

"Ashamed to play blues for whites"

B. B. King has been singing the blues for a living for twenty-one years. The better times he played auditoriums, but mostly it was little clubs for an all black audience on the 'chitlin' circuit. He has averaged from 80,000 to 100,000 miles a year in places like Twist Arkansas. Some club dates, but mostly one night stands.

Last Monday B. B. made his first Canadian appearance at the Grand Theatre in Kingston. I drove down to see him in Buddy Guy's bus. The rest of Buddy Guy's Chicago blues band stayed in Toronto. They get paid on Mondays.

B. B. is from the Mississippi delta. He worked chopping cotton and driving a tractor on a plantation that had 10,000 acres in cultivation. He "didn't dig that." When he was 14 he first started trying the guitar. Sonny Boy Williamson got B. B. started as a disc jockey, playing what B. B. said was then called race music, and is now called R. and B. or soul.

COULDN'T PLAY FOR WHITES

Before he was afraid to play the blues, raw and uncut for a white audience, "ashamed to play the blues for white people the way blacks feel it."

"Now let's suppose there's three of us standing here. Right. He's Chinese, you're white, and I'm black.

Now he likes to eat chop suey, you eat steaks and where I'm from, the south, we eat hogs, you know, pigs ears."

B.B. smiled, "Now I'm afraid to offer you some because I think you might not like it. Well it's the same with the blues. I felt that if I sang the way I feel the white audience wouldn't understand. The blues is feeling. Blues singers sing about anything that concerns them. Money, women, life. I sing about anything that disturbs me of makes me happy. Before the guys who made it changed, he wasn't himself, but now we can be ourselves and give what we have to offer freely.

"I'm doin now what I've been doin for years and I'm starting to feel comfortable. I'm playing the same and I'm not afraid of mistakes, as long as I get a response, like to-night. But I still get a bit nervous, that's when I take a drink.

His speaking voice is much softer than the face twisting strength of his voice when he sings.

Buddy Guy says they are finally giving B. B. the chance he deserves. He told me in the bus as we were driving down. In the back seat someone was talking about 'ego trips.' Well, according to Buddy, the worst trip you can make is to the west coast. You can play cards and drink in a car only so long. "If you drive 1100 miles and look up and it says 'Frisco' 1100 miles, it just makes you sick man."

But Dave the driver said, "If you can keep yourself laughin, you can forget about this hard travellin." So they forgot about the 401 and played cards until we reached the Grand Theatre in Kingston.

'TELLIN' IT LIKE IT IS'

The Grand Theatre has been done over, there is a new red carpet, and in the dressing room there are only a few handprints on the white plaster.

We waited backstage for B. B. to show up and play his blues.

What are the blues? Well the blues have more "soul expression" more true feeling. Technically I don't know what I'm talking about, except that they are 12 repeated bars with certain common chords.

Buddy Guy says "The blues is feeling. I guess the main difference between R & B (Rhythm and Blues) or soul music, is fast and slow. R & B is rushin, drivin too much, the blues takes time. The lyrics meanin more, there is less rushin, wearin it into you. It's a guy takin his time, tellin it like it is."

People like B. B. King and Buddy Guy have gained recognition because groups like the rolling stones and guitarists like Mike Bloomfield recognized them as their source. If you listen to Buddy Guy and Jimmy Hendrix you'll notice a similarity.

B. B. says he doesn't know if what they said is true but he is glad they said it. It got him off the circuit and into places where people listen. They don't drink, yell requests or "tag their old lady" because the song reminds them of something she did.

Before when B. B. had a hit he "meant a hit in every black community" but because of the underground radio stations who will play anything from Bach to B. B. King the white kids heard him and began to buy his records.

DRINKIN' AND SHAKIN'

There are a lot of older bluesmen around now, but it's hard to find someone under 25 who really has a feeling for the blues because of the way R & B took over. Buddy is trying to organize a Chicago Blues festival this summer to give people like A. C. Reed a chance to be heard on his own.

"When you see him you know you're going to get the blues. In Chicago there's lots of blues cats

but there doin scufflin things like construction work. Hound Dog Taylor. You should see some of those cats, drinkin and shakin, but they can play that thing. They need a record or at least a chance."

This festival will make the record buyer think of more than Buddy Guy, Junior Wells or Muddy Waters when he thinks of Chicago blues.

In the dressing room of the Rock Muddy Waters said Dick Flohill had brought Muddy to Toronto six years ago and lost his shirt doing it, "Where were these people when we needed them.

"Muddy is a little old fashioned as the Chicago blues are changing, but as Buddy Guy said "If it weren't for Muddy Waters there wouldn't be no Buddy Guy or Junior Wells cause that's where we got ours from.

"Muddy has a straight funky way of singing. But at fifty four the grind is rough even without high blood pressure.

B. B. was surprised to hear that Lonnie Johnson is living in Toronto. Lonnie has greatly influenced B.B. who recorded most of his material.

The concert was behind schedule. B. B. arrived in a purple leather coat with a black fur collar and B. B. in diamonds on his finger. A smooth faced healthy looking 43. He looks younger. His suit was gold and he was smiling under a black fedora. There were no wrinkles around his eyes when he smiled.

The band went on. They all wore grey tunics and natural haircuts.

LOVELY, LONELY SONGS

The drummer, Sonny Freeman, has been with B. B. 11 years, a short compact man with a mustache and a cigar he plays with a tight power.

The trumpet player, Pat Williams, leaning back somewhat like Miles Davis when he plays, subtly moving or snapping his fingers while resting. There was a red circle around his lips.

The sax player was Lee Gatling, who wore tiny sunglasses and listened to classical music on a tape recorder in the dressing room before going on.

Val Pertillo was a solid moving bass.

B. B.'s face twists when he sings, he sings at times through the side of his mouth, sometimes he puts his fist beside his ear almost leaning on it, or hands on hips. There is power. His guitar playing can be searing, hard and sharp or wailing as he holds notes.

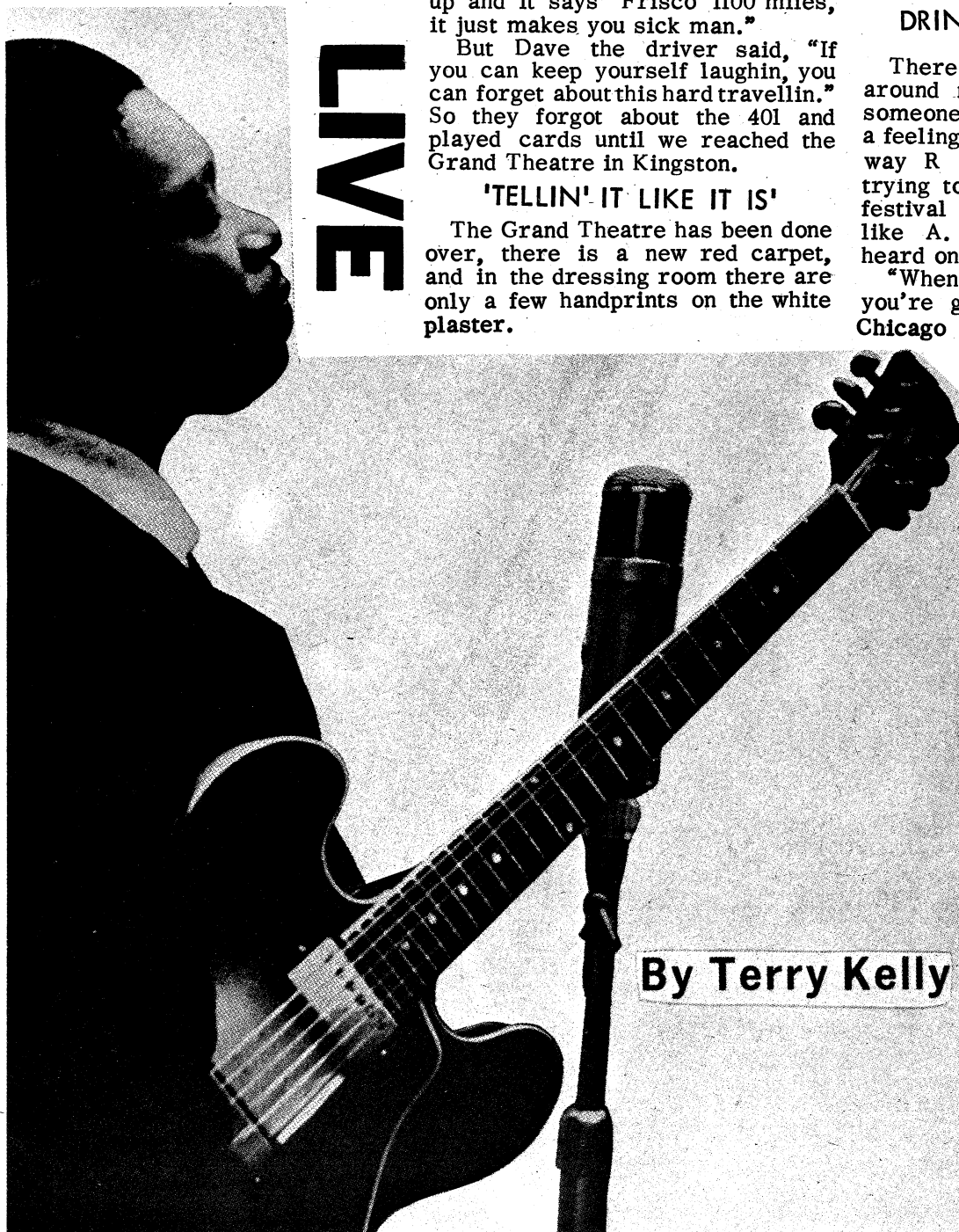
The audience gave him four standing ovations. Some of the songs are the most lovely lonely songs that I have heard. "If I ask her for some lovin' she'll say I'm half dead."

There was a party after at the Holiday Inn. I wondered if B.B. would drive to Fort Erie or stay the night. Some people got drunk at the party and started to sing Barbra Streisand.

A red faced jowled man of about 40 from down the hall came in, had a drink and grabbed the drummer who was sitting down by the hair.

"Grrr, How you doin."
"Take it easy man," with a smile.

B.B.King will be in Toronto Feb. 14



LIVE

By Terry Kelly

B. B. KING

ADVERTISING

MANAGER

wanted

for PRO TEM

15% commission
apply PRO TEM office
Glendon Hall

USED BOOKS

The Glendon Bookstore will be handling used books appropriate to the courses offered next Fall. Prices paid for used books will depend on their condition. We will not be buying books before the end of term.

BOAC CHARTER TORONTO - LONDON

2 Flights leaving in June
4 Weeks for \$189.00 12 Weeks for \$209.00
Application forms available at the Registrar's Office (York Hall) for York Students, Faculty & Staff

Three talks & Musical Presentation by PATRICK SCOTT of the Star

A HISTORY

of
JAZZ

Thursdays, 20:00 hr.
Jan. 30, Feb. 13
J. C. R.

The critics say:

- | | |
|-----------------|--|
| Ralph Hicklin: | 'Absolutely disgusting!' |
| Herb Wittaker: | 'Nauseating and sick' |
| Linda Beaubien: | 'Only Mark Dwor could sit through this!' |
| Nathan Cohen: | 'Epitome of good taste.' |

Don't miss it!
CROAK '69

January 31, 8:30 p. m.

Old Dining Hall, Admission 50¢

Loney says CUS changed

Martin Loney, president elect of the Canadian Union of Students seemed angry last Thursday that about one quarter of CUS's resources are now being used just to fight referendums on membership in DUS. He told a Glendon audience of about 150 people; "When 25 cents of every dollar is used to fight referendums, it doesn't leave you a lot to work with."

Loney said that until 1964 CUS was just for students council members who got together once a year. But in 1964, the withdrawal of all French-speaking universities from CUS jolted them into reality.

CUS, he said, now provides stimulation which student council members bring back from the annual con-

gress to their campuses. "We're moving into the area of involving all our members as opposed to just the student councils," he said.

Loney said CUS needs the backing of all its members to be a more effective voice beyond just a lobby, "that is to use our power to bargain within our society. We could be effective



Martin Loney

in turning on not only students but other members of the society."

Later he said; "It is ridiculous to divorce the university from the larger society because everywhere you look the society is reflected in the university."

When asked if CUS will continue as an organization dominated by radicals, Loney replied; "It all depends on the referendums held in the next three or four weeks. If these schools decide to remain in CUS, then CUS will remain as it is. If a lot decide to drop out, then they could later decide to join again and change its policies internally to conservatism. Or there could end up being a voluntary union which would be a Students for a Democratic University."

VIETNAM PROTEST PLANNED

Another demonstration against the war in Vietnam is planned to be held in Toronto. The march will probably be down Yonge Street, but the Vietnam Mobilization Committee has looked into the by-laws and does not expect the same trouble with police as happened in the last demonstration.

The Toronto committee is holding a conference at the Queen Street United Church, 765 Queen Street West, to decide on the date and nature of the demonstration. The conference will be on Saturday at 10:00 A.M.

THE PIPE ROOM

Direct from 'Frisco

JIM LOGUE

Friday night

Levesque venira ici

"Nous sommes des Quebecois...au coeur de cette personnalite se trouve le fait que nous parlons francais. Tout le reste est accroche a cet element essentiel, en decoule ou nous y ramene infailliblement." (Rene Levesque)

Je pense au contraire que "tout le reste" est accroche a la valeur et a la dignite de la personne humaine; c'est a cela que tout le reste, y compris la langue, doit nous ramener infailliblement.

Et vous, qu'en pensez-vous? Quel est l'importance du fantoche Gregoire a l'interieur du Parti Quebecois?

Tant de questions auxquelles vous pouvez avoir reponse en venant entendre le politicien Rene Levesque, vendredi le 7 fevrier a 7 heures p.m. a Glendon College.

I sincerely hope that you will all take advantage of this opportunity to engage in dialogue with our eminent speaker...I would ask you to remember that the success of the conference depends upon your active participation. I expect that this will be both an informative and provocative conference.

Prepare your questions because, I think, you may have questions to ask this man who affects so much of our politics now, and probably more in the future.

Ne ratez pas le train Levesque car il ne passe pas souvent par ici. Votre presence est deja une participation. Une question non posee reste sans reponse. Si l'on ne pose, ou se pose jamais de questions, nous pouvons facilement en devenir une.

Agissons! Participons!

'EXPERIMENTAL ICE'

presents exhibitions by Canadian World & Olympic skaters - starring 1969 Canadian Champions

JAY HUMPHREY

&

LINDA CARBONETTO

Friday January 31 7:00 PM
Glendon Ice Rink

CALDERONE'S
Books-Artists Supplies-Stationary
Super-stat copies,
Greeting cards & Giftwrap
Bayview Village Centre 222-6921
authorized Letraset Dealer

Feb. 14/8:30 p.m. Tickets: See the Record Man Mail order: Massey Hall, Victoria St. \$2.50 \$3.50 \$4.50

GULF SERVICE STATION

Bayview and York Mills

Willowdale, 447-7001

Students sign petition, but Grapes still being served

California grapes are still being sold in the Glendon College cafeteria, but consumption of the grapes has decreased enormously.

Since the grapes came back on the counters two weeks ago, only 75 pounds of grapes have been taken. A large part of these were on fruit salad plates and have been thrown out. S.J. Salamy, manager of the Versafood cafeteria, said "Normally we would go through about a case (30 pounds of grapes) a day."

Two petitions, asking Versafood to stop serving the grapes, have been posted outside the cafeteria. So far about 250 people have signed the petitions.

Michiel Horn, chairman of the Glendon College Food Services Committee, said yesterday, "I have no requests before me for a meeting at the present time." An emergency meeting of the committee can be called to discuss the question again on 24 hours notice.

At a meeting on Monday, the York campus Food Ser-

vices Committee followed the precedent of the Glendon committee and voted 8-2 to allow California grapes to be served in the cafeterias. A week ago the York Student Council passed a resolution against the purchase of grapes.

Student representatives on the committees are appointed by the student councils.

Only two colleges at the University of Toronto still

purchase California grapes.

Grape pickers in California have been on strike for three years. Before the strike, they were making about 2400 dollars a year. Now

scabs from Mexico are picking the grapes. They are worried that they cannot hold out much longer. A boycott of California grapes is the only way they can hope to win the strike.



Principal Reid with Glendon's new coat-of-arms

We have our own now

Glendon College now has its own coat-of-arms. The arms were formally presented to Principal Escott Reid at the last meeting of faculty council on January 16.

The arms, costing \$450, are made of basswood and are hanging in the Old Dining Hall beside the coat-of-arms of York University.

About fifty designs were submitted by members of the college.

Of these, the four best were taken and submitted to the Executive Committee of faculty council and to the student council for the final choice. They both agreed on one design.

The arms were designed by a member of the Glendon faculty and made by Stanley Arculus, a professional heraldic artist.

The final design was inspired by the banner of the college, which is also hanging in the Old Dining Hall. The two principal colours on the coat-of-arms, blue and red, and the principal metal, gold, came from the banner.

The two chevronettes in the design represent the buildings in the college and the fleur-de-lis represent the educational aspect of the college.

The white rose on a red background on the chief of the arms (the upper third) shows the connection of the college with York University. The two lions on the chief are taken from the chief of the coat-of-arms of the university.

The lions and the rose have an English flavour and the fleur-de-lis have a French flavour to reflect the bilingual and bicultural aims of the college.

The motto, 'Alteri Saeculo' means 'for another age'.

a_cup o' news

REPORT BLAMES UNIVERSITY OF SASKATCHEWAN ADMINISTRATION FOR BAD PUBLIC IMAGE

REGINA (CUP) - A firm that claims to know such things says public confidence in the University of Saskatchewan is weakening.

Duff-Abbott Associates, a public relations firm commissioned by the university's board of governors, explains that confidence is diminished not so much because of what

is being said about the university but because of what the university is not saying about itself.

The firm's report, given to U. of S. faculty last week as the student-administration squabble over the Carillon continued, says student newspapers are widely condemned as irresponsible journalism and that "responsible-minded students should clean up the student newspapers, preferably by persuasion but failing that by disciplinary action on the part of the university administration."

Duff-Abbott said its findings were based on more than 200 confidential interviews conducted in Saskatchewan among persons influencing community opinion. Among those missed by the survey was Woodrow Lloyd, leader of the province's opposition NDP.

Elsewhere, Duff-Abbott's report says remarks made by premier Ross Thatcher attacking the university are largely regarded as purely political and therefore ignored.

COLLEGE GOVERNMENT DELAYED . . . AGAIN

The question of college government has been delayed again by the Executive Committee of faculty council.

At a meeting Monday Kathi Hamilton, a student faculty councillor, moved that the committee recommend faculty council to establish a new ad hoc committee on college government, because "The whole question of college government is not something you can discuss in 15 minutes or half an hour."

She said that she hoped the new committee would be struck at the next faculty council meeting or she would

"fear the consequences" and that people are either tired of waiting or disheartened by the lack of discussion on the question of college government.

Principal Escott Reid put blame for the delay on the student council, and said, "I think if there has been a delay it has been the delay of the community group study."

The recommendation will be taken up at the faculty council meeting today at 1:00 P.M. in the Board Senate Room (C Wing).

'Snowflake Bikini' contest flops as Conacher refuses \$100

By BOB WALLER

Toronto's cut-rate appliance baron 'Bad Boy' Mel Lastman looked a little ill following his first annual Miss Snowflake Bikini contest last Saturday afternoon at the Bloor St. E. Colonnade.

The Bad Boy's first venture into the realm of erotic scholarships was transformed into a frustrating and frigid burlesque by a determined band of student protesters and uncomfortable zero temperatures.

\$300 SCHOLARSHIP

Lastman promoted the contest for two reasons. The line he sold the public was that it would make available a \$300 scholarship for some needy, but curvy young co-ed from the Golden Horseshoe.

It was obvious, to observers however, that Lastman was intending to use the exhibition as another eye-catching gimmick to bring

publicity to his burgeoning cut-rate appliance chain.

Lastman's public relations office had tried to sell the contest as some sort of educational competition. A glance at some of the official qualifications shows that.

Entrants had to be female and a student from the Toronto-Hamilton area. She must also submit her measurements; that is, but, waist, and hips - not IQ.

The event probably would have come off successfully for the Bad Boy despite the presence of some 30 pickets from the Toronto Student Movement and the Women's Liberation Front.

The picketers were not having much success in rallying support from the largely camera-laden male audience.

'I HAVE A MIND'

The fatal blow came when Pat Conacher, a 19 year-old blonde from U of T, stripped off her coat in front

of the audience to reveal herself not in an itchy-bitsy-one inch bikini, but a mini dress and a silk scarf which had written across it - 'I have a mind'.

Pat termed the exhibition as "obscene exploitative publicity" and blasted Lastman for committing moral fraud against the contestants.

"The winner of this contest will not be chosen on her mental aptitude but rather how sexy she looks in a bikini," she charged.

The second year psychology-sociology major received a roar of approval from the crowd who only minutes before had been hooting for more goosepimpled flesh.

Lastman and his lieutenants were visibly shaken at the turn of events. The Bad Boy then tried to co-opt Pat by announcing to the fast-dwindling crowd that the judges had decided to award her a \$100 honorary scholarship for having the courage to "voice her moral convictions, something that our free society allows its citizens to do".

Pat almost believed him, but after some quick thinking rejected the offer.

The winner Elaine Dembe of McMaster University could only say, "this has been the craziest beauty contest I have ever been in."



Pat Conacher, who refused the Bad Boy's offer.

Staff meeting	today
	2.00
PRO TEM office	We need you!

A penetrable void

Tom Hayden, a founder of the 'Students for a Democratic Society' once said, "We'll make the revolution, then find out what for." Many critics of the New Left, Leo Rosten and George Kennan, among many others, have taken this statement as proof of the worthlessness of the student left.

Yet this only illustrates the central difference between those who are arguing. And this difference is reflected in the events that have happened at Glendon and the thinking about those events.

What Hayden meant basically was that you don't need a detailed blueprint to form a better society. He has never talked about forming the 'perfect society'. Nor have many of the other so-called unrealistic Utopians occupying the buildings of Columbia, San Francisco State, Berkeley, the Sorbonne, or the University of Mexico.

It is very easy to make blueprints when you have the dimensions and the scale all worked out beforehand. That is, when you have all your basic value systems and standards of logicality predetermined, it is very easy to make detailed proposals because you have a solid, if often unconscious, theoretical base.

So it is at Goendon. Criticism revolves around the actions of this paper and the present student council. They are too radical and 'they are so sure they are right'.

It is a very strange paradox that the people that have the most to say to each other cannot talk to each other because they operate from entirely different perspectives. When they do sit down with each other to talk there usually ensues a period of severe up-tightness for one or the other or both. Because what comes up is the basic questions - the Utopian questions, the different conceptions of the individual and his capacities.

This dichotomy is reflected in almost every political happening at Glendon. There was a huge void that opened up between many students and Emmett Hall when he received the Public Service Award last week.

The whole discussion after his speech, a collage of rhetoric worthy of John Diefenbaker, was made up of issues which all come about within the confines of the prevailing frame of reference of fundamentally Puritan sexual mores, large scale private enterprise, burgeoning governmental bureaucracy, paternalistic educational systems, and management-labour opposition.

The most important questions that could have been asked were ones like "Do you think that homosexuality is a sickness?" or "Why can't a five year old kid determine what she wants to do as much as is humanly possible?" or "Should private possession be the basis on which the economy and the legal system runs?" or "Do you think that you are sexually repressed?"

But these questions couldn't be asked within the state of mind there because they are questioning that state of mind. Hall probably would have misunderstood them (as would many of the students) and might even have taken some as personal insults.

The Public Service Award is representative of Hall's world. Or, at least, it draws from it as a source for its value base. However, awards become obsolete in times of changing moral and political referents because there is not a consistent base from which to award them.

In this case there is no common conception of what 'public service' means because public service itself is a term used to denote service to the community when the community's ideology has been set. It is unfortunate that Hall had to walk into this mass of contradictions and see the Glendon situation as it really is.

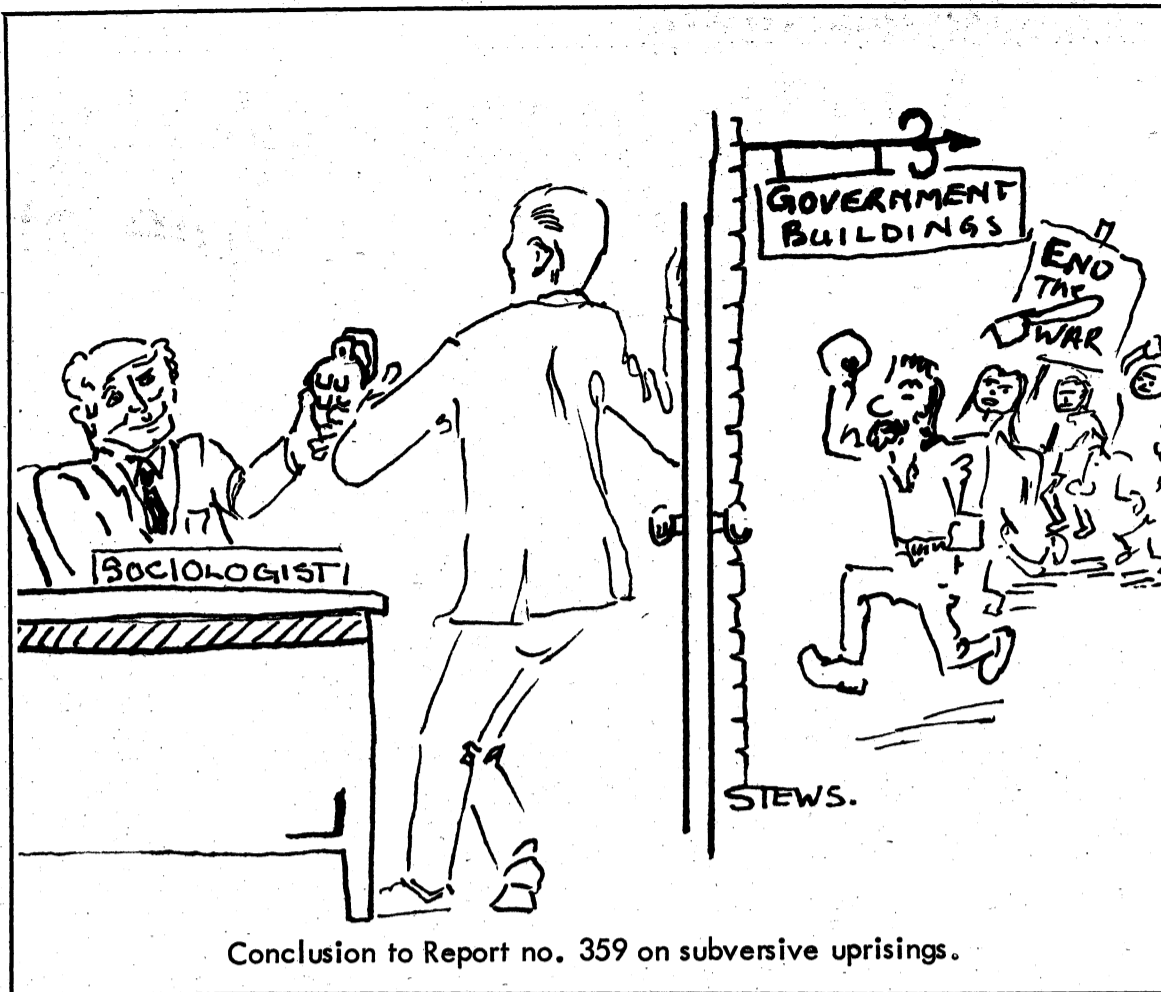
Yet he is not alone because his ideas, his frame of thinking is very prevalent on this campus. There is the same void of non-communication between Reid and the radicals (whoever they are). There is just as great a dichotomy within student and faculty groups.

What is important about that is that it is representative of the split in perspectives that allows the dismissal of good ideas on the part of Tom Hayden or whoever, mainly because they can't be judged according to traditional standards.

To understand these ideas, to understand each other when there are so many differences between us, there is needed a conception of politics which doesn't divorce the body and the soul and the personality from politics. Severe self-criticism is needed or nothing outstanding will happen one way or the other.

This is what 'the revolution' is about, the 'changing of heads.' If anything, it is a revolution in attitudes, with cultural alienation, rather than burning children, as its prime root.

The revolution is quite likely for itself.



Conclusion to Report no. 359 on subversive uprisings.

L'egalite ou l'assimilation?

By DAVID WELCH

"L'egalite ou l'indépendance." Pour les Français de l'Ontario en tant que minorité dans cette province, ces mots de Daniel Johnson ne seront jamais une solution à nos problèmes. En Ontario, c'est plutôt une question de "l'egalite ou l'assimilation".

Aujourd'hui il nous reste en Ontario 650,000 Franco-Ontariens mais 34 per cent sont assimilés.

Prenons par exemple Toronto. Je me souviens il y a six ans quand on n'avait qu'une école élémentaire française, un petit couvent pour les jeunes filles et une paroisse catholique canadienne-française.

Avec l'éclatement de la Révolution Tranquille au Québec l'espérance des Franco-Ontariens s'est accrue considérablement. Les parents essayaient de transmettre à leurs enfants la fierté et l'amour pour leur culture française.

Maintenant nous avons deux paroisses, quatre écoles élémentaires, une école secondaire, une poste de radio, une centre de culture et une branche de l'Association Canadienne Française d'Éducation d'Ontario.

Malgré tous ces avancements, la bataille pour l'egalite n'est pas encore finie.

Premièrement il nous faut la télévision française, affiliée avec la Société-Radio Canada. Ainsi on pourrait rester en contact avec tous les changements qui se produisent au Canada Français. En plus la télévision est le grand moyen de communication universel dans notre société.

Avant tout, ce qu'il nous faut c'est de l'éducation secondaire française qui répond aux besoins des Franco-Ontariens. C'est vrai qu'on a des écoles élémentaires bilingues, et deux universités canadiennes françaises, mais comment pensez-vous que nos jeunes puissent garder la langue puis la culture en étant obligés de suivre leurs cours dans des écoles anglaises.

Avec le Bill 141 on pensait que le sort des Franco-Ontariens serait amélioré. Le gouvernement Roberts nous a promis que les injustices du passé seraient réglées non seulement en loi mais aussi en esprit. Notre gouvernement, je trouve, est bien naïf s'il pense que les commissions scolaires seront tellement sensibles aux besoins des Franco-Ontariens.

On accepte le bilinguisme, jusqu'au point où il faut payer le prix. Après on peut toujours trouver des excuses

afin d'éviter ses responsabilités éducatives.

En décembre, à Toronto les Franco-Ontariens se sont vus refuser une école secondaire polyvalente pour la région d'un rayon de 40 milles autour de la capitale ontarienne. La commission scolaire essayait de nous faire croire qu'on devrait construire des écoles avec des classes soit en anglais ou soit en français, afin de faire témoignage à l'esprit du bilinguisme qui existe au Canada. Quel esprit! Naturellement on a refusé.

Le ralliement à l'école de Charbonnel nous a indiqué le support qui existe dans la communauté canadienne française à Toronto. Pendant trop longtemps les Canadiens-Français avaient peur d'exprimer leur volonté collective.

Maintenant nous sommes unis. Afin de gagner cette bataille contre l'injustice, il nous faut l'aide morale de tous les anglophones qui croient dans les droits linguistiques des canadiens français. En écrivant aux M.L.A. et en aidant moralement les Franco-Ontariens le fardeau sera moins pénible.

N'oubliez jamais que si on perd la réalisation de tous ces droits, le rêve, qu'on appelle le Canada n'aura jamais la chance de devenir une réalité.

Concerning naivete and ignorance

Dear Sir:

The purpose of this letter is to express my opinion of your refusal and the refusal of your fellow two students to accept the General Education medals as reported in the January 23 article in PRO TEM by John King.

First of all, I would like to commend you on your phenomenal naivete and obvious ignorance of the 'grey matter' out in the world of commerce which you will no doubt run into one of these days. I'm talking about initiative, motivation, competition and individualism - all as far as I am concerned, qualities which are overtly evident in only two per cent of the population. I presumed, and perhaps stupidly so, that Glendon, as well as her four sister colleges (in theory at least) was developing and turning people character-

istic of this two per cent. But when I read such profound statements and from supposedly astute people, as "We cannot accept competition and external evaluation as the basis for a human educational system any more than we can accept them as the foundation for a humanized society," then I seriously doubt any validity to that statement, nor would any employer, either academic or otherwise, take you seriously.

I also see that you are like the rest of the 98 per cent of the masses in the fact that you offer no alternative to the society which you are bucking. Of course this is average, and I don't suppose any of your mediocre, wishy-washy ideas on competition are revolutionary, but I am sure that I

am speaking for the majority of thinking young adults in my college (Vanier) when I say that keen competition, development of the individuals and acknowledgement of the labours of hard-working men and women is as sacred a part of the educational system and humanized society as anything. I just hope, sir, that 20 or 30 years from now (that is if you can financially last that long), you are in the hallowed halls of the university making such undeserved comments, for you wouldn't stand a chance in the outside world longer than 30 seconds doing such.

I wonder if, sir, the great humanitarian that you are, upon ever achieving such an award as the Nobel Prize, you would throw it back to the king of Sweden.

John Nagel V II

PRO TEM

Editor-in-chief
City Editor
Layout Editor
Sports Editor
Production

Graham Muir
John King
Genevieve Steed
Nick Martin
Bob Waller
Delores Broten
Harve Hirsh

Business Manager

Telephone 487-6136

PRO TEM is the student weekly of Glendon College, York University, 2275 Bayview Avenue, Toronto 12, 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 Canadian University Press, the fourth estate, and an agent of social change.

From Michael Hoare:

A letter to the editorial staff of PRO TEM and the whole people of Glendon College

Dear Sir:

It is only recently that, in paying closer attention to your paper, I have noticed what a glowing example of solid journalism it is. PRO TEM certainly rivals the very biggest of Canadian university papers and judged by the standards of the university press must be one of the most respected and followed papers in the country.

The issue of January 16th is an example of this fine work. The cover 'game' was a miracle of wit and polish, copied as cleanly and accurately as anything I have ever seen. The page devoted to birth-control information was certainly timely and important and, although it has been printed in the paper once before, certainly should test the boundaries of university liberalism to the breaking point. Perhaps, after all, Principal Reid didn't see it the first time. And, even if he did, it makes a conveniently disturbing page-filler.

UNKNOWN TALENT

Among the articles which are most to be praised is the 'critique' concerning Glendon by Ted Richmond of the CUS. This is truly one of the most enjoyable pieces of fanciful and imaginative prose I have ever read. It's light clear writing and satirical style should certainly point out with utter ridicule the folly of all those who argue that Glendon is 'elitist' or 'corporate' in its educational thinking. The exaggerated parody of the arguments put forward has a truly devastating impact. But then CUS has long been known for its fantastic and high-flown imagination. Perhaps we have an undiscovered bed of talented writers of fiction above our very heads. I would certainly urge PRO TEM to tap more of this natural and, as yet, unknown talent. It seems clear that this anonymity cannot last long and we may as well get some diversion for our 17 dollars each.

But, sir, the main reason for this letter's existence is not merely to prattle my enraptured praise for your excellent newsheet. No. For certain arguments and criticisms of your paper have recently come to my attention which have greatly agitated me and prompted me to come to your immediate defence.

The first of these ugly and slanderous criticisms circulating at this very paper expresses virulent and corrosive criticism of every aspect of our college life and indeed of the whole societal structure; that this criticism is eminently destructive and very little of what you say is ever of a worthwhile or constructive nature. But sir, far from being a fault to be maligned and whispered against, I say that this is a positive good. For who would deny that in all our courses, both in readings and in seminars, only constructive criticism is asked for and cultivated. Surely our student body must have some outlet for its basically destructive and aggressive nature. And what better, safer

outlet than in the student body's own newspaper?

POLITICAL HARANGUE

Another malicious criticism passing from ear to ear concerns the great flavour of a political harangue that often dominates the atmosphere of your sheets. Our education in this college, say these people, has been reasonably uniform in quality. Our high school backgrounds have been similarly oppressive and stultifying. The obvious difference, then, between those people interested in politics and those others who aren't is one of personality and interests. Ah, gentlemen, do not let these people confound you. For,

For that matter, what English Student is not more or equally knowledgeable about Accounting, Engineering, Quantum Physics or a whole host of other subjects than the lowly Political Science Professors. From whence, I ask these people, should then come our deference? Sometimes they answer that deference should come on the basis of age. But, as you yourselves have repeatedly pointed out, age is a cursed fault, far from being a praiseworthy benefit. This college is for the young. Absolute Anarchy is clearly, as you have often suggested, the only reasonable course for clear thinking men and women to follow. I congratulate and support you in

short, have you ignored French as a factor at Glendon. To this there are two quickly lethal arguments. First, the ideal of Glendon is to reflect the Canadian 'fact'. Since Canada is still unilingual, Glendon must remain so. Glendon can only change as the whole country changes. A second point is that it is much harder to communicate to the French-speaking students our concern with the more important task of hammering this college into a unitary political body, worthy of the ideals of the new-left. People who cannot conform politically have no place in this college and as our student paper is a medium of political communication, so

activity. I certainly support your stand that true education can only come from a deep contemplation of the inner pure self, unsullied by the leftover matter of dead books and dusty ideas, accompanied by suitable memorization of all recent copies of PRO TEM. This, you and I agree, is the ideal process for educating a fellow intellectual into the united masses of the New Left.

MOULDING THE ELITE

A final criticism close to the hearts and mouths of many slaving dissenters still tenaciously sprinkled amongst the student body is that your weekly has not paid any recent attention to the questions of free tuition and a longer school year. These dirty dogs mutter that you are covertly encouraging Principal Reid in his quest to establish an elite college of pure upper-middle class blood. Surely this ungrateful rabble deserves the fate that soon awaits them. For what is just, if not this policy? It would be of the greatest harm to all the people of this college if we found ourselves polluted with lower-middle class and working-class blood. For what is it that these people are interested in when they come to university? - Education - Old-fashioned, reactionary, establishment education. They would descend on us demanding structured courses and marks and degrees and professors. In short, the whole work of the last three years, successfully spearheaded by you, accurate spokesmen for the wishes of the student body, would be destroyed. To prevent this re-establishment of Glendon as a place of education, we must have minds supple, empty, and free of want. These are found only in the upper-middle class. Only with these pure and uncluttered minds, can we consolidate our work in creating a molded politically aware elite. Only by attracting students of pure class and language (English) backgrounds can the work so successfully begun, (witness the political elite already present) be completed without opposition. Persons of other backgrounds will never be welcome at Glendon. They are incompatible with the aims of our present political elite, of which your outstanding weekly newspaper forms the mind, heart, and mouthpiece.

A last word should be said about the ridiculous criticism that you are leading a destructive campaign against the college itself. I see this as no fault. I am personally graduating next year and I consider your editorial stand to be consistent, well-thought out, and fully deserving of the support of all Glendon students. As to this last ridiculous charge I merely say that both you and I have enjoyed an excellent education at this college. I agree with you in seeing no reason why others should have the same benefit.



The villains at their dirty work

if your assumption is (as it seems to be) that there are no personality or psychic differences worth worrying about, that all people should be uniformly politically aware and should indeed share identical sets of political viewpoints, then you are on the right and true course for our modern way of life. If the student body is to be hammered into an effective political force for the new left, then no differences or dissent can be allowed. I encourage you whole-heartedly in your continuing campaign to get people not interested in your political attitudes hounded, shamed and otherwise driven off the campus. Our college life will be much richer for it.

Another argument expressed by those few snivelling villains who rail in private against your paper their disgust for the lack of deference you bestow on the faculty of this college, referring to them as Joe, Fred, or Jean, using their urinals and otherwise encouraging students to foster an air of superiority over the wholly unnecessary professional parts of this college community. But here too, I laud you in your attempts and the arguments that I use are these: What English student is not more knowledgeable about English than a professor of Political Sci-

your campaign to bundle up all these crotchety, overpaid, old pedants and pack them off to homes for the aged as soon as possible.

COMMUNITY DESTRUCTION

I will devote the rest of my words to the refutation of those seditious curs who say that you have abandoned the entire set of aims and goals of this college, that you are, in fact, engaged in a campaign for the destruction of this whole academic community. First of all, let me say that these snivelling swine deserve little more for their pains than a kick up-stairs. As, however, their number is not small and is growing minutely, I will expose once and for all the utter stupidity and thick-headedness of their arguments.

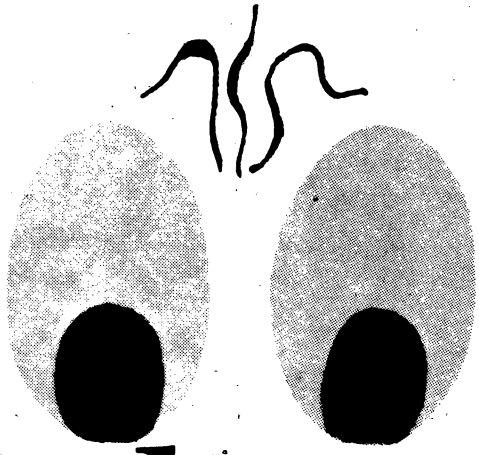
The first argument to be dealt with is that of those who say you do not concern yourselves with the college's attempt at bilingualism. Why has there been no regular French section in your paper, they ask. Why have there been no editorials pointing out the impossible demands the English programme makes on French-speaking students. Why, in

you say, there can be no French. Indeed, it is my belief, as I have repeatedly seen expressed in your editorial pages that in the interests of homogeneity, conformity, and a richer college life for us all, the French fact at Glendon should be stamped out.

NEW LEFT MASSES

A second part of the Glendon ideal that you have rightfully and repeatedly assaulted is the notion of general education. According to your most recent editorial, this college is concerned with emotionally developing individuals. Hence, you say, no compulsion should ever be exercised in influencing the choice between various courses, or even as to whether the student should take any courses at all. This is certainly the correct point of view for any reasonable man of common sense. For what earthly good is a broad overview of human knowledge if it only results (as is generally the case) in a mass of confusion for the individual. Indeed this type of knowledge could be said to be antithetical to your expressed view of education which is that massed political agitation is the only worthwhile means, end, and goal of all truly educational

Photo by MICHALSKI



The strange life of Ic

or,

Well I'm a mineral,

Cold mineral,

And I'm functional

And well-oiled

And I'm shiny

And I turn

So I'm happy!

(So they tell me).

So THEY tell ME???

Reprinted from the Chevron

Once upon a time, a time much different from now, in a city, a city much different from this, lived a pale young man named Ichabod Oise. Pale Ichabod lived in a small apartment in a tall building which was near the centre of metropolitan Hogthink. Each night Ichabod would come home from work, cook himself three sausages and two eggs and then, washing it down with cheap creme de menthe, sit and watch television.

But when morning came, Ichabod was up with the dawn. For Ichabod worked at Thinktank, the central centre of Hogthink, and for three hours before work he would ride back and forth on the subway, his Think badge on his breast, graciously receiving the homage of the citizens.

But while Ichabod was proud of working at Thinktank, it was his project—The Project—which filled his dreams at night and his heart and head during the day. Ichabod's Project was his inspiration—his *raison de vivre*, if you will. It was at once theoretical and practical, traditional, conservative and radical. It was said that the minister himself was keeping an eye on it. And his supervisor, Miss Freudina Jones, never failed to pass him an extra lump of sugar during coffee break.

I had intended to make some sort of critique of the University. Such critiques are usually based on one or two observations. The first is that the Universities are not what they claim to be: that the myths of true scholarship and learning have gone unfulfilled.

The second, taking the university's self-image as the producer of employes and managers for the technological society, admits that the university is what it claims to be, but that it is misdirected. The two critiques might be respectively labelled, the liberal and the radical.

It seems to me that both types of critiques are true enough, though not the whole truth. The University, in presenting itself to a variety of publics, has a variety of images.

The second image is more true: no one disputes that the educational system has in many ways become a factory and, in fact, the ethics of efficiency and uniformity are those publicly aspired to by the administrators of the educational system.

At the same time it is the long-held images of scholarship and learning that have made the universities more immune to such criticism than the public and secondary school system.

Finally, then, both types of critique of the university end up by deifying the original myths and calling for their realization. But this seemed futile to me because I don't expect that the university is open to change.

If I thought that this was a 'good society' or even one which is flexible in a number of dimensions, then I would consider that I ought to engage in what is called responsible criticism.

Responsible criticism is that kind of criticism that can be co-opted and put into effect. Such criticisms cannot threaten existing frameworks of values or bureaucracy; it is to responsible criticism that the liberal pluralist refers when he speaks of the value of dissent. Thus while Stevenson and Humphrey became responsible, Fullbright became irresponsible.

But if there is nothing socially constructive to say (this might be called institutional nihilism), then why indulge in critical analysis at all? Because I am opposed to the bland assertion made by our society that the way things are and the way things ought to be are identical.

The Project was intricate and complex. Yet within it there was a certain beautiful simplicity—what Ichabod had once named the Unifying Application. And so, complex though it was, it could be understood, grasped by bureaucrat and mathematician at once. Ichabod's Project was no more and no less

than the calculation and average quantity of emotion child on the average day. Ichabod had invented a device, but found a new application similar to a hearing aid. A hearing aid, by means of a person would be able to hear the adjusting the volume of the personalized emotional in Ichabod had taken the form of the grand goal.

NOW BE ASSURED OF THE END OF THE DAY, CITY OF EMOTION. The too much would have soft little would have loud ones.

The whole Thinktank was Ichabod's project. And so children of Thinktank, an was just a dream) greater than

Surprisingly, aside from ride, Ichabod remained pale as the word 'genius' was often outside his door, Ichabod's computations, adjustments, Testing buzzers, bells and Ichabod's work, outstanding as a surprise to those who North Hogthink Mathletic broken records in each of accelerated secondary school year he had multiplied two four and a half seconds; a few were saying this was the University he took the morning and S (arithmetic, mathematics, had, on graduation, gone down tank. And after only two years he perceived The Project.

We live in a society which and externally. Always the middle-class, and the dominant prosperity.

The War on Poverty is not of the truth'. In the extensive middle class, all of those who too loud a noise, who mar the Communism abroad is treated. Both, by the application of persuasion, will finally be consumed share the fruits of production. Peace is when no one is

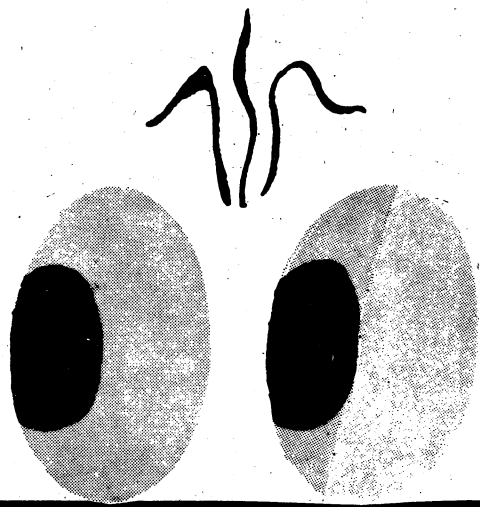
The living-death, false-society has become triumphant educational system is to transform, and at the same time required to sustain the mechanism. The requirement of 'health' be sufficiently emasculated in this way without jumping. And of course, even though able in the more masked, of alcoholism, executivism,

Pre-requisite to efforts to of basic optimism. The population dowed with such an optimism that society is basically gable, or that it can be revolutionary.

Believing neither brings social nihilism. Social nihilism is that one can affect not mediate environment. But conception without being nihilism,—the conviction that one does.

To begin believing that is that is, with the assumption of possible answers.

The alternative to such thought is tacit insanity. On



Ichabod Oise

computation of the average emitted by the average. And with this calculation vice—not really invented. The device was and through the 'hearing realized model, each child change of class bell. By the bell for each child, a put could be attained. final step, had consumed EVERY CHILD COULD EXPERIENCING, BY THE AVERAGE QUANTOSSE who ordinarily felt bells: those who felt too

as it were, abuzz with on, so would be all the and perhaps (though this hinktank.

his morning subway ale and modest. Though en whispered in the hall remained calm, making ts, and experiments. chimes. Of course, Ichabod had known him. In the Meets, Ichabod had of the four years of his school course. His final no nine digit numbers in and even then his teach- only the beginning. At st difficult course—A.M, natics, and spelling) and irectly to work for Think- years there, he had con-

ich is at war internally he dominant values are inant style middle-class

hat Marcuse calls 'a slip sion of the empire of the who obstruct, who make the image, are enemies. ated as poverty at home. sufficient means of per- nvinced, and enabled to tion in a peaceful man- ocks the boat.

-nirvana ethic of our phant. The job of our ain people to live in this e to perform the tasks chanics of consumption. '), of 'adjustment', is to d and accepting to live ng off the nearest build- his alternative is avail- more digestible forms , car accidents, etc.

o affect change is a kind olitical actor, to be en- sm, must either believe good, and thus reform- utionized.

s one inexorably to son is the despair of know- thing outside of the im- few can retain such a drawn to a deeper nihil it doesn't matter what

s to question everything on that there are no pos-

a course of mood and ne agrees to be thought

insane by most people. I think a great many come silently to this alternative, and in agreeing to the social judgment of insanity, friction is reduced at the cost of fragmenting reality.

One-dimensional bourgeois society thus breeds one-dimensional radicalism and both play their single-minded roles.

And, in fact, is this not what liberal pluralism demands of small minorities?

Society can only accommodate the deeply dissident on the condition that they agree that their way is peculiar to them.

The solution of tacit insanity becomes increasingly attractive as society becomes more repressive. While the beat generation sought legitimacy through art, and the early civil rights movement sought it through slogans of integration, the mood has changed: the differences are no longer muted but proclaimed.

Why? *Because the myth of powerlessness has become the reality.*

At one time minorities believed that they could gain power by stating the opposite. But the rhetoric has turned out to be the truth. Dissent can defy or be incorporated.

When the liberal society perceived that its subgroups were in conflict, it became the concensus society. And as the aberration of liberalism dissolves into the traditional social division of rulers and ruled, the true significance and role of the major social institutions re-emerge.

For they are at once instruments and creators of the patterns of dominance. And, in the emerging fulfilment of the prophecy of industrialism, we see the final fraud of the myth of reason.

No one can believe that if only the proper arguments were made the war would stop—or that penalties for drug-taking would be rescinded.

No one can believe such things, yet the myth of reason—of the persuadability and flexibility of power—is the backbone of the highest institution of dominance—the educational system. And it is within this system that Doublespeak (and Double-do) have attained their realization, and education becomes the means for enslavement.

And now, after three years of solid work, Ichabod's project was almost completed. He was sitting at his desk, pressing buttons and idling away some time racing the computer, when his intercom flicked on.

"Miss Freudina Jones will see Ichabod Oise in ten minutes," the metallic voice rasped out. "Kindly acknowledge."

"Miss Freudina Jones will see Ichabod Oise in nine minutes and forty-five seconds," answered Ichabod.

Three times before Ichabod had been summoned. Once when he began work, once when he conceived his project, and once when it was approved. So, fortified with a swallow of creme de menthe (it needed no breath freshener afterwards) Ichabod stumbled, lanky and pale, down the corridor to the elevator. Up he went, six floors, and sat down on the waiting bench. I wonder what it is this time, Ichabod thought. But he didn't know so he sat and waited, his hands moist and busy brushing his hair off his forehead. "Come in," said the voice.

Ichabod entered. The office was spacious and comfortable. The matching rug and walls contrasted nicely with Freudina's new dress and the room glowed with her smile.

"Sit down," she said as Ichabod sat down in the metal chair in front of her desk. "No, sit down on the couch."

Ichabod shuddered, despite himself. He had heard of these sessions, though no one had ever heard anything except that they began with the words, "No, sit down on the couch." He did.

Miss Jones brought her chair around and sat beside him. "Now, Ichabod," she said, "I have a pleasant surprise for you." Ichabod, unable to imagine such a thing, said nothing.

"There might be a promotion," she said dramatically. Still Ichabod was silent.

"But first," she said, "we have to test you, interview you."

Ichabod still said nothing but stared at her face. Her expression was impenetrable. She looked neither old nor young, and her orange dress gave no hint of what lay behind it, though Ichabod felt no curiosity on that score.

"Ichabod," she said, "do I remind you of your mother?" He looked at her. There was no resemblance. "No" he said.

Is there any way out of hovering between nihilism and insanity? Of course there is. Being opposed to the values—and their social realities—paraded by this society, the way out is to set up what I think is good and to act on that. And while this may seem a difficult task, the incentive, the escape from nihilism or insanity, is a great one.

But what happens to those who set about to do this? They become the super-orthodox. An institution is created for living the good life. Its values, its life-style, are counter-posed to those of the world around it. Yet what are those values—the values of the private schools and treatment centers?

They are not new but—and this is often admitted—conservative. The values appropriate to the beginning of the industrial revolution: the ethic of redemption through self-sacrifice.

The retreat to an idealized past is the available reconciliation of opposition to society and the need for security. It transforms an ironic duality: the secret belief in the apocalypse and the search for permanent order.

Both sides of this duality are reactions to the chaos of the modern world. Both reinstate the battle of good and evil. The chaos is thus the manifestation of this battle. Those who see it, fear and exalt it. Finally, though, the retreat to the monasteries is only temporary; it is there that the conservatives await the final climactic moment.

The necessities of retreat recreate the struggle for existence. So once again there is the emergence of the protestant life-style. And in this environment the original conservative question—the question of human purpose—disappears.

Survival, psychological and financial, becomes the all-consuming problem and itself provides the impetus for group coherence. The way out and the way back become the same.

"Now Ichabod," she said, flicking a switch and turning on some Brahms, "I want you to lie down and close your eyes."

He did.

"Now what are you thinking, Ichabod?"

"Nothing," he said, though as he said it he almost jumped off the couch, because he had felt it sag. Not only sag, but stiff as he held himself, he was sliding, at first imperceptibly, but then faster, till finally he came to rest against Miss Jones' thigh.

"Now what are you thinking?" she asked.

"Nothing," he stammered. He didn't know what to think. And so he lay there, trying to arrange all the words he knew into alphabetical order. Then, just as he was finishing the A's, she spoke again.

"Ichabod," she said, "What do you think is going to happen?"

"I don't know," he said. He didn't.

"Ichabod," she said, "I know I don't remind you of your mother. Does this?" and saying that, she slid her hand down his pants, interrupting him at 'Cedar'.

"No," he whispered. His mother had never done anything like that—neither had anyone else. He was still lying there rigid, his eyes closed so tightly his eyelids were getting sore. He didn't know what to do with his hands and couldn't seem to concentrate. But he really couldn't feel her hand either, though his insides were screaming nervous, and he knew she hadn't moved.

"Ichabod?" she said.

"Yes?" He was at 'Dither'.

"You're hairy." He moaned.

"Ichabod?"

"Yes?"

"Take off your clothes."

When men replaced God by Progress, they deified Reason. The specific meaning of reason was the rational pursuit of knowledge relevant to the conquest of nature. The worldly dispenser of such knowledge is the educational system. But now, in North America, there is no doubt that nature has been defeated—or at least mutilated beyond recognition.

There are those, like Jacques Ellul and Timothy Leary, who see this as the end of history. Now that we have solved everything, we have solved nothing, is their common message.

(While Leary advocates the loss of self through the use of drugs, his liberal counterparts speak ominously of the problems of leisure.)

What the prophets of the end of history are doing is confusing history with progress. This is a confusion common only to themselves and liberal historians. But it is progress itself which becomes empty; history merely continues.

It is true that no one any longer knows towards what we are progressing, but the history is more the record of man's attempt to put himself on than the record of progress. The goals of organized society are more illusory than real, and the apocalyptic drama is no more than a continuing epic farce.

Nonetheless the prophets have a message. That message is that through self-involvement, salvation may be procured. And this has not escaped the communities of the ultra-orthodox.

These communities, while not necessarily thinking that history is over, can at least await the apocalypse in a state of nirvana.

Two alternatives are thus presented: one may withdraw to await the final confrontation of good and evil, or one may, with Harvey Cox and Marshall McLuhan, embrace the new technology.

But I am convinced neither of the end of history nor of the imminence of the great upheaval. And so I am not ready to withdraw, but am not willing to co-opted—which leads back to the choice between nihilism and insanity.

So long as they are viewed as terrifying alternatives, then to escape them anything is justified. But nihilism is only nihilism by the standards of progress; and insanity only insanity by the standards of those whom I consider insane.

Two hours later, pale but still smiling, Ichabod emerged from the office. He walked to the elevator, and punched the button. Down it went...two, four, six flights. The door opened. He walked out of the elevator and into his office. Then he opened the bottom left hand drawer and took a deep swig. It's been a hard day, he thought as he finished at 'Zulu'.

Matt Cohen, who helped several years ago to articulate the founding philosophy of the Student Union for Peace Action, is now completing his PhD thesis at the University of Toronto. "Nihilism or Insanity: The strange Life of Ichabod Oise" was originally published in The University Game by House of Anansi, Toronto. Poem by Cam Killoran, Chevron staff.

ge life of Ichabod Oise

Once upon a time, a time much different from now, in a city, a city much different from this, lived a pale young man named Ichabod Oise. Pale Ichabod lived in a small apartment in a tall building which was near the centre of metropolitan Hogthink. Each night Ichabod would come home from work, cook himself three sausages and two eggs and then, washing it down with cheap creme de menthe, sit and watch television.

But when morning came, Ichabod was up with the dawn. For Ichabod worked at Thinktank, the central centre of Hogthink, and for three hours before work he would ride back and forth on the subway, his Think badge on his breast, graciously receiving the homage of the citizens.

But while Ichabod was proud of working at Thinktank, it was his project—The Project—which filled his dreams at night and his heart and head during the day. Ichabod's Project was his inspiration—his *raison de vivre*, if you will. It was at once theoretical and practical, traditional, conservative and radical. It was said that the minister himself was keeping an eye on it. And his supervisor, Miss Freudina Jones, never failed to pass him an extra lump of sugar during coffee break.

I had intended to make some sort of critique of the University. Such critiques are usually based on one of two observations. The first is that the Universities are not what they claim to be: that the myths of true scholarship and learning have gone unfulfilled.

The second, taking the university's self-image as the producer of employees and managers for the technological society, admits that the university is what it claims to be, but that it is misdirected. The two critiques might be respectively labelled, the liberal and the radical.

It seems to me that both types of critiques are true enough, though not the whole truth. The University, in presenting itself to a variety of publics, has a variety of images.

The second image is more true: no one disputes that the educational system has in many ways become a factory and, in fact, the ethics of efficiency and uniformity are those publicly aspired to by the administrators of the educational system.

At the same time it is the long-held images of scholarship and learning that have made the universities more immune to such criticism than the public and secondary school system.

Finally, then, both types of critique of the university end up by deifying the original myths and calling for their realization. But this seemed futile to me because I don't expect that the university is open to change.

If I thought that this was a 'good society' or even one which is flexible in a number of dimensions, then I would consider that I ought to engage in what is called responsible criticism.

Responsible criticism is that kind of criticism that can be co-opted and put into effect. Such criticisms cannot threaten existing frameworks of values or bureaucracy; it is to responsible criticism that the liberal pluralist refers when he speaks of the value of dissent. Thus while Stevenson and Humphrey became responsible, Fullbright became irresponsible.

But if there is nothing socially constructive to say (this might be called institutional nihilism), then why indulge in critical analysis at all? Because I am opposed to the bland assertion made by our society that the way things are and the way things ought to be are identical.

The Project was intricate and complex. Yet within it there was a certain beautiful simplicity—what Ichabod had once named the Unifying Application. And so, complex though it was, it could be understood, grasped by bureaucrat and mathematician at once. Ichabod's Project was no more and no less

than the calculation and computation of the average quantity of emotion emitted by the average child on the average day. And with this calculation Ichabod had invented a device—not really invented it, but found a new application. The device was similar to a hearing aid. And through the 'hearing aid', by means of a personalized model, each child would be able to hear the change of class bell. By adjusting the volume of the bell for each child, a personalized emotional input could be attained. Ichabod had taken the final step, had consummated the grand goal. **EVERY CHILD COULD NOW BE ASSURED OF EXPERIENCING, BY THE END OF THE DAY, THE AVERAGE QUANTITY OF EMOTION.** Those who ordinarily felt too much would have soft bells: those who felt too little would have loud ones.

The whole Thinktank was, as it were, abuzz with Ichabod's project. And soon, so would be all the children of Thinktank, and perhaps (though this was just a dream) greater Thinktank.

Surprisingly, aside from his morning subway ride, Ichabod remained pale and modest. Though the word 'genius' was often whispered in the hall outside his door, Ichabod remained calm, making computations, adjustments, and experiments. Testing buzzers, bells and chimes. Of course, Ichabod's work, outstanding as it was, was not entirely a surprise to those who had known him. In the North Hogthink Athletic Meets, Ichabod had broken records in each of the four years of his accelerated secondary school course. His final year he had multiplied two nine digit numbers in four and a half seconds; and even then his teachers were saying this was only the beginning. At University he took the most difficult course—A.M. and S (arithmetic, mathematics, and spelling) and had, on graduation, gone directly to work for Thinktank. And after only two years there, he had conceived The Project.

We live in a society which is at war internally and externally. Always the dominant values are middle-class, and the dominant style middle-class prosperity.

The War on Poverty is what Marcuse calls 'a slip of the truth'. In the extension of the empire of the middle class, all of those who obstruct, who make too loud a noise, who mar the image, are enemies. Communism abroad is treated as poverty at home. Both, by the application of sufficient means of persuasion, will finally be convinced, and enabled to share the fruits of production in a peaceful manner. Peace is when no one rocks the boat.

The living-death, false-nirvana ethic of our society has become triumphant. The job of our educational system is to train people to live in this way, and at the same time to perform the tasks required to sustain the mechanics of consumption. The requirement of 'health', of 'adjustment', is to be sufficiently emasculated and accepting to live in this way without jumping off the nearest building. And of course, even this alternative is available in the more masked, more digestible forms of alcoholism, executiveism, car accidents, etc.

Pre-requisite to efforts to affect change is a kind of basic optimism. The political actor, to be endowed with such an optimism, must either believe that society is basically good, and thus reformable, or that it can be revolutionized.

Believing neither brings one inexorably to social nihilism. Social nihilism is the despair of knowing that one can affect nothing outside of the immediate environment. But few can retain such a conception without being drawn to a deeper nihilism,—the conviction that it doesn't matter what one does.

To begin believing that is to question everything that is, with the assumption that there are no possible answers.

The alternative to such a course of mood and thought is tacit insanity. One agrees to be thought

insane by most people. I think a great many come silently to this alternative, and in agreeing to the social judgment of insanity, friction is reduced at the cost of fragmenting reality.

One-dimensional bourgeois society thus breeds one-dimensional radicalism and both play their single-minded roles.

And, in fact, is this not what liberal pluralism demands of small minorities?

Society can only accommodate the deeply dissident on the condition that they agree that their way is peculiar to them.

The solution of tacit insanity becomes increasingly attractive as society becomes more repressive. While the beat generation sought legitimacy through art, and the early civil rights movement sought it through slogans of integration, the mood has changed: the differences are no longer muted but proclaimed.

Why? *Because the myth of powerlessness has become the reality.*

At one time minorities believed that they could gain power by stating the opposite. But the rhetoric has turned out to be the truth. Dissent can defy or be incorporated.

When the liberal society perceived that its subgroups were in conflict, it became the consensus society. And as the aberration of liberalism dissolves into the traditional social division of rulers and ruled, the true significance and role of the major social institutions re-emerge.

For they are at once instruments and creators of the patterns of dominance. And, in the emerging fulfilment of the prophecy of industrialism, we see the final fraud of the myth of reason.

No one can believe that if only the proper arguments were made the war would stop—or that penalties for drug-taking would be rescinded.

No one can believe such things, yet the myth of reason—of the persuadability and flexibility of power—is the backbone of the highest institution of dominance—the educational system. And it is within this system that Doublespeak (and Double-do) have attained their realization, and education becomes the means for enslavement.

And now, after three years of solid work, Ichabod's project was almost completed. He was sitting at his desk, pressing buttons and idling away some time racing the computer, when his intercom flicked on.

"Miss Freudina Jones will see Ichabod Oise in ten minutes," the metallic voice rasped out. "Kindly acknowledge."

"Miss Freudina Jones will see Ichabod Oise in nine minutes and forty-five seconds," answered Ichabod.

Three times before Ichabod had been summoned. Once when he began work, once when he conceived his project, and once when it was approved. So, fortified with a swallow of creme de menthe (it needed no breath freshener afterwards) Ichabod stumbled, lanky and pale, down the corridor to the elevator. Up he went, six floors, and sat down on the waiting bench. I wonder what it is this time, Ichabod thought. But he didn't know so he sat and waited, his hands moist and busy brushing his hair off his forehead. "Come in," said the voice.

Ichabod entered. The office was spacious and comfortable. The matching rug and walls contrasted nicely with Freudina's new dress and the room glowed with her smile.

"Sit down," she said as Ichabod sat down in the metal chair in front of her desk. "No, sit down on the couch."

Ichabod shuddered, despite himself. He had heard of these sessions, though no one had ever heard anything except that they began with the words, "No, sit down on the couch." He did.

Miss Jones beside him. "No pleasant surprise imagine such a

"There might tically. Still Ict

"But first," s

interview you."

Ichabod still

Her expression

her old nor

hint of what

curiosity on the

"Ichabod," s

mother?" He

lance. "No" he

Is there an

ism and insa

posed to the v

aded by this

what I think

this may see

escape from

But what h

this? They b

tion is create

its life-style,

world around

values of the

ters?

They are r

ted—conserv

beginning of

of redemption

The retreat

reconciliation

need for secret

the secret be

for permanent

Both sides

chaos of the

battle of good

festation of

exalt it. Fin

teries is only

vatives avail

The neces

for existenc

gence of the

vironment

the question

Survival,

the all-consu

impetus for

way back be

"Now Ichab

turning on s

and close yo

He did.

"Now what

"Nothing,

ost jumped

sag. Not on

was sliding,

ter, till final

thigh.

"Now what

"Nothing,"

to think. At

all the wor

Then, just a

again.

"Ichabod,"

to happen?"

"I don't kno

"Ichabod,"

of your mo

slid her ha

'Cedar'.

Tim Reid moves to undercut action by radicals

By ROB BEADLE

Unless something is done rapidly to change the power structure of the Ontario university system, the situation here could become as volatile and violent as at some American universities.

This is the opinion of Tim Reid, MPP for Scarborough East, Liberal critic for education, son of Escott Reid, and a professor in economics at York Campus.

A new structure is necessary which will "undercut the entrenched reactionary position of some board members" and immobilize extreme student power advocates, who want "to destroy the institution as it is and start anew for the human ashes."

To achieve these ends, Reid has prepared two private members bills for the Ontario legislature, which would eliminate the Department of University Affairs, and all university senates and boards of governors. This would eliminate the possibility of what happened at the University of Saskatchewan, where Thatcher exercises direct control over Universities, happening here.

Each university would be ruled by a governing council of 42-48 members. A bare majority would be full time faculty, because legally the academic standards of the university would be determined by the academically competent.

STUDENT REPRESENTATION

Students would have 6-8 members, and the rest would be alumni, staff, local members of the legislature and the local mayor. This would ensure that "the town participates in affairs of the gown, but the gown predominates."

The department of university affairs would be replaced by a university commission of 15 members. This body would control finances, and insure universities run efficiently.

Three members would be appointed by the province, and by the joint university governing councils. The first 10 would select five more.

Thus, most of this overall body would be selected by academic bodies.

In all probability students would have one representative on this council. Many of the powers of the boards of governors would go to this centralized commission. It would ensure a sort of "collective autonomy" for the universities.

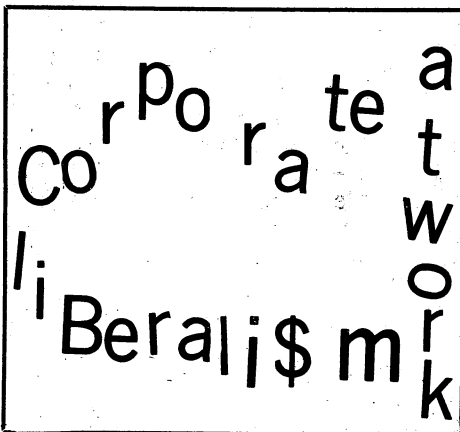
Tim Reid emphasized that this is representative democracy, not direct democracy. "The university is a meritocracy and academic standards and policy must be insured by the most academically competent - the faculty. Students must have an effective voice in the governing of universities but they must not have power."

Reid is opposed to a parity arrangement where students and faculty would each have effective vetoes. He said that he is against the veto on democratic grounds.

"It is a very negative form of government based on a very pessimistic view of the university. Students and student representatives will always have the ultimate veto, in that they can withdraw their services."

ABOLISH TUITION FEES

Reid sees the abolition of tuition fees as a long term goal. He expects to see a guaranteed minimum wage instituted federally in Canada within 6 years, probably in the form of a negative income tax.



Students would be guaranteed the same level of income as every other citizen, and thus universities could raise fees and be guaranteed a large source of income independent of the provinces.

Speaking as a teacher, Reid said he was enthusiastic about the Hall-Dennis Report. He said what wasn't realized was that almost all its recommendations were in use somewhere in Ontario presently and that full implementation of the report could lead to lower costs in education by peer teaching and better teacher utilization.

He condemned the Robarts system of streaming students into academic, technical, business or vocational at the high school level for "institutionalizing class education in Ontario". He said "the streaming system reinforces class structure, the CAATS (colleges of applied arts and technology) system cements it."

However, Reid said he is unsure about the elimination of grading systems at the university level, because at high academic levels it is essential to separate the competent from the very competent.

"In matters such as these, democracy breaks down. A man's academic competence cannot be measured by his peers."

Personally, Reid said he was in favour of an honours-pass-fail system.

EXPELL UNRULY STUDENTS

Reid said he disagreed with Prof. H. O. Pritchard's motion to have Larry Goldstein expelled from York campus, but emphasized that each must have the right to say whatever he thinks.

Personally, he felt that the university was justified in expelling any student whose actions infringed upon the civil rights of others.

He said he found the looting of private offices and the occupying of buildings "personally unacceptable" and would call for the expulsion and trial of any student who "participated in physical violence or created a set of circumstances in which



Tim Reid

physical violence was liable to erupt. If there is no purpose in dissension, then it is immoral," he said.

"What Glendon College is and is trying to become is a very noble experiment in education in Ontario." This is what Canada is all about, this is the new federalism. As such, a bilingual college in Toronto is well worth the extra cost."

He thinks there should be a real evaluation of the role of the federal government in education and feels that a good case can be made for federal grants to bilingual institutions such as Glendon and Laurentian.

He says universities should become involved in the society around them, rather than follow traditional ivory attitudes.

He conceded that Glendon's small size and experimental nature might make it a good place to experiment with new forms of academic government and academic community.

Yet he feels that Glendon College students have already achieved a "tremendous level of involvement, particularly in decision-making," and that the real fight for decentralization of control might not be within Glendon, but rather with the York Campus.

Emmett Hall: reform in the best of traditions

By MARILYN SMITH

Justice Emmett Hall is a 'week-end reformer'. He is not an educator, nor has he medical training. Yet he has contributed significantly to both these fields in his capacity as a layman.

His full-time career is that of a Supreme Court judge. Law reform and judicial functions are his special spheres of achievement. His criticism of Canadian law and the Canadian people is that "we're an imprisoning people. We sentence too many people, we imprison too many people - probably arrest too many people instead of just serving them a summons to appear in court." He cited England, where arrests are fewer, as a comparison.



Justice Emmett Hall

His explanation for Canada's harsher law enforcement - "It stems from our Puritan background, - the belief that 'we must suffer for our sins'." Hall's concern is to adapt the existing law to the changing environment.

He is opposed to capital punishment - "I have never seen a man sentenced to execution", he said in terms of his own courtroom experience.

AGAINST STUDENT POWER

On student riots and student power, he had this to say - "I don't think a student has any more right to break the law than I do. Whether he thinks he has as a matter of defending his ideals is another question."

Hall received his law degree from the University of Saskatchewan. He all recalled his own student days at the Saskatoon campus. He seemed to remember the campus as being politically aware, but not overt in any displays of student power.

He related how the students had protested the firing of some teachers. They succeeded in getting a Royal Commission appointed to investigate the matter. But by that time, some of the fired professors were in better positions and had no interest in returning to the Saskatoon campus anyway.

Hall is most recently known for his part in the Hall-Dennis Report, 'Living and Learning'. He first became involved in educational reform when he was on the Saskatoon School Board.

The Kellogg Foundation sponsored an educational probe called 'The Road Ahead'. Hall was involved in the study. Most of the recommendations in the Hall-Dennis report were in effect at one place or another across the province. All the Committee did, Hall related, was to research the schools and put the best ideas in a compact package.

NO COMPUTER IN EDUCATION

As to criticisms of the report as a computerising or more effective socializing method of education, Hall replied that "there is no room for a computer in education except as an information depot. We have this on the advice of our expert consultants."

He told how the Committee was wary of television teaching, because there is no way to regulate all the schools and school children so that, at precisely 9 a.m., they will be ready for a provincially broadcasted math class.

That is too unrealistic. But he felt that audio-visual aids were an effective supplement to teaching where fitted to the teacher and student needs. "But there is no substitute for good teaching," he said.

The Committee's Report has also been criticized as a Utopian plan financially unrealistic. For instance, one strong recommendation was that a College of Education be established so that all teachers would enter the profession with a higher level of education. (At present, grade 13, and one year at

the Ontario College of Education is minimal for a public school teacher).

The starting salaries of these professionals would be higher.

"If they cut out Grade 13 (another recommendation), they could save 40 million right there."

Another penny saver would be to stop building the schools like "huge mausoleums". The building itself is not that important. "The Canadian people are a mobile people", Hall said, so that a more uniform education system across the nation is desirable.

NO FEDERAL EDUCATION

But to federalize education - "You might as well ask to go back to 1820. Education is a provincial sphere - firmly entrenched in the BNA Act. But the federal government can supply funds - and that's what we recommended they do." Hall was chairman of the Royal Commission on Health Services. The study resulted in a concrete proposal for a Medicare plan.

As in the educational report, Hall's function was to organize material suggested by expert consultants into a series of recommendations for improved national health.

Hall does not consider his activities as widely diverse. He sees health and education, for example, as a natural progression in the development of human resources.

His own active role as a social reformer is, to him, the result of having had a 'good life', and therefore being in the right position to implement reform.

Martell's Point Blank:

Dropouts become academic on the street

By JEAN GUIMOND
and MARY-ANN WEST

Point Blank was established in Cabbagetown as a counter-institution to the local public schools. Its function is to serve teenage dropouts.

The unusual feature about Point Blank is that the education that George Martell, the school's founder and an editor of 'This Magazine Is About Schools', refers to is not primarily academic.

"Unfortunately the reality in which these kids exist is not at all conducive to an academic environment. Their life on the streets involves action. A form of education that would be above all physically as well as mentally stimulating is more suitable for their desires and interests."

Martell is trying to incorporate education into the daily lives of these teenagers. He has little use for the abstract concepts of academics. He is trying to include in education the important qualities of interest, excitement, participation and field work.

LEARN IN THE STREETS

What these teenagers want is something that will involve working on the streets or anywhere outside. Martell believes that if these teenagers want to be outside then one should be prepared to allow them by giving them something to occupy their time. Here creativity involving the use of the hands and the body can be employed without any restrictions to movement.

One aspect which the teenager have found exciting is the art of film-making. By being given a free reign in their activities, they develop a keen interest in learning through their own experience. Martell views the gaining of experience through trial and error as a very important aspect of one's education.

"People must overcome their fear of being gauche and making mistakes". He takes the premise that if one is not afraid of making mistakes or being made a fool of then one will have less inhibitions about opening up new channels of discovery. Moreover, through their own experience, learning becomes more personal and a further interest in knowledge is developed.

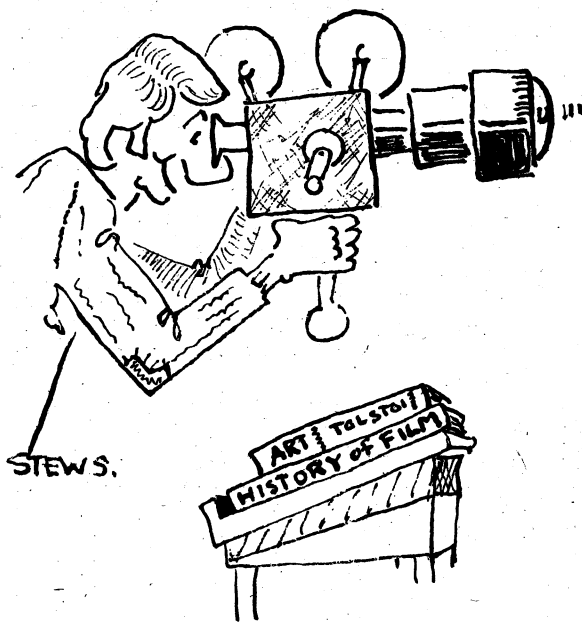
The educational system today, he believes, is geared towards pleasing the teacher. Martell feels that this situation should be corrected. By virtue of being hesitant to express one's self one is not performing for one's self but rather in order to confirm some one else's interpretation.

This subservience may lead to the destruction of the individual's self confidence. It can also result in the development of the common inferiority complex which is rampant in student-teacher and student-student relationships.

ENJOY WORK

According to Martell, once the development of the sensual awareness has been achieved these teenagers are encouraged to proceed on their own initiative to further learning through academic channels.

If they have enjoyed their work then he sees no reason why they should not return to the academics. They are encouraged by the self-satisfaction they have achieved by means of work suited to their wants and associated with their life on the streets.



This interest in academics he believes may take from one to three years to develop, but ultimately it comes.

The success of Martell's model among the teenagers is highly significant. An avid desire for learning has been sparked among young people who were drop-outs from local public schools. Martell has recognized that the teenagers have the capability to develop forms of expression in the field of art, creative writing, editing, and film-making. But under the local high school system they were considered either "failures" or "drop-outs" and their potentialities were stifled.

These students were considered "hopeless" cases. If they were unable to conform to the routine of the school system then they were placed in a lower stream and forgotten.

Their parents and friends - coming from a low socio-economic background - have little in common with the abstract academics. They are preoccupied with the diverse problems that a menial existence amidst an affluent society pose. The educational system seriously conflicts with their daily life and the problems it poses.

Public high schools mirror the values of the middle class. It is not surprising when these so-called "failures" and "social deviates" do not identify with the values taught in the schools.

The tragedy that Martel saw was that the local school authorities failed to realize the potentialities that these young people possess. According to the local school board if the student was doing poorly in work, becoming alienated from the school and its values, then it was always the student that was at fault. One never considered that perhaps the fault lay within a school system that could not satisfy the needs of the people it was to serve.

DISCIPLINE NOT NEEDED

Martell continued, "My function as teacher is primarily that of an editor. I try to give form to an individual's content. My function is not to put down anyone's ideas but rather to be the shape that those ideas take when they are developed."

Martell was quick to lend support to institutions along the free-school ideal such as Everdale and Rochdale. He found similarities between his school Point Blank and these free-schools. He described how he found it an impossible task to implement any radical changes in the present state school structure.

Consequently, he found it more suitable to set up counter-institutions to the present system where free play and unlimited scope can be given to new concepts.

Such institutions do not rely on disciplinary action. Here education ceases to be habit-forming. A student enrolls in a free-school on his own choice. Therefore, any discipline that occurs involves a self-induced discipline. This idea has been pursued following the premise that providing a student has a desire to learn then it is up to the student himself to grapple with the problems of to what extent and in what fashion he wishes to learn. In this manner the pursuit of knowledge becomes a personal matter and a great more self-reliance and confidence is developed among the individual.

By virtue of making education more personal, the student is encouraged to use his own mind in order to arrive at a personal evaluation

of the meaning of knowledge. In the process, 'critical reasoning' is developed. According to Martell, a deplorable aspect of the present educational system is that the dichotomy between teaching and learning is not obvious. In fact, he maintains, they are synonymous when they ought to remain distinctly separated.

The teacher teaches, but the student rarely learns. What happens is that the student is faced with a situation where he is expected to memorize.

SOCIAL ROBOTS

Memorization, far from encouraging the student to explore his own mind and develop a reasoning process is more conducive to an authoritarian structure by virtue of the passive acceptance that memorization involves. Martell much prefers to see a situation arise whereby a student has to draw on his own experience in order to arrive at a personal interpretation of knowledge.

In this manner an individual can begin to understand how to relate to surrounding conditions and is better able to handle complex situations - having been given the opportunity to think for himself. A situation which produces "robots for society" can thus be alleviated.

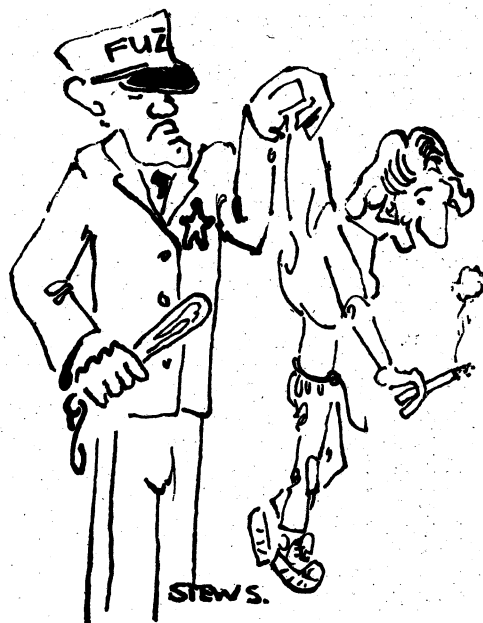
Under Martell's system there is less authoritarianism. For example, a student is not prohibited from doing what he desires. On the contrary, a student is allowed to develop the free expression of his ideas. Martell is trying to put 'freedom' into practice.

Anxiety or worry of reprimand on the part of the student has been found to stifle considerably one's free expression. And since he sees one of the functions of education to be the development of one's free expression. And since he sees one of the functions of be the development of one's free expression, Martell has dispensed with a power structure based on fear. The arbitrary use of power, he feels, is "alien to the concepts of education as I see them."

Grading for example, bring in a power structure that should not normally be there. In this situation the teacher holds the power and exerts it through his judgement of others. The limits this imposes on free expression is exemplified by the fact that the student is anxious about what the teacher wants and what the student must do in order to please the teacher - rather than being concerned about the content of his work. "At Point Blank we try to work out a system which is as little repression as possible. We try not to impose our ideology on anyone."

"Grading introduces a power situation into the relationship. It means that the student takes me into account when he performs. He gets hurt and I get hurt as a teacher because I don't get the goods". This is obvious when a student looks hesitantly to the teacher for acknowledgement or approval rather than having the confidence of his own decisions. Unconsciously, the student becomes subordinate to the teacher's will who wants the student to be a mirror of the teacher's and society's values.

"The present system of examinations and grading public student in a position where the student has to please others rather than himself. It's not so much the learning process that is involved. The real value should be the self-satisfaction-knowing that one is doing something for oneself."



Iron curtain discontent quashed by police

FROM A READER

We walked. The only sounds were ours on the cobble stone streets. They were quick steps, the sort you have when walking with a close goal in mind, - under a brick bridge, through the market square, down a cement pathway to a row of apartment buildings.

We talked of Kennedy, of North American society, of life, of death, of Kennedy. I can remember that night. It was morbid.

The fade of a dim light neared us as we rounded the corner and mounted the five flights of stairs. There was no elevator. Only bare concrete walls that stared and guided our way up. A bare door greeted us, a simple key, a turn, and we were in.

I sat down in the kitchen on a hard chair. There were bare pipes, naked cup boards, and paint peeled walls around me. We ate in silence, the older people were in the other room. We began to talk, and this time it was about her town, behind the Iron Curtain, March, 1968.

The serene bulb rocked gently as her impressions began to unfold. Her eyes were downcast, her hands to her brows and she began.

"All we wanted was a demonstration," she began, "but they wouldn't let us have that. Every time we elected a students' council, they



"So we marched anyway... to the main square in the town... we had many students."

arrested it. They arrested seven in all. There were leaders sent from Warsaw to organize the peasants and the workers behind us. The government announced on the radio that they had arrested them on the train."

"The office I work in... had a huge meeting of all the actions of the students as revolutionaries against the people, as undersigned

by all the people in the factory. There was nothing we could do. Who would stand up and object and lose his job?"

"So we marched anyway...to the main square in the town...we had many students...and when we came to the square, it was blocked off by the police barricade. Then, they calmly stated that if anyone crossed the line,

they would be shot by anyone for the men with a machine gun up on the rooftops. They meant it. They weren't regular militia. They were riot police. They were specially recruited brutes. They were huge. There was a line of them. They had clubs. They charged. It was awful."

By now there were tears rolling down her cheeks.

She got up slowly and began to gather the thick heavy dishes. Almost absent-mindedly, she dumped them into the sink. She sat down again.

"And the worst part of it all, is that we're getting used to it. The people are just getting apathetic. They're afraid. They just want to live." She said it with conviction.

The dull methodical clunk of dishes on hard ceramic began once more. Then she left them and turned off the light.

On the other side of the wire and the guns-- more guns

Arab refugee camps dominated by the war

By ANDY MICHALSKI

"I became frustrated at being at the college...last year I past myself by with out thinking of what I was going to do. I could have done that for the next three years."

Larry Gallagher was first year student at Glendon last year, just like 316 others. After one year, he quit. By July of last year, he was in Amman, Jordan, working among destitute Arab refugees created by the Arab-Israeli War of '67. His main field of work was in the organization of recrea-

tion for and education of the youth (which in Arab terms ranges from 14 to 30 years) in ten refugee camps.

He was met with "generally a great deal of suspicion...a large part justifiable as they had been given, by a large part, a bad deal by the Westerners." However, he was able to work fairly well with fellow university students from Lebanon and Jordan.

Economic disparity is quite great. "Hair was cut for next to nothing and your shoes shone for the same. "There was also disparity shown in the treatment of

females which made things "rather difficult. Even to day, we would consider their treatment of females tremendously archaic."

"It's interesting to go to a place "where the word Canada is absolutely meaningless...but I had a lot of personal hangups about it (working there)...they live only for the war, they are living under the constant threat of never knowing what is going to happen tomorrow, they only live for the war...you can go on for weeks, and talk about nothing else except for the war...until I finally had to talk to someone about something else...this time, they happened to be Americans."

He talked about the Western coverage of the war. "You definitely get a one sided viewpoint. I certainly got a re-education of my viewpoint. You begin to realize you've made your opinions on a onesided presentation...a news media based on one side of the story...which is a normal thing to get your point across."

"The majority of people in the West don't realize how the situation began twenty years ago...to deal with the situation fairly you have



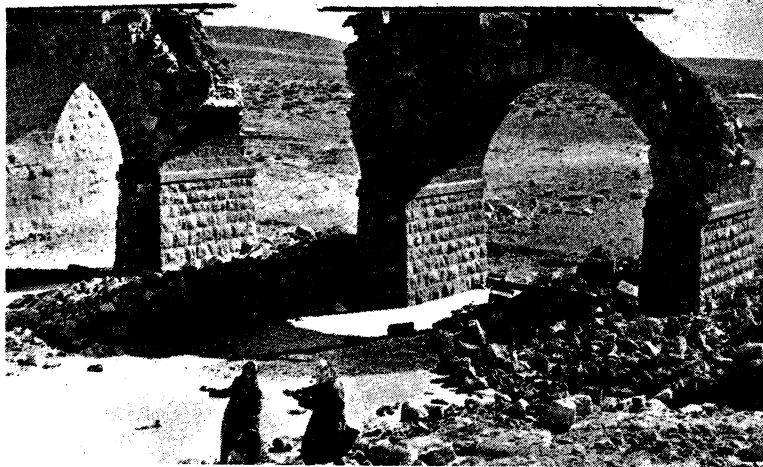
Israeli troopers in sweep for terrorists.

to deal with the situation twenty years ago. It was a fantastic injustice done to the Arabs then. It's false that the Arabs were ready to pounce on the Israelis in June 1967. That was made up...are the Arabs ready today?...no, maybe in a few decades, perhaps half a century.

Finally shrugging his shoulders he ended, "You're given a false impression here...there's no way else of putting it."

Like many people who have thought about the situation in the Middle East, Gallagher sees no solution in the near future. Despite his sympathy for the Arabs, he feels that the only way for progress towards would be for the Arabs to back down from their hard line against the state of Israel.

Indeed, it would be "just as much an injustice to push the Israelis out now, after twenty years of existence."



Jordanian Bridge destroyed by Israelis.



up-front

'Croak' comes tomorrow

By LINDA BEAUBIEN

"...in this modern world satire runs rampant - its purpose being to strip away the thin veneer masking the hypocrisies of modern existence. Our job, as we see it, is to liberally apply the varnish to put them back on."

Ask David Cole about 'Croak', Glendon's annual comic revue, and this is what he tells you in his best Flinders and Swann accent. Does

he have anything else he'd like to add?

"Yes, we're not doing anything from Rowan and Martin's 'Laugh-In': they're too liberal! The whole show's kind of sick and twisted."

Encouragingly offbeat views come from one of the show's two directors - the other is Len McHardy. Perhaps he does not want to appear immodest. Does any member of his cast wish to say anything?

"Sure, tell them they'd better come bombed - tell them that originally we were going to charge five dollars a ticket and give them each a bottle of Scotch at the door."

The material is excellent. Nothing is sacred - the revue will parody God, heart transplants, Natural Science, Shakespeare, the Bell Telephone, De Gaulle, Trudeau, royal commissions, the Duke of Edinburgh and birth control. 'Croak's' only complaint is that all but one of their sketches are professional works, adapted by the 'Croak' players. Len Roach, in second year, was the only Glendonite to produce an original script. According to the director, it is very good.

Since there will be more singing and dancing this year, music will be supplied by the St. Michael's College Jazz Quintet, with special accompaniment on the piano (and special arrangements) by Libby Wilson, a first year student at Glendon.

The whole revue is tied together by Martha Musgrove, producer, a veteran of three years of prodding it to a respectable and performable state.

As a unit, the group is a talented and (despite what they may think) organized one. 'Croak', to be performed tomorrow night in the Old Dining Hall, promises to be exactly the tonic needed to cure the second-term doldrums.



photo by MORGAN

Martha Musgrove, Croak producer, giving directions to performer offstage at rehearsal.

Underground forms vanguard

By BRIAN PEARL

Each Saturday night at 11:30 a number of curious and often curious-looking people enter Cinecity after the final showing of the scheduled feature. Until the early hours of Sunday they watch the results of experiments in vision and visual communication.

Some of the films are more disciplined than others in both planning and execution, but all of them reflect the new use of the film media. Television now presents the dreams of a better life that Hollywood grew great on. Film must find relevance or die as a medium.

This new need meant that the medium became the domain of the creator, and not the audience. T.V., with its longer hours and home base, supplanted movies in the American and European psyche. As a result, the film could now portray reality instead of dreams without upsetting the audience.

Between "Gone With the Wind" and "The Charge of the Light Brigade" lies a revolution in attitudes within and towards the film as a medium.

The Underground experiments in film became possible with the dissolution of such ritual forms of film epics and star-cult--when art and illusion were separated in the cinema.

"The Hyacinth Child's Bed

time Story" by Burton Rubenstein and Sara Benzair is a film which has no literal meaning. It is a series of visual images, each of which has the value of one word, at least, but which have no word equivalents, except, perhaps, in the most recent poetry.

The content of the film media is no longer the book so literal meaning is unnecessary. Someday, film will cease being the content of television (e.g. Everyday Night at the Movies) and a new art form will emerge.

"Will the Real Norman Mailer Please Stand Up" is a film made for television by Alan King Associates. As a documentary, a biography the film had a restricted vocabulary and, of necessity drew most of its images from the printed page. Dick Fontaine, the director, did however, remain an imaginative force in the film through his use of form. The film was segmented, each segment was as a description of one facet of Norman Mailer.

The other two films shown that evening were "Helpless" and "Beatle IV".

Paranoia is a well-known side effect of modern living, and "Helpless" is a valid and clear statement on the subject - as well as being competently photographed and well-directed. The eight minutes of film are accompanied by "Help", a Beatles' tune.

Beatle IV is only three minutes long and has only one setting, a Beatle concert in the early Sixties. But the scene is fascinating and well deserves visual recordings. Dozens of flashbulbs pop each second all about the incredible mass-jam of people that seem much more like a restrained mob than an audience.

"2001: A Space Odyssey" by Stanley Kubrick, one of the most successful feature films of 1967, contains about 30 minutes worth of entirely abstract visual imagery. These techniques of photography and processing were first developed by the film-makers of the American Underground. The rest of "2-1", the scenes of planets and space-stations, used techniques perfected by the National Film Board of Canada in the short film "Universe", made about 1964.

Therefore, as the film accelerates in its development as an art form, acquiring new modes of communication, as each media must do when it reaches this stage. The underground, experimental film will become more and more important to the commercial, feature film makers. As a result, constant exposure to certain techniques of film communication will bring their acceptance by the public and eventual understanding of artistic motives in their usage.

Glendon Dialogue

How would you describe the level of intellectual activity at Glendon?

by MAUREEN ADAMACHE

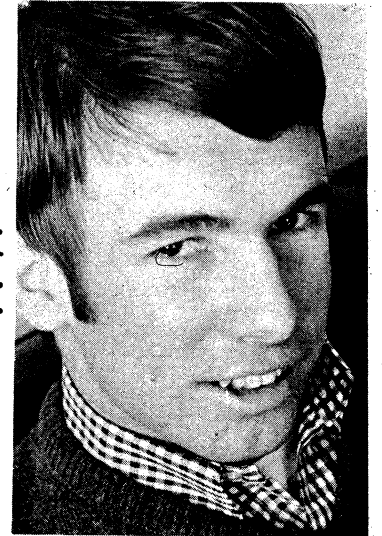


Marie Sidlauskas G 11

There are a lot of bright people here but they don't do anything. They think they can get along on their own momentum...They have little reveries about personal growth...It's a guise.

George Rodak G 1

I don't think there is any. It's been quite a disappointment for me in university. It's not what I expected.



Bruce Basset G 11

It's difficult to gauge intellectual activity...the atmosphere here is conducive to intellectual thought...but there's room for improvement.



Cheryl Montgomery G 1

There are some very intellectual people here, though some are here just for a degree...I don't care about talking about anything much.



sports

Pensioners win pennant

The octogenarians of 3 & 4 year have defied the logic of medical science to win the intramural basketball pennant with a perfect 7-0 record. The ageless wonders wrapped up the crown last week, beating previously unbeaten B House 32-18. Les Vieux were led by Rick Menear, who scored 14 points to wrap up the league scoring title, and Rod Major, who clinched a spot in the top 5 scorers by netting six points.

B House were led by Bob Edwards with 9 points, and Sandy McKay with 6. Edwards has 55 points with one game to go against D House, and could end as high as third in the final scorers.

With a playoff berth clinched, the Sons of B took it easy against the frosh, and were almost upset, finally winning 23-21. Mike Browne had 11 for B and Sandy McKay chipped in with 4. Gary Schlieffer had 10 for the frosh, and Ivano Manias matched McKay's total (see paragraph 16, line 3).

E House and A House tied 21-21 in their final game. Doug Street had 9 for E and Kevin Kilbey huted it up for the Axemen.

The sophs ended the season with a mark of 3-4, defeating winless D House 33-26. Paul Westlake scored 17 for the Beavers, with Pat Flynn and Nick Martin adding 6 each. Westlake ended the season with 76 points, second only to Menear. Ralph Trodd topped D with 5 points, followed by Ron Maltin and Geoff Scott with 4.

The playoffs begin this Friday with 3 & 4, A, B, and E playing each other once in a round robin. The top two teams will advance to a best-of-three final.

In intercollege basketball, Glendon fell victim to McLaughlin, losing 56-54 in overtime. Kevin Kilbey had 14, Mike Faye 13, Bob Edwards 12, and Eric King 10 for the good guys. Ex-Glendonites Rick Jones and Dave Robertson had 15 and 12 respectively for Mac.

3rd and 4th (cont.)

Is there any stopping 3 & 4 year? (send your answers to Gellius; we don't run contests). The Greybeards took sole possession of first place in intramural hockey last week by romping over the sophs, their closest rivals, 8-1. Graham Powell earned a bowler for the Oldsters' with Phil Jones and Bob Fenton proving to be a pair of two-timers. John Vernon broke the goose-egg for 2nd.

B tied the Axemen 3-3. Bill Rutledge got 2 more for B to give him a league-leading 17 goals, and Paul Stevens deuced the Axemen. C and E carried on this pattern of equality with a 4-4 score. Andy Michalski got the tying goal for E with one second left in the game. Mike Eisen had 2 for E, with Alain Picard and Al Hamilton among Ye Greene Machine's scorers.

The frosh downed D (typical PRO TEM alliteration) 5-2 as Mike Whinton quatered. Ron Maltin had a goal for D. The Pensioners consolidated their hold on first place with a 10-2 win over A. Bob Fenton chapeaued and Gord Wilton and Lorne Rogers tallied twice for 3 & 4. Chris Adamson had one of A's goals (our usually reliable sources would not reveal which goal it was).

We're playing council

As the highlight of the upcoming Winter Weekend, The PRO TEM Penpushers will demolish the student council Bureaucrats at one o'clock on Saturday afternoon. Seats for the game have long been sold out, but a closed circuit telecast will be shown in the world-famous Maple Leaf Ballroom of Snuffy's Diner, overlooking the scenic Spadina Expressway.

In a surprise move this week, student council president Jim Park announced that 12 new members at large have been added to the council. "It is a pure coincidence that all twelve are also members of York's varsity team," said Punch Park from his command post at his team's secret training camp in the Laurentians. "We added them to the council solely for their legislative ability."

PRO TEM coach Graham 'Dickie' Muir has problems of his own. "I can't find anyone to play Left wing," Muir complained to your correspondent. "Everyone on the team is a right winger." Park confided to us that he has the same problem.

Muir is counting heavily on his goalie, the famed Jake the Shape, Marilyn 'Super Sieve' Smith, to stop the Legislators. As well, he has developed a super-secret new offence, which he describes as a man-to-man, full rink zone press, and whose success is contingent upon being able to get away with having nine players on the ice at once.

Park later told us his cohorts are ready to react to any move. "As everyone knows, we're quite reactionary," he said.

The slaughter will be followed by a broom-ball game and a water polo game.



Doug Newson of C House makes the save on 3&4 year. The Oldtimers won 5-4.

Glendon sports need help

By SANDI STEVENS

Although athletics is not, and probably never will be compulsory at Glendon, contrary to what is generally thought, there are a great number of students around here who do participate in the programme in one way or another.

As a result, Glendon always manages to submit some kind of team for every sport on the intercollege calendar and barring a major disaster, is likely to win the overall championship again this year.

Certainly our athletes are not infinitely superior to those at the main campus; in

fact, once the physed programme really gets off the ground out there, it is quite conceivable that Glendon athletes will be left behind.

But, in intercollege competition, there is not a substantial difference between winning an event and placing third or fourth, so that merely fielding a team for every sport keeps a college at least in contention with the top three.

In the past, in order to set up these teams, Glendon has had a highly organized athletic council in comparison to those at the main campus where one or two people often handle all these sports simply because no one else will.

Consequently the jobs of men's and women's athletic reps at Glendon are greatly reduced because there are enough people here to organize each individual sport, leaving the chairman with the task of overseeing the general programme.

That is not to imply that to be chairman, one simply has to sit back and wait for others to volunteer their services. As in any position, there is a certain amount of responsibility involved, and often the chairman is left to run around at the last minute to make sure a schedule is drawn up or that team members are informed of a game, etc.

But these instances are the exception rather than the rule, for in most cases the details are looked after entirely by each sport rep.

In any case, if Glendon is to stay in the intercollege system and not become the weak college in the league, we need people down here who are willing to accept the responsibility of organizing the programme with the help of a very capable physed staff.

Admittedly, it's much easier to sit back and wait for someone else to do what you are capable of, but there are any number of students who have taken part in the programme this year who would do an excellent job on the council next year.

I think they owe it to the other students to show a little initiative now and take over the responsibility of maintaining Glendon's position as the number one college in the athletic programme at York.

Leading hockey scorers

(as of January 24th)

Bill Rutledge-B House-17	Mike Eisen-E House-7
Bob Fenton-3 & 4 year-16	Larry Scanlan-2 year-7
Dave Roote-D House-12	Pat Coyle-2 year-6
Phil Jones- 3 & 4 year-11	Pat Flynn-2 year-6
John Vernon-2 year-11	Bruce Lee-1 year-6
Andy Michalski-E House-10	Fraser McTavish-2 year-6
Joe McDonald-D House-9	Graham Powell-3 & 4 year -6
Mike Whinton-1 year-8	Tony Tilley-3 & 4 year-6

HAVE PATIENCE!

There are now only 74 days until
Maury Wills steals his first base in Jarry Park.

Aquathletics triumph

By VAL BRENT

Glendon really got into the swim of things when we captured the intercollege swim meet, January 22, with a total of 86 points.

Other participating colleges were Winters, 76, Founders, 57, McLaughlin, 43, and Vanier, 39.

The virility of Glendon's male swimmers was upheld as they contributed 59 points to secure the men's team victory. Victors were Pat Flynn, 50 metre breast stroke, Bill Rutledge, 50 metre backstroke, with anchor man Murray Shields taking the 100 metre free style and the 100 metre individual medley. Doug Street, Ian McAskile and Harvey Goodman also placed in their events.

With the support of a strong rooting section and giving enthusiastic support for the whole team, the women's team placed third overall with 27 points. Winters was first with 57 points. Glendon's swimmers were Marilyn Smith, Anne

Blackburn, Barb Perry, Louise Belley and Valerie Brent.

The co-ed night-shirt event revealed the true fighting spirit of Glendon. Frosted in an orange, Flannelette gown, Doug Street swam the last length with one arm while the gallery cheered him, last man in the water.

EDUARDO'S

PIZZA AND SPAGHETTI HOUSE

3242 Yonge Street

483-2592

Fast take out orders
Minimum free delivery order
\$1.75 on food

Hours
Mon., Tues., Wed., Thurs., Sun.
11:30 a.m. to 1:00 a.m.
Friday and Saturday
11:30 a.m. to 3:00 a.m.