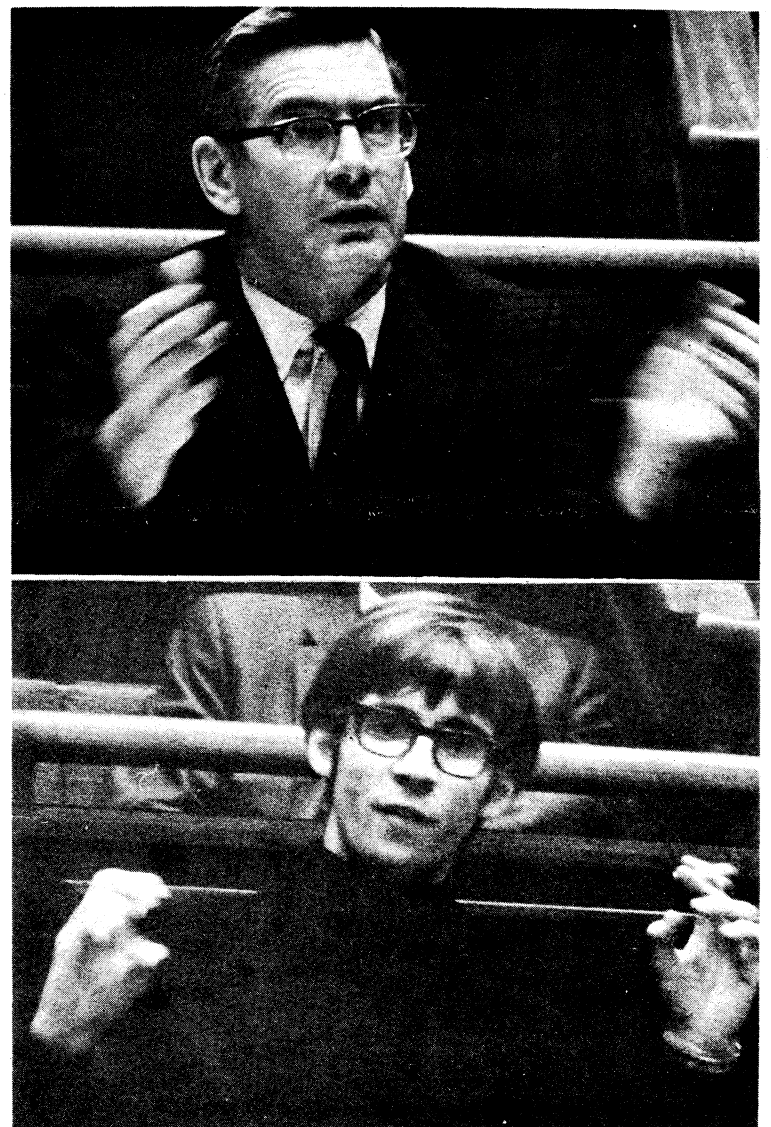
The dilemma of the Faculty of Arts (F.A.) students at Glendon was also discussed.

It's not possible to do nearly a good enough academic job with them," a member of the force said.

An F.A. student commented that since he was oriented toward leaving, he could not make Glendon a part of his life. Another student remarked that "Even most Glendon students do not feel part of Glendon."

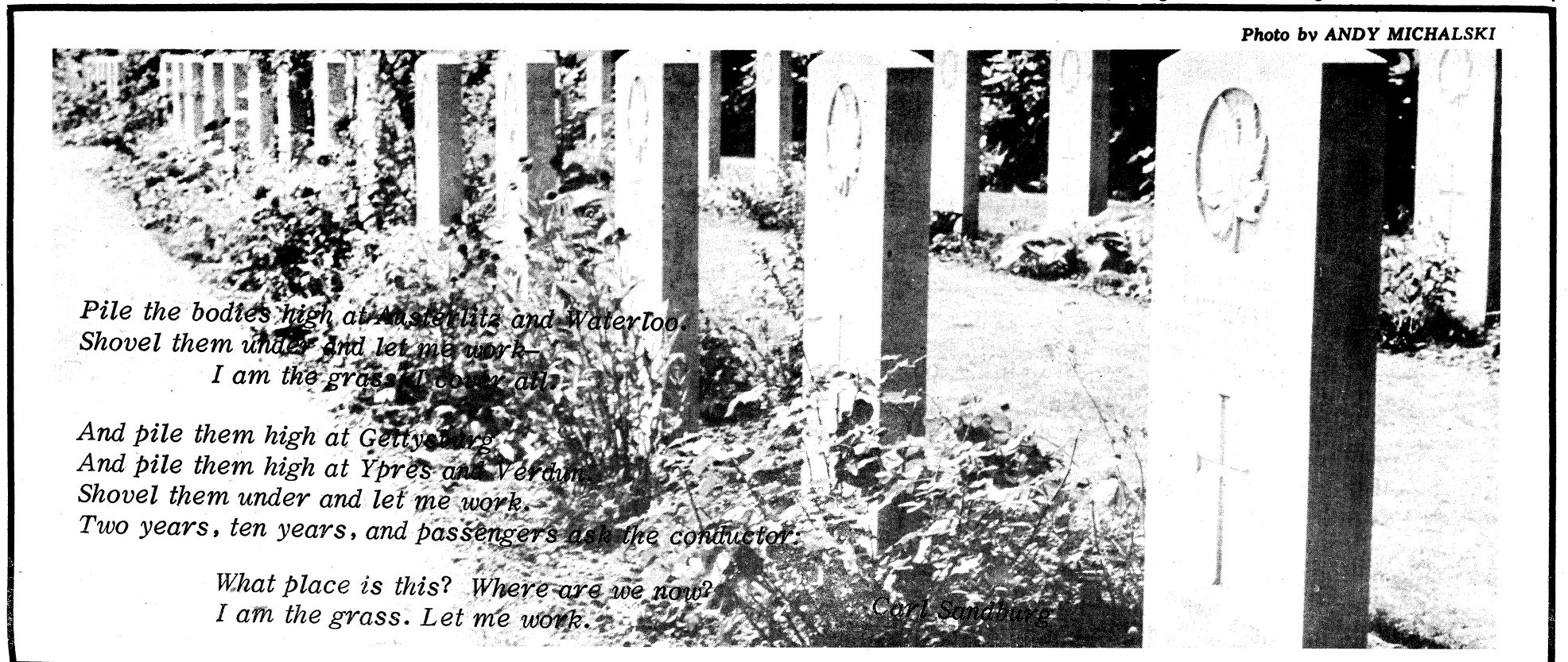
After more discussion of general problems - including compulsory French, the "identity" of Glendon and the fact that each student is actually a 'basic income unit' (BIU), the meeting broke up, with plans to hold more general sessions.

Invitations were extended to those interested in attending the regular Wednesday evening meetings.



Students' Council president André Foucault (bottom) appears to be learning semaphore from top authorities. York University president, David Slater (above) showed Foucault the ropes at last Friday's open general meeting of the task force.

Photo by ANDY MICHALSKI



*Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work—
I am the grass, I cover all.*

*And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.
Two years, ten years, and passengers ask the conductor:*

*What place is this? Where are we now?
I am the grass. Let me work.*

Carl Sandburg

PRO TEM budget

In accordance with the Glendon College Newspaper Act of 1970, the budget of the campus newspaper, PRO TEM for the fiscal year from September 1970 to August 1971 is now published for the purusal of Glendon students.

The \$6 fee that each student pays for PRO TEM is collected with the \$17 students' council fee. It is then transferred from students' council accounts to PRO TEM.

The Executive Council of the Glendon College Student Union (or Students' Council) recognizes PRO TEM as an autonomous paper, directly responsible to its readers, not to the council.

The editorial board welcomes comments from its readers regarding this budget prepared by the business manager of PRO TEM, Barry Smith.

Estimated Expenditures

Printing 25 issues at \$150.	\$3750.
Rental (equipment) 12 months at \$1.60	1920.
Service contract 12 months	280.
Labour	
circulation \$3. x 25 issues	77.
typist \$15. x 25	375.
delivery \$5. x 25	125.
editor \$5. x 25	125.
ad. manager \$5. x 25	125.
business \$8. x 25	200.
miscellaneous	125.
Office supplies \$20. x 25	500.
Photo supplies \$ 4. x 25	100.
Canadian University Press fees	300.

Total estimated expenditures \$8,020.

Estimated Receipts

Student grant \$6. x 1150 students	\$6,600.
'On Campus' paid by students' council	500.
Advertising	1,500.

Total estimated receipts \$8,600.

Estimated surplus ('70 - '71) 580.

Estimated deficit ('69 - '70) 937.

Total estimated deficit ('70 - '71) \$357.

A joint communiqué from the Chénier, Dieppe, Libération cells of FLQ:

The following is a Canadian University Press translation of a joint communiqué of the Chenier, Dieppe and Liberation cells of Le Front de Libération du Québec (FLQ).

The editorial staff does not associate itself with the opinions expressed in the communiqué and it is published solely for the purpose of informing our readers of this communiqué of Oct. 27, 1970.

The communiqué as published does not necessarily reflect the view of the publisher and is only published for the information of our readers.

Le Front de Libération du Québec would like to point out a few things relating to the ideas and intentions which the authorities in power attribute to it.

As we said in the Manifesto, the Front is not after political power. The FLQ is made up of groups of workers who have decided to take steps towards the revolution — the only way for the workers to achieve and exercise power. This revolution will not be made by a hundred people, as the authorities want everyone to believe, but by the whole population.

The only true power of the people is power exercised by the people and for the people. The FLQ leaves coups d'états to the three governments in office, since they seem to be past masters in that field. Our ancestors were not the Fathers of Confederation; they were the Patriotes of 1837-1838.

Our fathers, our older brothers, our uncles, were not the Bordens, the Saint Laurents, the Duplessis; they were the men who had no choice but be massacred at Dieppe, having been forced to serve as the guinea-pigs of cheap labour; they were the men nightsticked at Murdochville and elsewhere for wanting to defend their simple right to exist.

Our brothers today are not the Trudeaus, the Bourassas, the Drapeaus, they are the "gars de Lapalme," the people that Bill 38 will assassinate tomorrow—all the exploited people of Québec.

The FLQ is made up of groups of workers who have given themselves the objective of fighting against the daily acts of terrorism perpetrated by the state. The crime of the FLQ, in the eyes of the authorities in power, is not so much that we used violence but that we use violence against the establishment. This above all is unpardonable. This above all frightens them.

It is in the interests of the establishment to transmit this fear to the population. Primarily to justify an armed intervention into Québec, which, they think, will give them a certain degree of protection. But also, to make it clear to the people of Québec that they had better forget about any ideas about liberation.

But Le Front de Libération du Québec knows the population is not duped by such games (tricks) even if the different governments are doing their best to make it look otherwise. This is what they tried in the case of the results of the municipal elections in Montreal.

We want to briefly point out some conclusive facts concerning that: the high anglophone voter turnout, the great percentage of abstentions in the "quartiers populaires" and the percentage of votes accorded to workers' candidates in those same areas. After making those observations, it's easy to see that the Civic Party (sic) was elected with the concurrence of scarcely 10 per cent of the population. And this they dare call democracy.

Québécois, the time for dupery is finished. Québécois, the hautes bourgeoisies, English and French have spoken: Now is the time to act.

the Libération, Chenier and Dieppe cells

Nous vaincrons.

Le Front de Libération du Québec P.S. 1. Nothing that the police and the established authorities can do will stop the wide circulation of this communiqué.

2. While and as long as the police forces apply a partial or total censure to the publication of this communiqué, there will be no news from the Libération cell. (The Libération cell claims to be holding kidnapped British trade commissioner James Cross. — ed.)

From students' council

Gregory wants \$1,500

By ERIC TRIMBLE

Students' Council has been asked, through the Pipe Room Board, to donate \$1,500 to the Dramatic Arts Programme for its production of 'Midsummer Nights Dream'.

The request, supported by a letter from dean of students Ian Gentles, was made at the council meeting of Nov. 3.

André Foucault, students' council president explained that the request was made by the Pipe Room Board because that body normally oversees the Dramatic Arts Committee and this way all receipts will go to the Pipe Room Board.

The production of 'Midsummer Nights Dream', to be performed next term in the Old Dining Hall, has already started.

According to Foucault, "The thing is going on whether we give them the money or not. It's a matter of quality, whether it will be a good production or a bad one."

The Dramatic Arts Programme already has about \$1,000 for the production. While not final yet, this years budget will be far less than the \$7,000 spent on the production of 'Oedipus Rex' last year.

At that time Principal Tucker supported the play when it went over budget. That will not happen this year, according to Foucault. "Tucker would rather see less money put into more and smaller plays that involve more people".

Council will make no decision on the request until it sees a detailed budget for the play.

Lynda Dyer and Harve Hirsch were sworn in as secretary and business manager, respectively. Their terms run until the end of February.

The 'Glendon for Students Fund' asked for a grant of \$700 to support its work. Council will examine the operations of the fund before reaching a decision.

Council did vote \$1,000 to support afternoon concerts at Glendon. These will be held weekly in the Old Dining Hall from 1.00 to 3.00 pm. The Toronto Music Association is also contributing \$1000 to support the concerts.

Greg Gatenby, who is planning a 'James Joyce Night' in the Pipe Room, asked Council to contribute \$50 towards total expenses of \$150.

For the event, tentatively scheduled for February 2, the Pipe Room will be turned into an Irish pub. Council will not make a decision until it sees a written budget.

Council is in the process of drawing up its own budget. Foucault stated that "we now have about \$13,000 to work with."

Council originally received \$23,000, but automatically transferred \$6,000, paid off Forum debts of \$1,600 and other expenses.



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DIMENSION

The advertisers - exploit youth culture

By SALLY McBETH

A battle rages among the advertisers. Time informs me, as to who "got it on" first — soft drinks or cigarettes.

My friend Wilson informs me that he will not, on principle, go and see Woodstock. They're making a fortune off peace and love.

And at Mosport, they tell me, oranges were selling at 25 cents each.

We call this cultural rip-off, or stolen culture.

Thus filled with indignation, one day last week I put on my wrinkly levis, my appropriately beat-up suede jacket and my \$25 wetlook shoes with the built up heels, and trucked down to Rochdale to mingle with the natives.

Now at Rochdale there is a record store called Yossarian with a sign on the door that says:

"This store is an attempt to stop some of the record industry rip-offs. So please don't rip us off or we'll rip you off."

Records there sell with a 5% mark-up, as compared to Sam's self-righteous 35%. 'Woodstock' for example, is \$12.00 at Sam's and \$9.35 at Yossarian. Dylan's 'Self Portrait' is \$6.90. 'The Mothers of Invention' albums are \$3.90. The retail record industry, I learned, employs a curious kind of discrimination with regard to youth music. Hence, a word of warning: If you're buying 'Strauss Waltzes', even Eatons will give you a fair deal. But don't go there looking for 'The Band'.

Yossarian looks like a drop-in centre — poster plastered walls, dogs playing around on the floor, cookies for sale, makeshift furniture. At the desk sat a guy in wrinkly jeans and an appropriately beat-up suede jacket, with fringe.

"Hi," I said, "I'm here to find out about rip-offs."

"Good, I'm an expert," he said, "I worked with M4M when they

were fighting the Festival Express organizers."

M4M was the 'May 4 Movement', an anti-war group that began after Toronto's May 4 demonstration and has since split and regrouped under different names.

A huge red beard sitting on a black springless sofa nearby broke in.

"Oh yeah man? Well listen, I was working at the medical centre there and I told those M4M guys that if any kids got their heads busted by the cops because they were starting trouble, I was gonna personally hit each of them once. So when kids did get their heads busted, I met some of these guys on the 8th floor and hit each of them once, just like that."

"Well, yeah, man,...." said the guy behind the desk uncomfortably.

"Yeah well," I said, "tell me what happened with the organizers."

The organizers of Festival Express, it seems charged \$9.00 a day anticipating a \$350,000 profit. Granted, they had their problems. The bands were charging heavily and \$32,000 went to rent-a-cop. M4M was of the opinion that since the Festival was supposedly for the hip community, and since the hip community was being grossly overcharged, 25% of the profit should go back into the community in the form of medical centres, accommodation, and so on.

In answer to which the man said, "get out of my office."

And so the M4Mers rabble-roused the rented cops beat heads, thousands crashed the festival, the organizers operated at a loss, and the bands played on.

"OK, let's talk about clothing rip-offs", I said. Yossarian also functions as a sort of Salvation Army supply centre for the heathen — new shirts and used — \$1.40, hand made beads, one crochet dress and a sign that reads: "Could people bring in bluejeans and other pants they don't want. We will repair them and give them away."

"Yeah, well," said the guy behind

the desk, "You've got these head shops like Media One Stop that are busily overcharging for all this cool stuff that the hip community could never afford."

"So who buys it?"

"The rich little teeny boppers. Like this girl I know who wears old grubby blue jeans with a diamond ring that her daddy paid for." I discreetly turned my opal to the inside.

"Where did you buy your suede jacket?"

"A friend ripped it off and sold it to me for \$20."

"And your shoes?"

"Ripped off from Eaton's". His voice had that curious blend of poverty worship and cheerful defiance that is characteristic of hippydom. They don't hang together much, — the dope fiends and speed freaks, the mystics and the politicians, the students and the self-made drop-outs.

But talk to a kid, any kid, and at some point in the conversation he will proudly show you the hole in his shoe, or inform you that he once hitched from Thunderbay to Vancouver on \$9.00.

Destitution is not necessary, it is chosen. We suffer from acute depression-envy, a sincere regret that we never walked 3 miles through 20 foot drifts to light the stove in the old school house.

We embrace poverty to legitimize ourselves, so that we can say to the world with conviction that no one should be poor. By bumming dimes and eating off orange crates, by sleeping in the rain by the side of the road, we purge ourselves of affluence.

And now and then, when we need pems and pictures and music to give the whole thing meaning, it occurs to us that someone is getting rich off our repentance.

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PRO TEM is the student weekly of Glendon College, York University, 2275 Bayview Ave., Toronto 307, Ontario. Opinions expressed are those of the writer. Unsigned comments are the opinion of the newspaper and not necessarily those of the student union or the university administration. PRO TEM is a member of the Canadian University Press and an agent of social change.



"Subliminally, what we're saying is, 'Chew our bubble gum and you won't have to mess around with the hard stuff.'"

The Miller's Tale

Recognition at last

Dear sir:

I am writing this missive in response to that letter to the editor that you printed last week entitled Miller Disgusting. Let me say that I am in complete and absolute agreement with J. Williams, its author!

This fiend, this crass idiot, this blight to our fair campus (I mean that total phillistine, Jim Miller) has not only been cheapening our fine student newspaper with his immoral and tasteless sublimations, but has inflicted this campus with a sense of its own inanity. That will never do!

Take any one of the topics he disgusses in his filthy column. Each one is a glaring exposure of the rotting libidinous dissipation of his mind. Stinking decay! Crapulous putrescence! Salacious supuration!

Think of all the poor Hilliard dainties who have been led from the paths of righteousness by reading this leud whoreson's arti-

cles. Why just last week as I was on my way to chapel, I met a once dear friend of mine — I say a once dear friend — who has now been dragged into the Pit of Iniquity after having become aroused at Fred Jones' cod-piece. All she can do now to regain a shred of respect is to submit to a public penance — perhaps something truly inspiring like a whipping in the quad, performed by Michael (a lay reader at chapel) or any other poor innocent swain she seduced.

Ah, but she will never submit! From what I last heard of her she had been arraigned before the English Department Committee on Teaching and Other Academic Duties, where she was forced to demonstrate a visible means of support. Great horny toads! How low this tight little ship of flesh we steer down the road of life can sink, all

because of those weekly installments of unadulterated concupiscence which your repulsive newspaper allows to taint our moral milieu.

Abide with me in putting an end to this foul-mouthed galliard, Jim Miller. He should be tarred and feathered and made to comb Eliot Allen's hair for a week. And then, by dispensing any favour requested, he should give total compensation to all the other simple souls he has pushed from the pinnacle of virtue. If immediate action is not taken to scourge Glendon of this scarlet gigolo, our campus might well gain a reputation for literary distinction. Why only just now I heard the fiend ask poor Miss Williams (GI III) to come up to his room and see his column!

Desperately,

J. Miller
GI IV

The Just Society Movement

- part myth, p

By **GEORGE FORD** and **STEVEN LANGDON**

From *Canadian Dimension* (edited)

Various Canadian cities have recently seen tentative new efforts for radical change, new thrusts emphasizing decentralization, an extra-parliamentary strategy and "community control" in an urban environment. The groups involved have often included students coming out of the student power movement, but their basic constituency has been the "poor". In Toronto, the major manifestation of this new trend has been the Just Society Movement.

The JSM is part myth, part mouthpiece, and part the beginnings of a left movement based in the "underclass" of urban Canada. As myth the Society appears in Toronto's daily press with the image of a militant force of poor people challenging the status-quo in an angry way. That's a useful myth, one the JSM skillfully uses media publicity to buttress; it draws some poor people to the Society and challenges others to stand up against their oppression rather than bleakly resigning themselves to it. Also, by appearing to threaten the established powers in Ontario, the JSM has forced the adoption of some needed reforms. The provincial government, for example, after JSM pressure, recently changed its policy of stopping welfare payments to women found sleeping with a man.

Let's end the ritual

The JSM is also a mouthpiece, more or less authentic, for the poor; through it welfare recipients, compensation board victims and the unemployed can tell this country what poverty really is, what capitalism really does. It's a mouthpiece through which the poor can react to the attempts our governments make to defuse the political reality of poverty. Through the JSM poor people can, as they did in Toronto in March, tell the Senate Commission on Poverty, "Let's not play games with each other and let's end the ritual . . . We demand that this farce stop. We demand that if this committee wishes to study anything, it should study wealth not poverty. We demand that this committee study the nature of oppression in this country—not the oppressed."

Yet the Movement is more than the shell through which myths and anger are expressed. It's also a beginning of something much more significant. It's not an organization of poor people; it's not a traditional community organizing group; it is a focus for organization and direct action, through which those involved, some poor, some middle-class can work with the underclass of Toronto to challenge oppression in various institutions, with the hope of initiating fundamental social change.

The structure of the Movement has been based on clear principles of organization. As the JSM states, "We have been anxious to avoid developing an elitist, hierarchical structure, or growing inflexibly bureaucratic like the institutions we're trying to change." The problem has been in developing an alternative structure.

The present structure involves several action and work committees, dealing with welfare rights, workmen's compensation, the newspaper—*Community Concern*—general office details, finances, baby sitting and day care, and community control. Each group sends a person to the coordinating committee—which is also open to participation and voting by any other JSM members. This structure is open, potentially involving, and a vital element in developing leadership among the membership. But it cannot prevent leaders from emerging, and only a clear commitment to decentralization and maximum participation by all—including a willingness to challenge oppressive leadership—prevents centralization from recurring.

Individual welfare grievances

The working group on welfare rights stemmed from the JSM's early efforts to handle individual welfare grievances. So successful was this work that the Movement finally recognized that it was becoming little more than an anti-agency agency, and resolved to stop doing welfare recipients' work for them. Instead, it tried to stress welfare organizing.

Out of this has come the most visible part of the welfare rights work—the George St. project, where four young men, more or less involved in the student movement in the past, are working out of two basement rooms on the street.

The issues are fairly obvious: welfare recipients are degraded in the process of getting what is theirs legally; levels of assistance are inadequate; welfare payments in Toronto have been cut back on many items formerly covered—including dentures, and drugs, bedding and eyeglasses if you

are employable (a meaningless category with 7% unemployed).

The strategy being followed is less clear. Four things are being attempted: to make those going to the welfare office aware of the rights they legally have; to give poor people in the office the support of numbers in standing up for those rights; to organize recipients to handle these activities on their own; to make this process contribute towards radical change.

In other welfare rights action on George St., a number of welfare mothers in the JSM have visited various welfare offices, working with the men and women to overcome the indignities of the places. One of these mothers, Doris Power, outlined how the action proceeds.

She and others go into an office and take numbers: "they know I'm there on business just like them; they identify with me then. . . we just raise our voices and start talking to ten or twelve people around us about the Just Society, saying 'we're here to see you don't get screwed'. We shout out the numbers as they're called and when the clerks are rude to someone we say to everybody around us that they just can't do that kind of thing. That galvanizes people; they see people like themselves standing up for their rights."



When somebody suggested that the people behind the wicket aren't the enemy, Doris replied: "But who are we trying to organize? We want to focus anger against available targets—against the people who are treating you like dirt. You have to use Alinsky's methods; take whatever is there and use it to get people organized together to fight. You can't just tell people that welfare is their legal right, even though it is; that's too intellectual; it turns them off. They have to feel it, and that's what targets are for."

The JSM also documents cases and raises public protest about what goes on in welfare: the interference in women's private lives, for example, marked by suspicious welfare workers searching for hidden men; or the frustrations of trying to get enough money to pay for necessary items, like eyeglasses, for children. These public protests have touched some sensitive nerves in the welfare establishment and forced some changes; welfare office activities have restored some dignity to those forced onto welfare, persuading them their poverty isn't the result of personal failure.

Another major effort involves the operation of the Workmen's Compensation Board in Ontario. Begun somewhat more recently than the welfare rights project, the work in this area first concentrated on documenting cases and then developed, under the impetus of one man, John Neveu, into a much more action-oriented effort.

Kafka-like quality

The compensation system works reasonably well on cases of routine injury—broken arms and the like. JSM's objections are against the operation of the regulations and the board on disability cases, especially for back injuries and a considerable number of disabled workers, who have been unable to get satisfactory compensation, are participating. Cases take on a Kafka-like quality, dragging on for years, subject to capricious decision-making with no appeal to the courts.

The JSM has suggested changing the procedures of the

board to make it more responsive to the application men, receiving compensation decisions subject to appeal to men to sue employers for negligence more closely into line with before their accidents.

Again the emphasis is on a change. The JSM working group demonstrations, taken cases to the Compensation Board itself to network of complementary across Ontario and has increased government.

Some success

There have been some successes; the board seems to have victims under the JSM pressure firm grassroots base and good of Neveu; one possible problem one man. Some potential cases JSM have emerged often in welfare expressed by Compensation annoyance of some of the movement. Again, though, people's out, using joint actions to try divisions by which society keep

Another action committee, *Community Concern*, providing communication link and reaching agencies from which membership attempts to counter the biases, part of the traditional press by public JSM activities, by analysing political, social and economic by printing items of particular



The newspaper has been successful. Publication of the second evidence that the JSM had survived the "active" group and community Mooney. Of greater long-range importance provides an example of co-operative. Selection of articles are decided democratically by each issue. Typing, pasting are shared. Joint participation and skills are developed independence on individuals for specific. Moreover, this participation by their own abilities and counter poverty in Canada on the human

The attempt to broaden the makes certain demands on the and raises a dilemma. Poor people welfare, yet to have that amount. The poor person must faith that the action will be as JSM can handle any attempts involving the poor and planned and carried off according

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- part myth, part mouthpiece, p

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The strategy being followed is less clear. Four things are attempted: to make those going to the welfare office aware of the rights they legally have; to give poor people in the office the support of numbers in standing up for those who are being treated unfairly; to organize recipients to handle these activities on their own; to make this process contribute towards radical change.

Other welfare rights action on George St., a number of welfare mothers in the JSM have visited various welfare offices, working with the men and women to overcome the difficulties of the places. One of these mothers, Doris Powell, outlined how the action proceeds.

"I and others go into an office and take numbers; we know I'm there on business just like them; they identify me then. . . we just raise our voices and start shouting to ten or twelve people around us about the injustice, saying 'we're here to see you don't get screwed'. We shout out the numbers as they're called and when they are rude to someone we say to everybody around us 'they just can't do that kind of thing. That galvanizes them'; they see people like themselves standing up for their rights."



When somebody suggested that the people behind the welfare office aren't the enemy, Doris replied: "But who are we to organize? We want to focus anger against available targets—against the people who are treating you like dirt. We have to use Alinsky's methods; take whatever is there and use it to get people organized together to fight. You just tell people that welfare is their legal right, even if it is; that's too intellectual; it turns them off. They don't feel it, and that's what targets are for."

The JSM also documents cases and raises public protest about what goes on in welfare: the interference in women's lives, for example, marked by suspicious welfare workers searching for hidden men; or the frustrations of women to get enough money to pay for necessary items, like rent, for children. These public protests have touched sensitive nerves in the welfare establishment and brought about some changes; welfare office activities have restored dignity to those forced onto welfare, persuading them that poverty isn't the result of personal failure.

Their major effort involves the operation of the Welfare Compensation Board in Ontario. Begun some time ago, more recently than the welfare rights project, the board in this area first concentrated on documenting cases and then developed, under the impetus of one man, John Mooney, into a much more action-oriented effort.

Kafka-like quality

The compensation system works reasonably well on the basis of routine injury—broken arms and the like. JSM's major concerns are against the operation of the regulations and procedures on disability cases, especially for back injuries. A considerable number of disabled workers, who have been unable to get satisfactory compensation, are participating in the movement. Cases take on a Kafka-like quality, dragging on for months and subject to capricious decision-making with no appeal courts.

The JSM has suggested changing the procedures of the

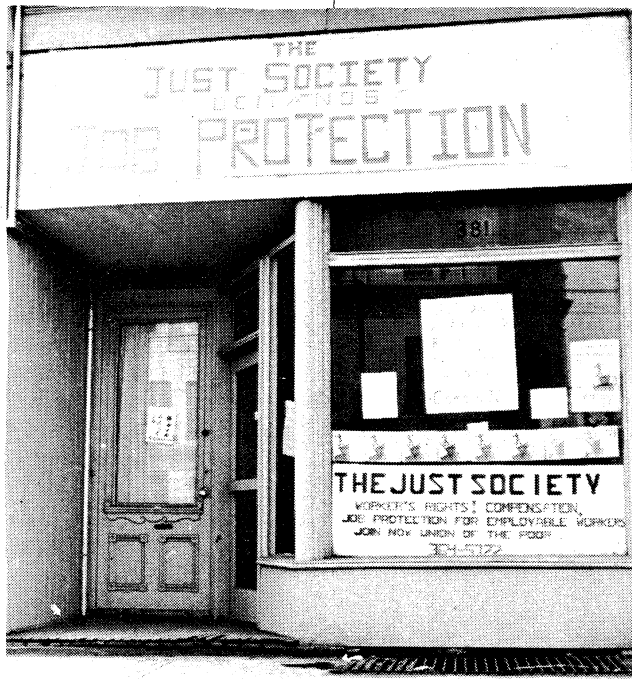
board to make it more responsive to disability victims; putting checks on the application of the law by electing workers, receiving compensation, to the board, making board decisions subject to appeal to the courts; allowing disabled men to sue employers for negligence, and bringing benefits more closely into line with the salaries of those injured before their accidents.

Again the emphasis is on action in trying to bring about change. The JSM working group has organized pickets and demonstrations, taken cases to the public, and harassed the Compensation Board itself to make it more responsive. A network of complementary committees has grown up across Ontario and has increased political pressure on the government.

Some successes

There have been some successes particularly in individual cases; the board seems to have become more responsive to victims under the JSM pressure. This working group has a firm grassroots base and good co-ordination in the person of Neveu; one possible problem might be over-reliance on one man. Some potential conflicts with other parts of the JSM have emerged often in a hostility toward being on welfare expressed by Compensation victims, much to the annoyance of some of the welfare mothers in the Movement. Again, though, people seem to be trying to work this out, using joint actions to try to break down some of the divisions by which society keeps the poor powerless.

Another action committee puts out the JSM newspaper, *Community Concern*, providing an important internal communication link and reaching out to the broader constituencies from which membership is drawn. The paper attempts to counter the biases, half-truths and lack of depth of the traditional press by providing its own coverage of JSM activities, by analysing poverty through a critique of the political, social and economic structure of Canada and by printing items of particular interest to the poor.



The newspaper has been important in two other respects. Publication of the second issue provided concrete evidence that the JSM had survived the leadership crisis in the "active" group and could operate without John Mooney. Of greater long-range significance the paper's operations provides an example of a functioning, democratic co-operative. Selection of articles and lay-out for the paper are decided democratically by those who show up to put out each issue. Typing, paste-ups, and other menial tasks are shared. Joint participation as equals means that knowledge and skills are developed by everyone involved; dependence on individuals for specific skills is thereby minimized. Moreover, this participation builds people's confidence in their own abilities and counteracts the destructiveness of poverty in Canada on the human spirit of its victims.

The attempt to broaden the involvement of poor people makes certain demands on the planning of demonstrations and raises a dilemma. Poor people receive very little from welfare, yet to have that amount put in jeopardy is threatening. The poor person must have at least a measure of faith that the action will be as it is publicized and that the JSM can handle any attempts at retaliation. Thus a demonstration involving the poor must be well planned, disciplined and carried off according to plan.

The dilemma raised by using action as a way of involving the poor is really a dilemma over which poor you want to involve. Do you want the person with whom one of your members has been talking, someone who is still timid and aspiring to middle-class values; or do you want the frustrated and angry poor person who might contact the office after hearing about a militant action?

The JSM is a movement that acts; it has a structure that encourages action, and, as we have shown, it is doing a great many things. This activist emphasis is the Movement's strength, for it permits people to participate as fully as they are committed, and to share in decisions about what the JSM is and does, as fully as they participate in Social action groups; the activist emphasis is also what gives the JSM its potential for building radical socialism. Unlike the NDP Waffle group, which talks of extra-parliamentary action but is inhibited by its origins (aimed at a convention), and by its intra-party concerns, the JSM began from outside any political structure.

Nevertheless, there are problems within the Society that are strategic difficulties still to be resolved. A considerable number of those who have at some point participated in the JSM no longer do so. Conflicts come out in meetings, or occasionally in a bitter way, with emphasis on personality conflicts. Talking to people who had left the JSM, or watching conflicts inside meetings, we heard particular people attacked for trying to dominate things, to attract undue publicity or to prove their superiority over other members. There may, of course, be some truth to these accusations; ego trips are a common phenomenon in our society, but we saw little evidence of that kind of power hunger among core group members; in fact, with deeper probing, concern with personality conflicts often revealed disagreement over more fundamental issues.

One fairly prominent spokesman for the poor, for example, who had withdrawn from the JSM, spoke first of his dislike of several individuals as causing him to leave the Movement. But later he complained of "too much militancy", suggesting that the JSM didn't know how to present briefs and contact high level officials that they "had no idea of the proper way to do things". Clearly the radical tactics of the Movement were the real target of his objection.

Inter-class conflict

Another commonly discussed conflict also has an underlying meaning: that is, the conflict between the poor themselves and their middle-class supporters. One early JSM supporter, now disillusioned, claimed his reason for opposition lay in the takeover of the Movement by professionals; they "moved in" with their "textbook" and the JSM "went to pieces". The result was "no genuine grassroots involvement of the poor, the kind of thing that lets them develop their own native intelligence".



The JSM began as a poor peoples' "movement". It has become a group involving both poor and middle-class participants, organized around the issues of poverty and seeking radical change in the political, social and economic structure of Canada. Nonetheless, its emphasis is on building a base among the "underclass" of Toronto.

Part mouthpiece, part of the left

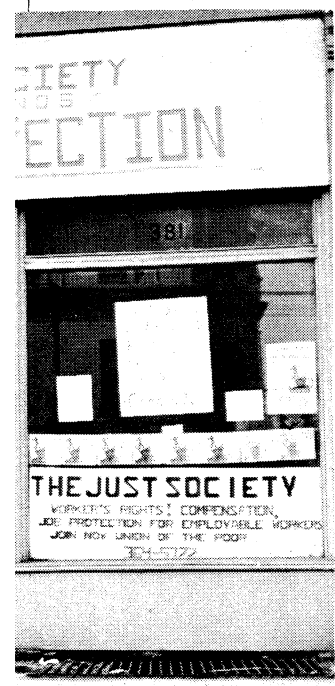
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Another feature of the JSM—one too often ignored by the left—is the quality of its human relations. The ability of the JSM to live with, if not totally resolve, the difficulties of the poor and professionals in working together seems to be based on the honest sensitivity and concern of the people involved for each other as individuals. The JSM's actions are based on the needs and problems which its own members face, and its operations try to recognize those needs in, for example, the provision of fares for public transportation and the organizing of a baby-sitting co-operative. The personal and social dynamics of the JSM add to its cohesion and commitment.

The weak link in the Society's chain is, we believe, its lack of serious internal reflection and education on strategic and ideological issues. Ideological and strategic choices do exist and are involved implicitly in many JSM decisions. If the Society is to become more effective in developing a base for radical, socialist change, then ideological and strategic questions will have to be given greater prominence—yet not be allowed to paralyze action through never-ending debate. Rather the need is for use of "Community concern", regular meetings and special workshops for greater learning from the Society's own experience and that of others, past and present.

A movement for radical socialist change requires concern for individuals reflected in the relationships established against injustice and change the structure of society, with both the form of the human relations and the nature of the actions tempered (but not limited) by ideological understanding of the situation.

The Just Society's future will depend on the balance it achieves among these factors.

In any event, there can be no doubt about the JSM's positive effects—on the people who have passed through it and gone on to further efforts toward change, on the members of the movement themselves, and on the conditions of the poor in urban Canada.



From SHAPE in Brussels to the tanks of Lahr, those students are coming!!!

Photo and story by ANDY MICHALSKI

Although one could write reams of material on the pros and cons of NATO, and Canadian participation within it, the most interesting part of the political junket I participated in was the interaction of the various combatants.

There were ten shaggy journalists, two of whom were women. They represented various university newspapers across Canada, - and most of them were editors themselves. The trip lasted about 10 days.

One real character with us was our 'petty fonctionnaire' leader from Ottawa. After 40 years of pleasant socialization, Neil quickly leapt to light one's cigarette with zeal and passion.

A somewhat dowdy character of quickly known quantity, he provided a superb reminder of how Ottawa worked.

Then, there was Randy, our token 'Newfie' who quickly raised the ire of all when he promptly picked up a copy of 'Playboy' while waiting to take off from Uplands Airport. One got the feeling that 'Playboy' had just made it to Newfoundland, and that with evolution Women's Liberation would come in another 10 years.

We were lucky. We got the port side engines of a Yukon turbo prop. They throbbed with incredible lust for more and more air. Water trickled down the window, as one turned around to see one's seat vibrate with equal gusto, only to quieten when one's head absorbed the movement.

Mercifully, eight and a half hours later, the plane finally landed at Gatwick, England.

'Canada House' loomed majestically a-

cross Trafalger Square. The doors were locked and a symbolically greying dowdy fonctionnaire opened the door 2 inches and asked "What do you want?"

"Tickets," Neil cried, "to Brussels town."

They arrived and we were on our way again. Before boarding that (oh! how beautifully quiet) full-fledged jet, we had all hand luggage (and cameras) opened and searched. And then we were frisked.

We met three levels of government abroad. There were the diplomats from the Canadian embassy, a semi-military delegation to the NATO headquarters, and the military in SHAPE (Supreme Headquarters Allied Powers in Europe).

The diplomats were fairly interesting. One got the impression that some were just too intelligent to get ahead. There were some that could lick the boss' ass just the right amount. And then there were others.

One after the other asked me about how "Escott's dream was doing. I provided a fairly comprehensive negative answer to which they claimed Reid was "too far ahead of his time."

Later on, I did find out that Glendon College's former principal (now that he was gone from the international circuit) was not too much with the elite in India during his last posting there. And yes, he did go off in a big huff when the High Commission in London, or Canadian embassy in Washington did not land on his silver platter.

But, when it came down to the crunch, for the first time I liked Escott Reid. They explained that Reid, "was just a son of a methodist minister. And he went into external (affairs)."

The uncontrollable stares that greeted the motley crew of editors had its grad-

ations. The rooms of colonels and generals exhibited gaping mouths, drooped cigars, and hurried talk.

The rooms of diplomats revealed half exposed mouths, drooped cigarettes and hushed whispers.

The current topic of conversation was indeed the present Canadian crisis. What was amazing, was the reaction, - to the journalists' condemnation of the Wartime Measures Act.

While the diplomats scurried behind their "faith in the Trudeau government", and the delegation to NATO scoffed at "so-called injustices", it was the brutally frank military that were the first to agree with the dangers that the act would have for those caught in the middle. They fully realized that the act left far too much power in the hands of the police.

Politics does make strange bedfellows.

For the first time, I discovered there was a difference in the international military.

The American colonel with his bald head talked at length about 'The South' and the communist threat. The Briton with his trim, dark mustache talked about how he had stayed in the army to preserve peace in Europe. The Canadian agreed that selling arms to Portugal and Greece was bad, but that "we're all out for our own selfish interests anyhow."

It was actually quite amazing that the two groups - the journalists and NATO people - got along so well. The university journalists could not argue in specific cases of history. And the NATO people had no concept of a philosophy of a society.

Neither group dwelt on niceties of the day but rather exchanged statements in policy. In the end, the students accepted what 40 or more years of socialization does to people. The NATO people merely wondered what was happening back home.

There was the regular funny incident. Each briefing officer, trying so hard to show he understood us, began by saying that he had children - a couple at university - and he understood what we were going through.

Each expected that the group would laugh with him. But the group, if anything would have laughed at him. Controlling their disgust, each sat with a straight, muffled face. The officer, briefly confused, would then go on to explain the roles of guarding "people like you" from the communists.

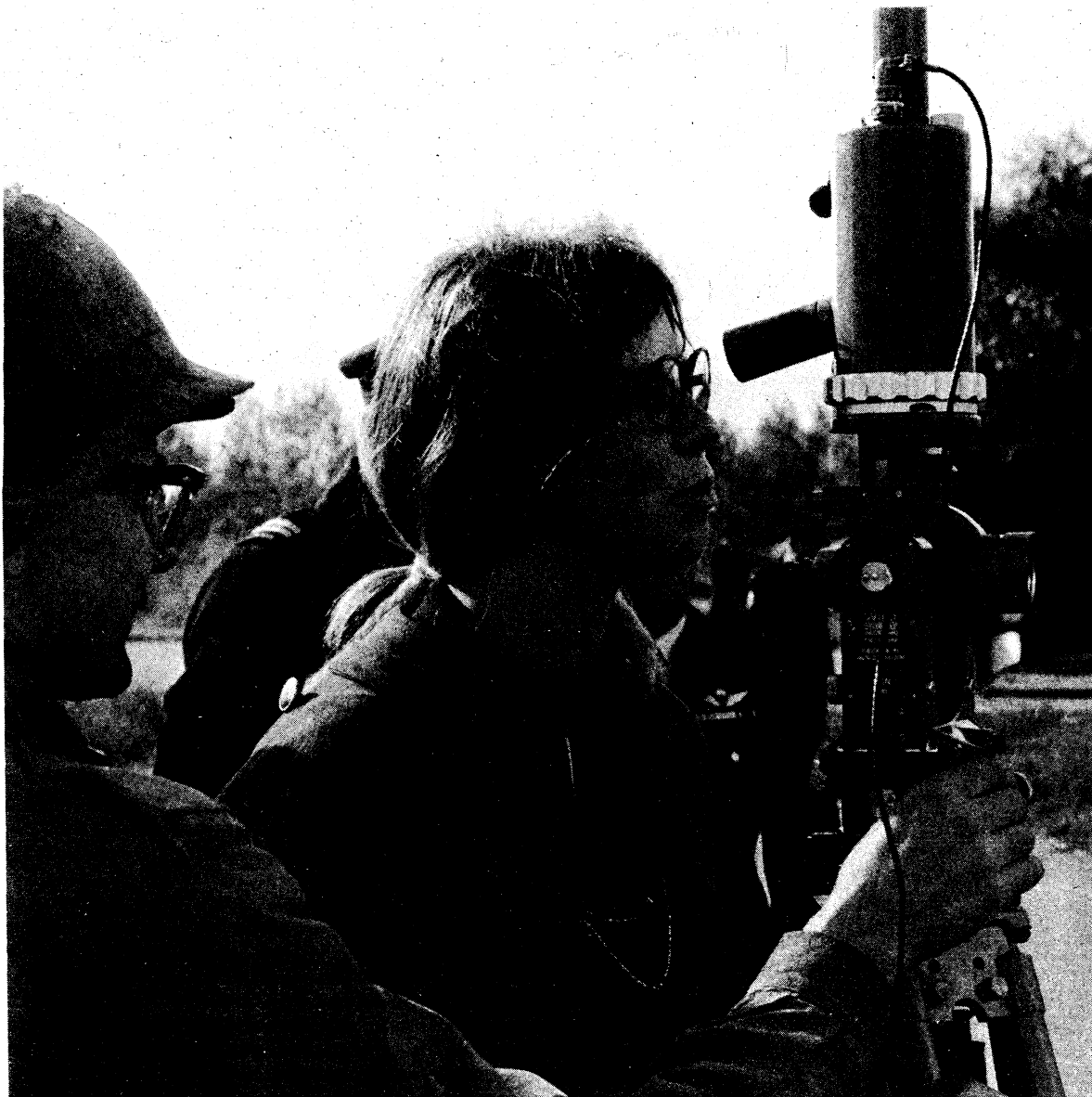
Meanwhile, at Lahr, West Germany, the troops were drinking "to the communist threat, may it keep our boys employed."

Far more concerned with day-to-day existence, they were enjoying their stay. With their dollars, Canadian corporals in Porsches could scoot by a hapless French colonel struggling in his little 'Deux Cheveaux'.

Furthermore, the climate was preferable in Germany to that in Canada. The thought of home postings brought shudders that made the threat seem like an exile to Siberia.

This small town of 23,000 was now deluged with 5,000 Canadians (and their dependants). Part of that number was made up of single members of the Royal 22nd Regiment. Naturally they insisted on giving us a raucus 'going over' most of which was directed towards the two female members of the group.

Life - as we had to admit - was quite enjoyable there. Most people seemed to quite enjoy this business of protecting us from the communist threat. It would appear to be quite a soft job or it is just now, at any rate.



Liz Willick of Canadian University Press peers through instrument used in spotting targets.

The Me Nobody Knows

By CHARLES NORTHCOTE

'Rejoice children, I'm so glad little brother is dead. 'Cause he don't have to go through what we have.' (age 17)

Don't patronize me. Don't pity me. Don't! But understand me. Know me. Help me. Love me! The private thoughts, fantasies, and moods are what "nobody knows" about the numberless hordes of children trapped and suffocating in the ghettos of every major North American city. 'The Me Nobody Knows' cries out for understanding and change from within the ghetto and its cry comes in the voices of the children themselves.

'Nowhere can I go and break these bonds
Which have me in an illusion.'
(age 18)

'The Me Nobody Knows' was culled from the writings of 125 New York slum (they prefer the word "inner city") children, mostly black or Puerto Rican, between the ages of 7 and 18. Instead of abandonment, a usual byproduct of despair, these children received hope and encouragement from a school teacher, Stephen M. Joseph. They were urged to put down on paper their very personal sentiments about any aspect of their existence-----from getting up in the morning, to being a fountain pen, to death. Their amazing results are the current production.

This production (the first one outside of New York) plays at the newly re-opened Crest Theatre (on Mt. Pleasant just south of Eglinton). In the comfortable intimacy of the small theatre, the huge skeletal remnants of two burned out tenement buildings loom ahead. Fire escapes climb, and flatboard fences separate the piles of garbage and bricks from each other. On this mere suggestion of a ghetto neighbourhood's realities, flash the more than 300 projections from the 10 slide projectors and 1 movie projector. Blow-ups of children's drawings, street signs, pigeons, abstract images and light patterns come and go, leaving an almost subliminally powerful impression.

The show itself must obviously owe a lot to shows such as 'Jacques

Brel...' and 'Hair' as there is no plot as such and at times one song follows another without any link other than the continuity of a theme or idea. The show begins and ends but the ideas and problems continue.

The songs (without the children's lyrics) are also derivative, sounding like virtually hundreds of other "rock" songs. There are however several notable exceptions to this, my favourite being 'Sounds', an incredible duet by Lynda Squires and Jacquie David that is rhythmic, haunting and somewhat frightening. 'The Horse' is a song against heroin use and its lyrics were in fact taken word for word from two ghetto poems. There are more songs (21 in all) and all have a life and beat of their own. The short (less than 2 1/4 hrs.) show builds in impact through the songs from humour to despair, to anger, to hope. The idea is to entertain you and let you see and learn rather than harangue you into cringing non-acceptance.

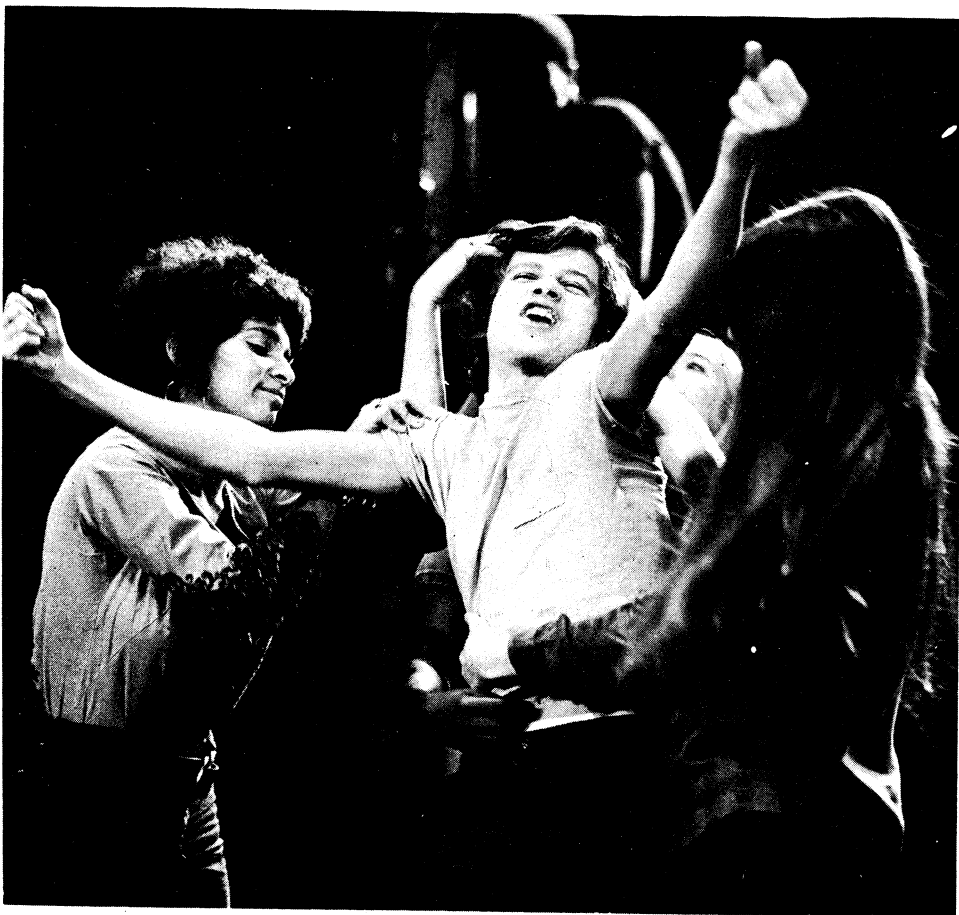
'Saw my shadow on the wall
Saw my love nowhere at all
Saw my life as a hard thing to get to'

The show's strengths and indeed its major weakness lies in the cast. Somehow I couldn't help feeling that all these beautiful looking, exceptional singing, middle-class Toronto (not all by origin) kids had no conception of what the reality of ghetto life is. (The New York cast consists largely of ghetto children) Toronto's voices and bodies are into it, but are their souls?

Perhaps this is unfair to their enormous talents but they just all look and sing too well and some impact is lost when we consider that they are a carbon copy of the real thing and can only approximate the plight of their New York counterparts. This may be a strength.

The entire cast are pros in every possible sense of the word, from Trevor Wilson 9, to Jose Luis Gomez 2?. They exude heart, hate, warmth and love to the nth degree. (I defy any girl to not want to kidnap young Trevor or Pamela Downey)

'The Me Nobody Knows' is a fun show, a sad show, a depressing show, a moving show, a real show, a fantasy. You'll hate it. You'll love it.



A moment from a number called 'I Love What The Girls Have'. Donald played by Steven Francis-Murray is attended by Brandi King and Lynda Squires. (Catherine - right)

'If Not' - like Glendon

By ANDY MICHALSKI

The walking legs from the pleated skirt open the setting for the latest film on Glendon College. The legs belong not to a girl, but to a French Canadian recruit with a Highland Regiment.

It best sums up the assimilation of French Canadians into English society. And the words of a frustrated Anglophone at the language laboratory tells its story too: "How can I repeat it" (a French phrase), "if I don't know what they're saying."

The film, 'If Not' is directed by Jacques Vallée under the auspices of the National Film Board of Canada.

It is filled with scenes that any student here can empathize with. There is Roger Gannon's buffoonery with the Francophones. He needs a class to 'perk' himself up in the

morning. (The new word for the day is 'perk'.)

And while the local drug culture explains its new modes of communication, film clips show a Francophone taking a joint for what appears to be the first time at an unconvincing beer party.

The members of the French clique with their beer fests then proceed to explain about the wide use of drugs on campus. When described as a clique, the apt comparison of Germans in Spain joining together at parties is given by one of the members to the benefit of those believers that nothing separates Quebecers from English Canadians except language.

Renault Marier ties it all together rather well. The bilingual dream of Glendon is fading, "Et si le bilinguisme existe, ça existe à Montréal."

The film leaves you with the feeling, that like Glendon, nothing has been resolved.

Tristana's Deneuve - most beautiful woman

By ELIZABETH COWAN

The only indisputable impression left by Luis Bunuel's latest film, 'Tristana', is that Catherine Deneuve is the most beautiful woman acting today.

Just as in 'Belle du Jour,' all the attention and action is focused on her. There are almost no scenes in which she does not appear, topaz eyes regarding the world cryptically from a sculpted ivory face.

Perhaps because of that extraordinary face, Tristana is always seen from the outside, by others; we know what they think of her, but her own views and thoughts are unclear. Like Galsworthy's Irene, she is constantly in the third person. The audience is never told why she wants to behave as she does.

The result is that Tristana's motives are permanently cloudy, her changes of attitude abrupt and puzzling.

Why does Tristana lose her innocence so easily? She begins as a tender-hearted school girl in mourning for her mother; but she seems entirely undisturbed when her elder-

ly guardian (Fernando Rey) makes her his mistress.

Why does she refuse almost contemptuously to marry Horacio, (Franco Nero), the unconvincing young artist with whom she runs away? She seems to love him deeply, and weeps bitterly when they quarrel.

Why, when she believes herself to be dying of a malignant tumour on her leg, does she insist on returning to the home of Don Lope? She rejects all his kindnesses, jeers at him, obviously has no affection for the old man, and yet she stays.

Not only does she stay, but when, after an amputation, she realizes that she is not going to die, she marries him.

And in the end, having rushed to his sick bed with every appearance of renewed affection and solicitude, she carefully contrives his death.

Bunuel is not a believer in explanations. The only clue is in Tristana's conviction that there is always

a choice which she is free to make.

"Between two peas, two bread crumbs, two snowflakes I always make a choice. There is always something about one of them that I will prefer."

She chooses always to do what no one else would do. She is free to choose desolation, and she does so.

Bunuel tells her story in brief sequences, leaving out months or years between them. His camera is never artful - it just records, generally from the same distance and the same angle in each shot.

Colours are muted. Grey bronze and cream predominate.

Following the fashion of the times, Tristana is set in the '30s. But it could have been any decade. The unusual completeness of the heroine gives it universality - the surroundings are incidental to her effect on them.

And the nebulous structure of the film is incidental to the power of Bunuel's imagination.

ON CAMPUS

Wednesday, November 11

The students' council offices will be open from 12 noon until 4 pm, Monday through Friday. The offices are on the first floor of Glendon Hall.

The Treasure Van will be in the Card Room, Nov. 10, 11, 12 from 9 am to 5 pm. Profits go to 'The Glendon for Students Fund'.

Le film 'Orphée' de Jean Cocteau sera projeté dans la salle 129, York Hall, à 16 heures 15 et à 20 heures. Entrée libre.

The one and only Philosophy Club presents Ann Mackenzie who will talk on 'Souls and Behaviour' at 8 pm in the Junior Common Room (JCR). All are welcome.

The world's largest pumpkin pie will be served in the quadrangle at 7 pm tonight. All are welcome.

The Glendon Gophers meet Osgoode at the Artic Arena, 7 pm. The bus leaves Glendon at 6 pm. Party afterwards for fans and players in the Pit, BYOB.

Glendon faces Winters and College F in men's volleyball at Tait McKenzie Gym, York Campus, at 7 pm.

Thursday, November 12

The Pipe Room will put on two shows, one at 12:15 noon and one at 8:30 pm of Edward Albee's 'The American Dream'. Admission 50 cents.

The intramural co-ed swim meet will be held at the Proctor Field House pool at 1:30 pm.

The Citiforum begins at 7:30 pm Friday and runs all weekend. For more information, see the harried people in the Hearth Room next to the JCR.

Sunday, November 15

The film Club will put on Richard Bartlett's shorter films at 8 pm. Admission is \$1.75.

Monday, November 16

Glendon's women's volleyball team faces Founders at Proctor Gym at 8 pm.

Tuesday, November 17

Glendon Go-fers in women's hockey face-off with College F at the Artic Arena, York Campus at 4 pm.

Wednesday, November 18

Denis Brott, the celebrated cellist will perform at 8 pm in the Old Dining Hall. Admission free.



The Serpent of the Don says,
"Join me in the intramural
swim meet at Proctor
tomorrow at 1:30.
I'd love to have you."

Gophers' orgy

Ahoy ye swabs! Tonight be the night our Glendon Gophers plays them lubbers from Osgoode, arhar, The bus be settin' sail at 6 bells, an' after the raid there be shore leave for the crew an' all their loyal friends at Miss Purity's Tavern in the Pit at 9:30, bring yer own grog. Avast - there be a list o' the lads on this page so's ye'll know them sea dogs by name.

Last week our buccaneers got scuttled by Founders 3-2, with CK Doyon and Gary Young doin' the scorin', but they put to sea again the next night an' keelhauled McLaughlin 6-2. Boomer Bill Rutledge and Dangerous Dan Gilbert got them two each, an' Wild Bill Wade & Geoff Love claimed the rest o' the plunder. Any bilge rat of ye what ain't there tonight gets hung from the yardarm o' the River Crab; Admiral Haffey be wantin' all fans on deck by 6. So be it.

—CAP'N SCURVY

V-ballers number 1

Can anybody stop our intercollege volleyball teams? (Send your answers to Contest, c/o PRO TEM. Winner gets a bit part as a piece of pollution in the new Walt Disney film 'Randy the Rabid Raccoon' currently being filmed in the valley). The guys found Osgoode in contempt of court (V-ball variety) 15-2 and 15-5, and then mastered the Grads 15-1 & 15-6. They've got double-headers at York tonight and next Tuesday.

The girl V-ballers will try their luck against Founders (Let me know how they make out - Pat Flynn) on Monday at Proctor. In the GWVL, C, the Daysies, B, Basement, F, and A grabbed the top 6 places in the standings, and will hold their finals the saft at Proctor. Standing room tickets will be available in the JCR starting at noon for \$4.

— KRYPTO THE SUPERDOG

We're rooked

Barry Yanaky, president of the Glendon Chess Club, is currently trying to recover the Toronto Chess League championship trophy, which Glendon won last year, from John Reinbergs, president of the York Chess Club. Reinbergs has had the trophy inscribed with the name of the York Chess Club.

Reinbergs, who wasn't a member of the Glendon team, claims the trophy belongs to the team. (then why put YCC on it? Perhaps we were never meant to know.), and not to the Glendon student body, who footed the team's bills. However, Yanaky claimed last year, when pressed for the names of the club's members, that every Glendon student belonged to the team. Thus it belongs to all of us.

However, Reinbergs is undaunted. He says that since Glendon is only a small part of a larger whole, i.e. York, that anything won by a Glendon student automatically should belong to the York campus.

We think he's full of #\$/%&*, and if he doesn't give Glendon back our trophy, we'll have a new set of the proverbial bookends.

—ARMPIT

Free horror movies!!!

Charlie Northcote has announced that the opening of the Terrace Room coffee shop will be highlighted by the showing of free horror movies. Charlie, obviously a capable entrepreneur with excellent tastes, dropped by our coffin to ask our advice. We advised him to show 'Night of the Living Dead', the most frightening film ever made, and 'Forbidden Planet', the alltime scifi king. More news next week.

—COUNT YORGA

Frosh win Grey Saucer

By NICK MARTIN

1st Year beat A House 21-14 and 29-13 to win the 1970 Grey Saucer and a year's supply of kleenex, in a series replete with controversy. Not only that, but they were raising shit, too.

Mike Lustig passed for three touchdowns, intercepted a pass, kicked a single, and sold peanuts at half-time as the frosh won the title game. Ross Cameron, Norm Laco, and Bill Mowat grabbed the TD tosses, but it was Andy Dziubaniwsky who broke the game open with a TD on an interception. Bob Gibson scored twice for A.

Frosh bomb B

In the opening game, Cameron, Warren Smith, and Claude Doucette got it in for the youngsters, while Doug Knowles and Kevin Kilbey majored for the Axemen. The Axemen won the second game but it was ordered replayed after the frosh successfully protested an official's call.

Also on the winning squad were Dave Bryan, George Milosh, Steve Hughes, Wayne Page, Tom Rathwell, and Roger Kenyon.

In the semis, the frosh bombed B 41-14 as Mowat quaterized in front of everybody, Hughes dozened, Milosh had 7, and Page TDed. Brian Marshall and Bob Stanger demidozened for the Sons of B.

A kyoned 3rd, with Kevin Kilbey twicing for A, while Armpit Martin got the Beaver score. An American fan who flew up for the game commented, "Now let me

make this very clear, there are commie agents at work here. With all that short hair on the team, there is no way 3rd year could have lost, make no mistake about that."

We're tough

If the karate club thinks they can scare us into telling you they meet at 7:30 in the small gym at Proctor every Wednesday by sending a member to put his fist through our office wall, they're wrong. We don't scare that easy.

We asked editor Andy Michalski, "What do you want - good grammar or good taste?" to which he replied, "You don't seem capable of either." Captain Bourgeois advised Michalski, "Get a haircut, boy."

John Payne won the novice squash tournament, followed by Nofirstname O'Higgins and Bob Moeller, reports John Payne along with a bribe of unprecedented proportions.

The Go-fers tied Stong 4-4 as Digna Hiel got the bonnet and the Stong goalie knocked in the tying tally herself! 'Chortle', commented Glendon coach Dave O'Leary.

Merc Raven and Mel Farnley Walker would like to hear from all their old fan. You can reach them at Gooilandlan 22, Heerenveen, Nederland. The guys sent some clippings, posters, letters etc. about their exploits; they're on display in our office.

Why didn't we listen to David Vincent while there was still time?

Men's basketball starts on the 17th, and convenor George Hewson wants team lists in as soon as possible. The Masked Beaver has warned George of a Viet Squirrel plot to mine the court with banana peels. "Undula zork nuga moosejaw carrots history 320b frebup ayayayiii," warned the Champion of Justice.

Serial chapter 7

"Golly", said Sarah, shining down the chimney, "That giant ape sure landed hard on poor old Mr. Bevan."

Suddenly, Mary Hay screamed, "Look! Its fall smashed the ground to reveal...(slow drum roll) ... to reveal...(crescendo and clash of cymbals)...a mysterious tunnel under the driveway, leading to the bowels of the earth & adventures beyond belief."

Rob Carson peered inside and muttered dubiously, "It could be a squirrel ambush."

"That's no sweat," said Captain Bourgeois. "We'll go git us a hippie radical freak to go in first. I'll ask professor Silver which one o' them pinkos is the most expendable."

And so, pushing Stardust the Red ahead of us, we entered the mysterious tunnel, going ever downward, every step taking us away from safety and civilisation. Then, suddenly, Stardust screamed in agony and fell to the ground with a giant spear in his nuga. "Ohmigod" screamed Betsy Cowan, "Look what's coming" as she pointed to ... (to be continued).

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Glendon Gophers

- 1 John Pearse
- 2 Jim Freeman
- 4 Wilson Ross (A)
- 5 Bob McMurrich
- 6 C.K. Doyon
- 7 Gord Way
- 8 Bob Fleming
- 9 Bill Rutledge
- 10 Gary Young (A)
- 13 Geoff Love (A)
- 14 Jim Gallagher
- 15 Rick Mackenzie
- 17 Danny Gilbert
- 18 Dave Roote
- 19 Keith Caddy
- 22 Bill Wade (C)
- 27 Joe Aiello

Coach Max Hazan
(with the moustache)
Coach Jack Daley
(without the moustache)
Team owner K.C. Haffey
(with the funny hat)

Citiforum: the urban struggle

Nov. 13, 14, 15



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