

a sense of community



David Lloyd Antinomy

bulletin board

CONTINUING

Free food every day except Sunday and free clothing anytime from noon to midnight at Red Morning, 19 Baldwin St.

Great Expectations, a movie with John Mills and Alec Guinness, is \$1.50 at the Colonnade Theatre, 131 Bloor W. until July 8. From July 9 to 15, Roman Holiday, with Audrey Hepburn and Gregory Peck.

A collection of **modern art** at the Art Gallery of Ontario, Dundas at Beverly, will be showing until July 18. Admission is always free to students, and free to non-students on Tuesdays and Thursdays.

A free **theatre workshop** will run at St. Barnabas Church, 361 Danforth, until August 13. Mondays and Tuesdays from 6:30 pm. to 9 pm., Wednesdays and Thursdays from 10:30 am. to 1 pm. For information call 966-3508.

THOG's production of **Hamlet**, a widely acclaimed free interpretation, will play at the Bathurst United Church, at Lennox below Bloor, on July 11, 12, 13, 15, 17 and 18. For reservations, call the Hall at 863-0275, and arrive well ahead of the 8 pm. starting time. Free.

The **Golden Screw**, a rock play on the "exploitative musicology of 1971", plays at the Global Village, Thursdays, Fridays and Saturdays at 8:30 pm. Student tickets \$2.

Movies show at the Hall, 19 Huron, every Monday night at 7:30. No admission charge, but donations are requested.

The Collection, a free play by Harold Pinter, is on at the Summer Centre Theatre, 4 Glen Morris (at Huron above Harbord). July 1-3, 6-10 and 13-15. Arrive early or call 928-8705 for reservations. **A Cry of Players** starts July 15.

The Baldwin Street Gallery of Photography is closed until Sept.

Performance, with Mick Jagger, starts on July 3 at the Cinema Lumiere, College at Spadina.

Fortune and Men's Eyes, a bone fide good Canadian film, is playing at the New Yorker, Yonge south of Bloor, indefinitely.

Dr. Jekyll and Mr. Hyde is on at the Silent Cinema, 133 Avenue Rd. until July 4. From July 5-11, **Million Dollar Legs**, with W.C. Fields and Cops with Buster Keaton. From July 12-18, **Abraham Lincoln**, with E.W. Griffiths.

Women in Love, a good movie based on a D.H. Lawrence novel, is on at the Backstage I until July 8.

Two Canadian one act plays are on at the Factory Theatre Lab, 374 Dupont at Brunswick, at 9 pm. July 1-4 and 7-10. \$1 for students. From July 14-17, previews of **The Red Revolutionary**, \$1.50.

Rockhill camp-in, 16 miles north of Orangeville, is a 3 day (July 2-4) music festival featuring about 20 groups. These include Crowbar, Chillwack, Edward Bear, Syrinx, Mainline, Beverly Glenn Copeland (she's good) and Murray McLauchlin (he's good). \$6 advance. \$8 at the gate, information 863-0652.

Two one hour operas will be presented by the Young Canadian Opera Co. at the First Unitarian Church July 7, 9 and 10 at 8 pm. Admission \$1.

Free dance concerts at the Toronto

Workshop Theatre, 12 Alexander St. at Yonge, take place July 16-18 and 22-25. Reserve by phoning 925-0526.

The **Mariposa Folk Festival**, with no stars but lots of good people (like Bruce Cockburn, Pauline Julien, Seals and Crofts, Brent Titcomb, Murray McLauchlin and Vera Johnson) runs on Olympic Island July 9-11. Individual sessions from 10 am. to 9 pm. are \$3.75 advance, \$4.50 at the site or \$10 for all three days. Information 922-4871.

Toronto Free University (TFU) 237 Queen St. W.—864-1376. Most events are listed by date. **TFU sculpture and writer's workshop** call 864-1376.

TFU sumi brush painting Tues-Fri 2-5 pm. at 237 Queen W., Mon-Fri 7-9 pm. at 48 Beverly St.

TFU pioneer leathercraft Tues, Thurs and Fri 11 am. to 2 pm., Tues-Sat after 5 pm. at 237 Queen W. **TFU baby care and breast feeding** call 924-1749.

TFU dance class Mon-Fri 6 pm., Mon-Sat 12:30 pm at 374 Dupont. **Rochdale College library** 341 Bloor W. open 2-12 pm daily. **TFU silk screen** Tues-Thurs 7-10 pm. at 310 Queen W.

Buy a **Rochdale College Lottery** ticket and support the Rochfestival.

THURSDAY, JULY 1

Dominion (?) Confederation (?) Canada (?) Day

The Loves of Isadora, with Vanessa Redgrave, is \$1.50 at the Repertoire Cinema, 96 Gerrard E, at 7 and 9 pm.

Jim McHarg (Dixieland) will give a free concert at the Toronto Dominion Centre at noon.

Poor People's II. A CHEAP ROCK CONCERT (\$2.50 at the door) starts at 6 pm. at Burnhamthorpe Collegiate (at Hwy 27).

A free **jazz concert**, with Salome Bey starts at 8 pm. at Forest Hill Park, Chaplin Cres., north of Eglinton.

Films at The Hall, 19 Huron. Roman Polanski shorts. 7:30 pm.

An hour long TV documentary on Toronto Greenwood Park rock festivals last summer. 8 pm on channel 12 (Peterborough).

TFU informal French 7:30 pm at 265 Gerrard St.

TFU environmental architecture 8:30 pm. at 525 Dundas W.

TFU astronomy 1 pm at the Planetarium (by the Museum).

TFU survival and community farming 7:30 pm. at 19 Huron.

FRIDAY, JULY 2

The Loves of Isadora, with Vanessa Redgrave, is \$1.50 at the Repertoire Cinema, 96 Gerrard E, at 7 and 9 pm.

A **Grassroots and Rochfestival folk concert** will start at 8 pm. in the University College Quadrangle in the heart of the U of T. Those appearing will include Keith McKie, Tony Kosinec and Mother Fletcher's Jug Band.

A **Deep Purple** concert starts at 8 pm at the St. Lawrence Market (you have either to sit on concrete or stand). Tickets \$3.50 advance at Eaton's College. Syrinx as well.

Folk and blues jam at the Hall, 19 Huron at 7:30 pm.

Music and entertainment from 11:30 pm. on at Theatre Passe

Muraille, 11 Trinity Square.

The Flute and the Arrow, a Swedish ecology film at the Ontario Science Centre at 8 pm.

SATURDAY, JULY 3

The Loves of Isadora, with Vanessa Redgrave, is \$1.50 at the Repertoire Cinema, 96 Gerrard E, at 7 and 9 pm.

Yellow Submarine is \$1.50 at the Cinecity Yonge south of Bloor, at 12:15 am. (Up from \$1).

Afternoon crafts market at Trinity Square, Yonge above Queen.

TFU BIRTH CONTROL ¼ PM. AT ¼½¾ Dupont.

TFU guitar workshop 1 pm. at The Hall, 19 Huron.

The Flute and the Arrow at the Ontario Science Centre, noon, 2 and 4 pm.

SUNDAY, JULY 4

A **Build Wacheea Free Festival** will take place in front of Hart House at the University of Toronto at 2 pm. Musical groups working to foster the Wacheea spirit of community will include Kid Bastien's Camelia Band (New Orleans jazz), Brandy, Flower Travelling Band, Chug, Friends of Perth County Conspiracy, US, Gut Bucket and THOG. Free food.

Melanie is appearing in the Festival Theatre at Stratford at 2 pm.

TFU community organizing and media 3 pm. at 331 Davisville.

The Flute and the Arrow at the Ontario Science Centre, 12, 2 and 4 pm.

MONDAY, JULY 5

Antinomy open staff meeting 7:30 pm at 91 St. George, 2nd floor.

Jo Sargent Quartet (piano-organ) will give a free concert at the TD centre at noon.

A people-oriented **transportation committee** has an open meeting at noon at 149 Alcorn Ave., 2nd floor.

TFU communal education 8 pm. at the Hall, 19 Huron.

TFU psycho-biology 8:30 pm at 750 Spadina Ave.

WEDNESDAY, JULY 6

The Criminal Code, a 1931 movie directed by Howard Hawks, is \$1 (with \$1 memberships available at the door) at the Ontario Science Centre.

Bruce Cassidy (big band) will give a free concert at the TD Centre at noon.

Douglas Bodle, organist, gives a free concert at Our Lady of Sorrows Church, 3055 Bloor W. Reserve at 928-3771.

TFU English literature 6 pm. at 58 Beverly.

TFU pre-natal class 7:30 at 252 Dupont.

TFU survival and community farming 7:30 at 19 Huron.

TFU yoga 8 p.m. at 265 Gerrard.

Checkers with free instruction 8 pm. at 265 Gerrard.

Free duplicate bridge at Hart House on Queen's Park Circle 7 pm.

WEDNESDAY, JULY 7

Guerrilla open staff meeting 8 pm. at 201 Queen W.

An open **commune meeting** begins at 7:30 pm. at the Hall, 19 Huron.

TFU crocheting and knitting 1 pm. at 52 Beverly St.

TFU downtown community TV 8 pm. at 265 Gerrard St.

TFU free legal clinic 7:30 pm. at 252 Dupont.

Checkers with free instruction 8 pm. at 265 Gerrard.

THURSDAY, JULY 8

The Toronto Maple Leaf Ragtime Dixieland Band will give a free concert at the TD Center at noon.

Drug users in schools will be the subject of a radio programme on CJRT-FM (91.1) at 1:30 pm.

Antonioni's Blow-Up is showing at Carr Hall, at the corner of St. Joseph St. and Queen's Park, at 8:30 pm. Admission \$1.

John Dembreck, violinist, and Anne Drake Dembreck, pianist, will give a free concert at the Edward Johnson Bldg., U of T. Reserve at 928-3771.

A free jazz concert with the **Ted Moses Quintet** starts at 8 pm. at Forest Hill Park, on Chaplin Cres., north of Eglinton.

TFU informal French 7:30 pm. at 265 Gerrard St.

TFU environmental architecture 8:30 pm. at 525 Dundas W.

TFU astronomy 1 pm. at the Planetarium by the Museum.

TFU survival and community farming 7:30 pm at 19 Huron.

FRIDAY, JULY 9

McKuen's Ale (contemporary pop western) will give a free concert at 110 Yonge St. at noon.

Antonioni's Blow-Up is showing at Carr Hall, at the corner of St. Joseph St. and Queen's Park, at 8:30 pm. Admission \$1.

Folk and blues jam at the Hall, 19 Huron at 7:30 pm.

Music and entertainment from 11:30 pm on at Theatre Passe Muraille, 11 Trinity Square.

SATURDAY, JULY 10

King of Hearts, with Pierre Brasseur, is \$1.50 at the Cinecity, Yonge below Bloor, at 12:15 am.

King Biscuit Boy with Christmas, is playing at Richview Collegiate, 520 Islington Ave. at 8 pm. \$1.75.

Crafts market in Trinity Square all afternoon, weather permitting. Off Yonge above Queen St.

TFU guitar workshop 1 pm at The Hall, 19 Huron.

TFU birth control 2 pm. at 252 Dupont.

Summer Pop, a rock festival, is at Woodbine Arena (Don Mills Rd. above Sheppard Ave.) from 2-12 pm. Call 225-4611 for information.

SUNDAY, JULY 11

An **antique car rally** starts at 10 am. at Fort York on Fleet Street. Admission is \$1 for adults and \$.25 for children.

TFU community organizing and media 3 pm. at 331 Davisville.

MONDAY, JULY 12

Seadog (rock) will give a free concert at the TD Centre at noon.

A **people-oriented transportation committee** has an open meeting at noon at 149 Alcorn Ave., 2nd floor.

TFU communal education at the Hall, 19 Huron 8 pm.

TFU psycho-biology 8:30 pm. 750 Spadina Ave.

TUESDAY, JULY 13

The Old Dark Horse and **The Kiss Before the Mirror**, 1932-33 movies directed by James Whale are \$1 (with \$1 memberships available at the door) at the Ontario Science Centre at 8 pm.

Bob Hackborn (Dixieland) will give a free concert at the TD Centre at noon.

TFU English literature 6 pm. at 58 Beverly.

TFU pre-natal class 7:30 at 252 Dupont.

TFU survival and community farming 7:30 at 19 Huron.

TFU yoga 8 pm. at 265 Gerrard.

Checkers with free instruction 8 pm. at 265 Gerrard.

Free duplicate bridge at Hart House 6:45 pm.

WEDNESDAY, JULY 14

Guerrilla open staff meeting 8 pm. at 201 Queen St. W.

Victor Martin, violinist, will give a free concert at the Edward Johnson Bldg., U of T. Reserve at 928-3771.

TFU crocheting and knitting 1 pm. at 52 Beverly St.

TFU downtown community TV at 265 Gerrard St.

TFU free legal clinic 7:30 pm at 252 Dupont.

Checkers with free instruction 8 pm. 265 Gerrard.

Drama workshop 7:30 pm at 265 Gerrard.

THURSDAY, JULY 15

Antinomy's next issue available.

Pollution Probe open meeting at 7:30 pm. in the Ramsay Wright Building, 25 Harbord at the corner of St. George.

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Nothing to do this summer

Why Scarborough doesn't have any drop-in centres

By ALEX PODNICK

Scarborough has celebrated the end of the school year by locking students out of borough drop-in centres for the summer. Borough officials blame the lock-out on alleged money problems.

Scarborough is the only borough where drop-in centres will not be operated this summer.

During the school year, the borough Parks and Recreation Department operates evening drop-in centres in local schools. The Board of Education provides free accommodation and janitorial services for the centres, and the Recreation Department supplies the personnel responsible for running the centres and covers any damages to school property.

The problem stems from the Recreation Department's failure to see the need for summer drop-in centres and budget for them, and the Board of Education's and provincial government's supposed inability to finance continued operation of the existing centres.

"We can't get the use of the buildings from the Board of Education" for the summer, explained Parks and Recreation Board official Jack Keay. They won't keep on the extra summer janitorial staff necessary to keep the schools open in the summer, he said. And, the limited janitorial staff maintained during the vacation period are kept busy cleaning the schools.

When the Recreation Department stumbled on to the fact that thousands of local students would not evaporate come summer, they belatedly applied to the provincial government's Youth in Action programme for funds for a "pilot project" to continue their drop-in centre programme during the summer. Although the Youth and Recreation Branch officials administering the mini-Opportunities for Youth programme profess their sympathy for the centres, they rejected the application on technical grounds.

As for the Board of Education, "we were simply short of funds", explained one irritated official.

He angrily insisted that the board had not in fact frustrated plans for a summer drop-in programme, claiming that the board's STOP programme serves the same function as the centres.

STOP, now entering its second year, is a voluntary activity programme conducted at

five borough schools during the summer.

Principal Donald MacRae says his programme supervisors "try to stay tuned to what the interests of the students are". And, according to him, "lots of times just getting away from the adult community" is what interests them.

However, the STOP programme is fairly structured activity featuring speakers, films, athletics, sewing classes and trips. Each centre has an unsupervised lounge with records, hi-fi and tv.

"You drop in and drop out whenever you feel like it", commented the Board official, "and that's a drop-in centre. If you don't like what's going on at the time, no one forces you to stay and you can leave."

Although the Youth in Action programme is based on fulfilling needs identified within the community, programme officials rejected the Scarborough request because it did not represent a pilot project for which funding should have previously been

budgeted by the borough.

Scott Darrach, Scarborough regional supervisor for the Department of Education, said the programme was devised "to help the community identify new avenues of learning experience", something granting three thousand dollars to keep drop-in centres open during the summer would not accomplish.

Under the Youth in Action scheme, the borough would have been required to equal the provincial government's contribution to the programme.

Borough officials did not or were not able to plan for summer operation of the drop-in centres, Darrach noted.

So, the concerned departments have satisfactorily justified to themselves their failure to provide the necessary summer drop-in facilities.

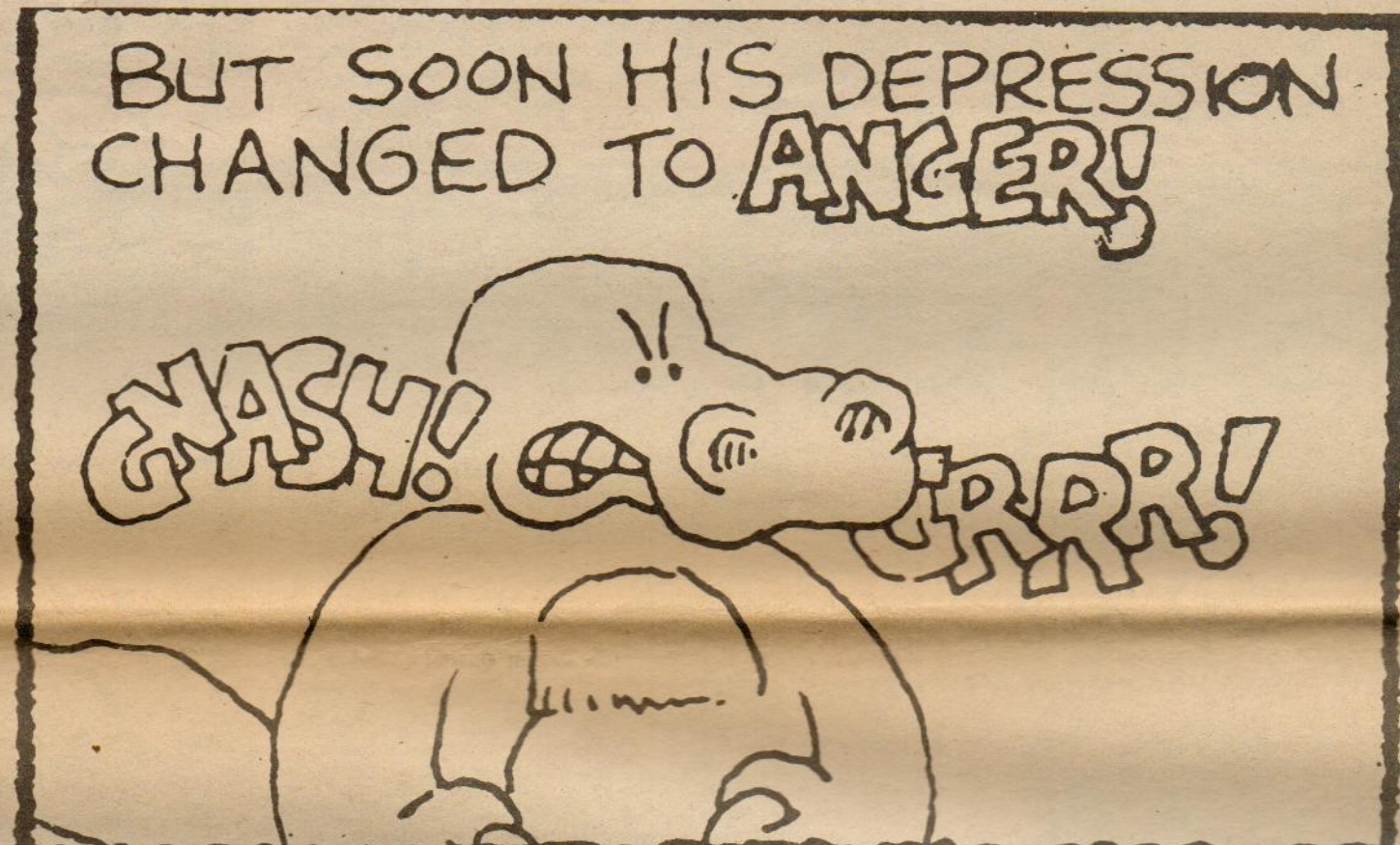
But, false economy measures and technicalities which ignore the human element will not impress the thousands of

borough students who will be deprived of a suitable place to meet their friends during the summer months.

Many residents complain bitterly about the increasing number of young people who hang around the borough schools and plazas. They resent the presence in their neighbourhoods of what they describe as "long-haired, unclear" youth.

Closing the drop-in centres will not placate this animosity to young people, but will only further aggravate it by forcing them out onto the streets and the plazas. And when, by lack of choice, they head for the plazas, unsympathetic merchants and police harass them — order them to move along when there is nowhere else to go.

If these youth thus realize the contradictions in their society which has exiled them to the streets, they may very well better appreciate its hypocrisy and indifference and the need to actively promote social change.



Toronto and suburbs drop-ins

For students who can find little to occupy their time, there are always the drop-in centres. These at least offer a place where people can get away from their parents and meet their friends.

Some drop-in centres are nothing more than meeting places, while others have programmes of theatre, films and other activities that offer a chance to get involved in something.

A partial list of drop-ins follows. Other possibilities are the YMCA (920-9210), YWCA (368-1801) and YM-YWHA (924-6211).

Central
Open Windows

5 days a week from July 5 to August 9, for people 12-16. Theatre workshop, visual arts, films and outings. For information call 928-4023 (4-6 p.m.).

Innis House

63 St. George St. open Monday to Saturday 9 a.m. to 10 p.m. 928-8716.

St. Peter's Church

647 Markham near Bathurst, for people 12 and up in the evenings. 534-4219

Bathurst St. United Church

Bathurst at Lennox (below Bloor), for people 12-16. 531-6214.

Bloor St. United Church
Parliament St. Library House

Bloor just east of Spadina, for people 17 and up. 924-7439. 265 Gerrard St. East, open Mondays 7:30-9:30 p.m.

North York

Victoria Park S.S.
Woodbine Jr. H.S. and Woodbine Arena
Newtonbrook S.S.
Sir Sanford Fleming S.S.
Nelson A. Boylen S.S.
Westview Centennial S.S.
W.L. MacKenzie C.I.

Each centre will be open daily, Monday to Saturday, 1 p.m. to 5 p.m. and 7 p.m. to 10 p.m., from July 5 to August 31 (inclusive).

Downsview S.S.
Northview Heights S.S.
Georges Vanier S.S.

These have adult education courses, from guitars to auto maintenance. For further information call 223-5020.

For more information about North York programmes, call the Parks and Recreation Dept. at 225-4611.

Scarborough

Credit education courses are available at Stephen Leacock Collegiate July 5 to August 13.

Non-credit courses are available in ten locations starting July 5. Courses include art, pure science, electronics, music, typing and surveying.

For information on the STOP Programme see Why Scarborough has no drop-in centres.

Etobicoke

These drop-ins offer workshops, outings, crafts, sports, dances and films. Open Mon. Wed. Fri. 2-10 p.m., Tues. and Thurs. 7-10 p.m. For further information call 626-4161, loc. 160.

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432 Horner
50 Cloverhill

706 Old Weston Road

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Gov't tries to buy off opposition

The Government's Opportunities for Youth program is a neat scheme cooked up to keep students, a potentially volatile force, quiet over the long summer of unemployment. The government has promoted broader student loans for those students who don't find jobs offered government hostels and encouraged students to get out on the road and "have a good time", for the same reason.

And when students still speak up about the problems inherent in our society — expanding unemployment, rising living costs, corrupt government — naturally, the government is a little more than upset. So like a displeased parent, it tries to punish the impudent child.

A case in point is the Prairie Fire, a community newspaper originating out of Regina, Saskatchewan. The Prairie Fire applied to the Opportunities for Youth program for a grant.

The newspaper was checked out twice by local Opp. for Youth representatives in Regina and finally it received approval from the Government and notification that it would receive \$6,925.

The PF received the contract necessary to complete the grant of money, filled it out and returned it to Ottawa.

Everything seemed OK until one night, PF staffers heard on the CBC national news that Secretary of State Gerard Pelletier had said that their grant had been revoked because the paper was using it for "partisan reasons". The Government claims this is against the agreements in the contract.

The contract of agreement for

Opportunities for Youth does not state anything about whether or not an approved project can be "partisan", explains one PF staffer.

"The only reference is near the end of the contract. It says whatever work you're doing has to be in relation to the principles and guidelines that were set up in your proposal," he adds. "And of course, they were very political guidelines that we had set out."

Their original proposal laid out that they would use the grant to publish. Prairie Fire has been publishing for years and the Government was well aware that it is a political, anti-establishment paper.

But all of this is what appeared on the surface of television, newspapers and radio. What really happened is that PF did a bit too much muckraking for the Saskatchewan Liberal party to take.

The Prairie Fire printed a front page story just previous to the recent provincial elections in which the New Democratic Party defeated the Liberals.

"The story was," as one staffer explains, "that in one of the constituencies the Liberal candidate or the Liberal office had tried to bribe this one individual who was well-known throughout the city, and had similar politics to the NDP, to run as an independent in that constituency. That would have the affect of splitting the vote which would go to the NDP candidate, between the NDP and this independent, thereby allowing the Liberal candidate to win. The proof of this was quite

substantial." Although PF does not support the NDP, it could be construed — with a bit of imagination, maybe — that that story supported the NDP as much as it demeaned the Liberals.

None the less, shortly after that Ross Thatcher, then Liberal Premier of Saskatchewan began to complain a little too loudly about the political nature of PF.

Pelletier's statement about the revocation of their grant quickly followed.

Prairie Fire has never received official notification from Ottawa of their grant cancellation. An Ottawa spokesman told the Globe and Mail that that particular issue caused the cancellation.

Other projects in Regina are helping out the Prairie Fire, which could well fold without this much-needed financial boost. They are distributing leaflets and organizing a demonstration in support of PF, as well.

The Prairie Fire case is not isolated. Georgia Straight, a Vancouver underground paper, was promised \$15,000 which was cancelled at the last minute without explanation.

Closer to home, Guerilla, a Toronto underground newspaper, was kept hanging on a string for months without final confirmation of their grant. At one point, an Ottawa official hinted that they might lose their grant because of their politics.

As it turned out, just last week, the government notified Guerilla that its grant had been approved — perhaps to avoid any more bad publicity about renegeing on grants.

The one thing these three papers have in common is that they are anti-establishment papers who talk to people about changing the society we live in. What the government wants is groups who will cheer the "benefits" of this society, such as Opportunities for Youth. But some people cannot be that easily bought off. Despite government efforts to foul them up, they will continue to talk about what is wrong with this society.

Antinomy in need Come join us

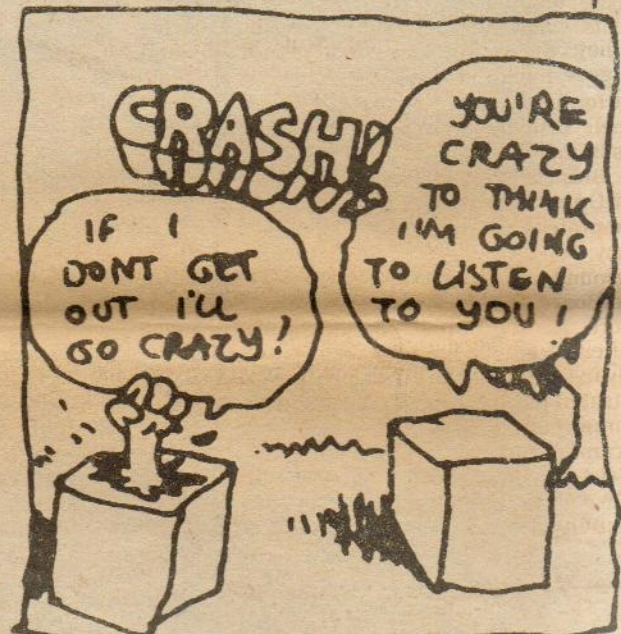
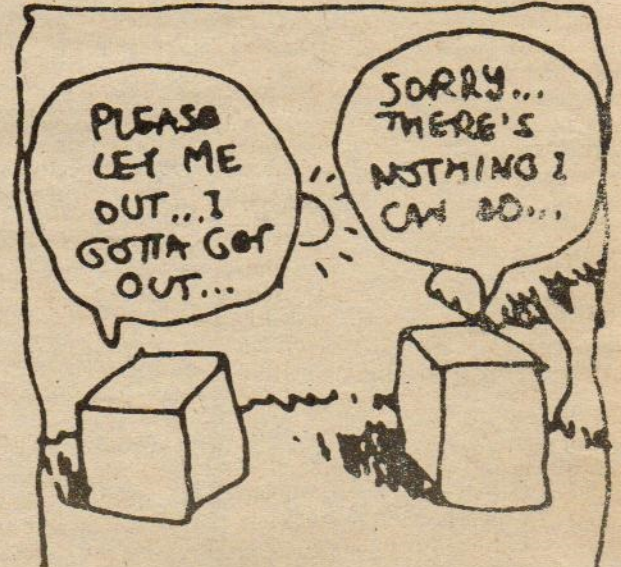
We need you now and for the rest of the summer at Antinomy. Wanna write, take pictures, layout a paper? Interested in seeing your drawings in a newspaper? Do you have a message for the masses?

Come to see us, at 91 St. George, just north of Harbord. Get off at the St. George subway station and walk south.

Or else call us—we're in the office every day—at 923-8741.

Or write us a letter. We want to know what you think of the paper and what you'd like to see in it. Of course the best way to get it there, is to put it in yourself.

So get on over here and let's get together about putting out a good summer paper. Join us.



antinomy

is a free bi-weekly newspaper published by and for high school and university students in Toronto.

As an alternate medium of communication for Toronto youth, Antinomy encourages anyone who is interested in working on any aspect of the paper to participate in its production. Come on down folks, we're just people.

Antinomy is financed by the Opportunities for Youth Programme and is assisted by the Students' Administrative Council of the University of Toronto. We do not speak in any way for the Government or any political party, either parliamentary or otherwise.

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Advertising manager Frank Brayton, 923-8171

Staff this issue: Eden Anderson, Frank Brayton, Tony Jahn, Phil Johnson, Jon Karsemeyer, Harriet Kideckel, Agi Lukacs, David Lloyd, Eric Mills, Paul, Alex Podnick, Brian Smith, Ron Smith, Angus Taylor, Betty Wilson and the good people at Dumont — but we need many, many more for the next issue. Hello to Errol, Sue, Dave and felicitations to Henry.

Grass Roots: Community from within

Community is a voluntary movement and environment: people.

The spirit of community and reality must be seen as one: life style reaching out, connecting with, and sharing in, life style. The spirit of community must also radiate from within: only a pathetic copy of it can be induced from without. And when we become aware of the spirit of community within us, we learn to celebrate how it communicates.

We of Grass Roots, a coalition of youth community services, represent an alternate social organism: we are a movement in the birth of a new social order. As such we are a living web of people sharing each others thoughts and realities; we are also a nucleus of interaction and communication — people actively engaged in creatively altering existing social structures, which distort human relationships, attempting to make them more responsive to individual needs. Our free access to one another helps to define a sense of the total perspective of our individual directions. It also helps to give historical and cultural shape to our efforts. Grass Roots is the outcome of a complex of developments in the alternate culture over the past few years.

In the early sixties a group of people who regarded themselves as being outside of the popular culture became unified by their separateness from it. Sporadic shaping of

their own lifestyles led to the formation of a unique cultural body — which eventually created its own medium of communications: the free press of Harbinger, and others. This was the first stage in the growth of the media for the alternate community consciousness in Toronto. As the bases for these new media grew, they became instruments of involvement and education. They were catalysts from which social change could reverberate outwards.

The Guerilla underground newspaper came into being a year ago. Through many transformations it has carried the development of our social awareness to a higher plane. Its print communications have been elemental in helping us to define the shape of our life styles. As a result of this increase in definition we have been able to build a centre of interpersonal communications: The Hall, at 19 Huron St.

Ostensibly, The Hall was a centre for matching street wants and needs—the beginning of an atmosphere for many levels of information exchanges. Since then it has developed into a community centre dealing personally with all aspects of the alternate culture. Thus it was pivotal in the formation of Grass Roots, a coalition of youth services.

At present, Grass Roots is a medium of co-ordination for a variety of community groups working together in actualizing common goals. Originally our goals were those which we felt Project 71 (a coalition of straight youth services) was not

equipped to handle. Grass Roots members wanted to be their own spokesmen in developing the trends and outcomes of their life styles relating to the community. It is now the most representative voice of our social development.

Our culture is, as it should be, always changing. New people and their progressive innovations, such as Grass Roots Wacheea project, are lending inspiration and energy to the growth of more realistic social concepts and environment.

We are the people of a community, but are we unified? Hundreds and thousands of us are struggling with survival and aspiration, education and growth, but do we have a direction? Are we communicating?

The spirit of community has been with us since Paleolithic times — the strategies to promote it are as wasteful as the strategies to block it. We need only listen to what becomes evident after intolerance, prejudice, dishonesty, possessiveness, apathy, and illusion cease to be listened to.

But in our partially-awakened state listening perhaps is an art, a luxury few can invest themselves in: especially with so many radical and urgent needs pressing upon us; the needs of the poor, the enslaved, the old, the sick. But we must not impersonally push aside their agony, for what is done to dehumanize one dehumanizes all.

The methods of how to eliminate the dehumanizing tendencies in our society have always been in dispute. Some

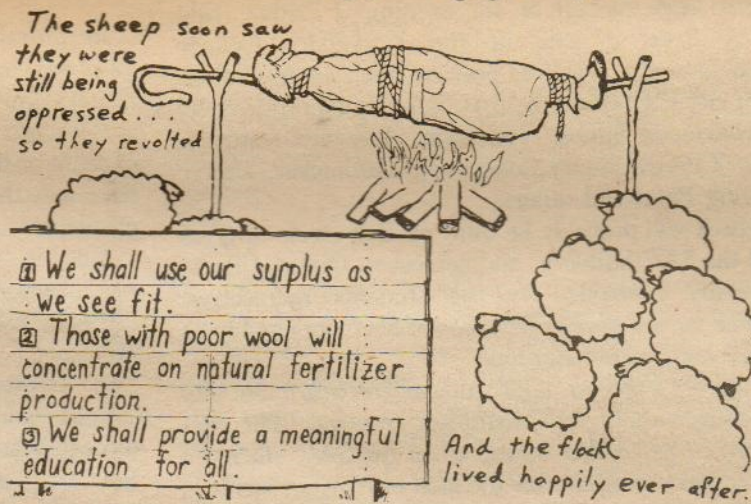
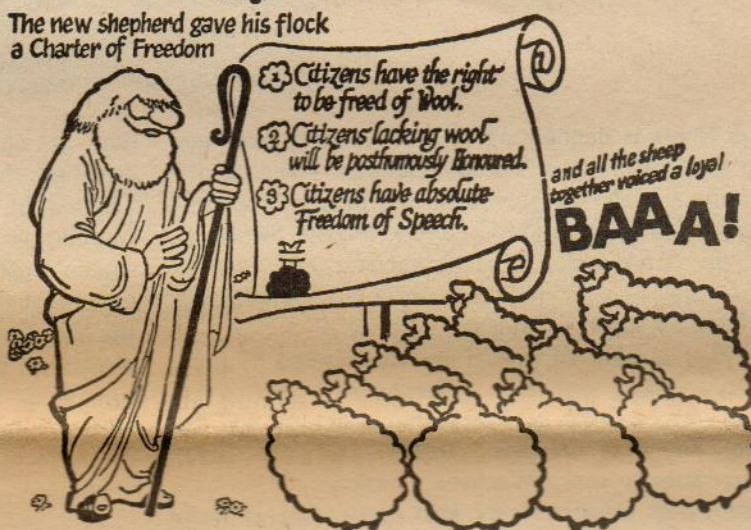
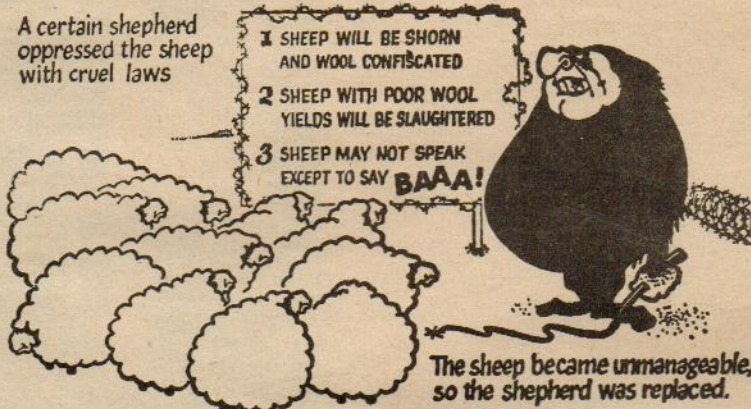
seek a political solution; others a personal; others a religious. In opposition to none of these, since all are embodied within it, is the concept of alternate society: community.

We've become aware that as we learn to know more about ourselves our methods of relating to others change. This change mirrors community. Relating co-operatively to each other's needs, difficulties and enjoyments, the transformation into community happens.

And now we come to the crux of the situation: we need support; your support. We need resources and energy; your resources and energy. We need talents and skills....yours!

We are asking you to work with us in shaping an environment for a totally realized community. "In order for our efforts to feel good and make sense we have to risk a little of what is really ourselves." Risk with us!

Help is needed for the further cultivation of communication between aspects of our emerging community: the Free University; housing and food programs, both city and rural; child rearing; musicians and crafts and tradespeople's cooperatives; benefits for the formation of a community fund; legal and health assistance — all of which are in the process of developing that environment called community. If you can participate, or would like to help, contact Chris, or Marm, or Larry B., or Kathy, or Brian at The Hall (863-0275) or Dan or Bill at Guerilla (864-1902).





Off the hip treadmill —struggle for community as an alternative



Grass Roots is negotiating to erect its Wacheea tent city on the University of Toronto campus. The tent city community has already been endorsed by the Students' Administrative Council (SAC), the Graduate Students' Union, the Association of Part Time Students, and the Student Christian Movement, groups representing collectively all U of T students.

The plan is also supported by the United Church Chaplain's office, and it is expected that substantial numbers of reverends and university faculty will be camping in with hippies, freaks and life style revolutionaries to make Wacheea a reality.

Grass Roots organizers are also sponsoring a 'Build Wacheea' rock concert on the evening of Friday, July 2nd at 8:00 o'clock in the University College quadrangle, and a Wacheea preview free rock festival on the tent city site behind the SAC building and in front of Hart House on Sunday afternoon, July 4th featuring Friends of Perth County Conspiracy, Gutbucket, Flower Travelling Band and others.

Wacheea will probably be built on that circle of grass behind the SAC building, and nearest to Queen's Park, traditionally controlled by the students themselves. Clearance for the project has *not* yet been obtained from the university administration.

But there is a precedent for students erecting a tent city there even without administration approval. This last happened in September 1968, when the SAC erected a tent city there to dramatize the lack of housing facilities for students. And last summer the SAC held various and sundry rock concerts on this site.

TOILET PROBLEMS

The main problem this time, if there is one, might be lack of toilet facilities. University College and Hart House are being approached about making their basement washrooms available. But, if this fails, portable toilets will be necessary.

Ironically, according to Grass Roots, when they were planning to situate Wacheea in High Park, they were approached by the women's athletic wing in the Benson Building at the U of T with an offer of toilet and shower facilities for the project. Now that Wacheea is coming much closer to the Benson Building, Grass Roots is checking out whether the offer still stands.

One of the strongest pushers for a tent city on the campus has been the U of T chapter of the Student Christian Movement (SCM). Over four weeks ago, SCM submitted its own plan for an outdoor youth community on the campus to the university administration, and met with its top officials. However, their proposal was not even answered. Instead the administration turned over Devonshire House, a university residence, to the Association of Student Councils for use as a youth hostel.

"The problem with this," says a former SCM rep, "is

that not only are there not more than a couple of hundred beds there for the couple of hundred thousand kids who will be in Toronto this summer, not only are they planning to spend more money on patronage salaries for student bureaucrats than getting the place ready, but on top of that they seem to be planning to run the place like the Salvation Army, complete with top-down command directives, batches of rules and regulations, a three-day time limit for residents who are to be given no say whatever in the actual running of the place."

COMMUNITY CONTROL

In contrast to this 'bureaucratized welfare' approach, Wacheea project members stressed the necessity for actual community control.

"We are not interested in personal power trips at the expense of the other kids," said one. "And we want to have only those structures which will enable everyone to participate in running the thing."

Yet, in their original brief to the Toronto parks committee, Grass Roots noted only that, "Wacheea will be governed by its residents in co-operation with an Advisory Committee made up of representatives of the Swansea ratepayers, Project '71, community police, city officials and Grass Roots." Moreover, "the security force of Wacheea in conjunction with the Metro Toronto Police will maintain harmony throughout the park."

Is this preoccupation with getting 'ratepayers', 'community police', and 'city officials' in on a supposedly 'community control' management just a meaningless sop thrown out to these selfsame city officials? And, what is to be made out of all this about co-operating with Metro Toronto Police to enforce 'security' — security against what? As one Leftist put it: "Sure, if we see a guy with a needle, we should stop him. We don't want to give them the excuse to bust all of us. But the only 'security' we need is security against the pigs!"

Grass Roots itself is a rather diverse group of people that only recently grew out of Project '71, a fairly establishment-oriented social welfare type grouping including assorted bigwigs and even former police officials.

Thus far a lot of Grass Roots time has been spent negotiating with various federal, provincial and city bureaucrats about grants, sites and facilities. The federal government is supposedly committed to providing \$40,000 for Wacheea, half of which will go to a free food program. Unfortunately, so far no money has been seen.

And the moguls at city hall have been notoriously reluctant to come across with a park site.

In the course of each set of negotiations for a site, Grass Roots members would tell you privately that if they didn't get this site legally, the kids would occupy it. However, whether out of fear of losing their \$40,000 grant, or lack

of political support in the youth community, or whatever, the fact is that, though site refusals multiplied, there were no calls for occupations.

NO MORE TALKING

Everyone is now tired of negotiations that lead nowhere. *Wacheea is going ahead.* It could have the character of a camp-in at the University of Toronto, a move to bring the community into the university. It is expected that professors, reverends, and housewives will soon be camping in with hippy freaks if the ultra-conservative campus grants use of the land. So, if the project succeeds, it would strike an important blow at university elitism, at the separation between town and gown, at the 'gap' between the generations, and at the social welfare approach to dehumanization.

Nevertheless the project has drawn a very mixed response from the political Left. Only Red Morning, of all Toronto's socialist groups, has had a rep at most Grass Roots meetings. The Trotskyist Young Socialists sold their literature at the recent Wacheea festival in Nathan Phillip Square, but have seldom sent anyone to project meetings. The Communist Party was said to be taking a 'wait and see' attitude. The Canadian Party of Labour (CPL) says it will have nothing to do with Wacheea or freaks. And most University of Toronto activists are reliably reported to be on vacation.

With the possible exception of Red Morning, none of these groupings is particularly concerned with building a base among 'transient youth'. For example, the headline from the June issue of the Young Communist League's newspaper, *Young Worker*, reads, "Don't hit the road to nowhere. Stay home and fight for jobs." And many people, not all of them on the Left, regard the Trudeau regime's promotion of hitch-hiking as a thinly veiled opiate to take our minds off the sky-rocketing unemployment among young people.

"The government", says the YCL, "has deliberately pushed the young unemployed to take to the highways. Trudeau's gang know full well that people with roots in communities can organize and fight while people drifting aimlessly can be easily herded around and controlled. There is a real drive on to reduce the unemployment crisis to bring students out for a summer of sightseeing and exploring Canada. So, all the argument is based around how many hostels will be needed, how much



money should be spent on them, who will get the money, who will qualify for welfare, where we can locate the tent cities.'

And, many people feel, all this mumbo-jumbo about the special problems of so-called 'transient youth' is just dust thrown in our eyes to obscure the system's inability to provide jobs.

BUT WHY WORK

In fact, how many of the young people hitching around Canada this summer would be into holding the same sort of dull hackwork job as their parents? In short, not only are there not enough jobs, but what jobs there are tend to be the sort of uncreative, mind-dulling busywork that attracts few young people anyway. And, behind the developing why-work ethic, there is the growing awareness that, today, the machines exist to consign a lot of this menial hackwork to the dustbins of history.

No doubt this is dimly realized even by the most rigid of Old Leftists. Yet the Left's divisions on the question of youth culture generally condition their various attitudes toward Wacheea. On the one hand, we have the Moscow-oriented Communists and the Trotskyists convincing themselves that, since this hitchhiking thing involves 400,000 young Canadians this summer, it's more than just youth culture and does, in fact, involve the mainstream of the high school population — so it's O.K. to work on it. Then you have Red Morning people liking the thing, and anxious to work on Wacheea, in large part because it will provide a politicized center for the youth culture. And finally you have the CPL hardliners denouncing the whole thing as petty bourgeois romanticism.

What are the different strains in the youth culture that produce such a varied response on the Left? On the one hand, you have represented in the boutiques and clubs of Yorkville a kind of hyper-competitive, personalized, thoroughly co-opted and merchandised avant garde style without much substance, consisting of those elements in the sub-culture which hustling entrepreneurs find most salable. But this salability of the baubles of a 'hip' life style is based on the preoccupation of one strand of the youth culture with way-out commodity consumption — from brightly colored bell-bottoms, blouses, beads, bangles, and other bullshit — bought up and shown off in a rapidly escalating spirit of more-hip-than-thou. As the most disgusting representative of this we have Norman

Mailer's 'White Negro', always out hustling for more and smoother kicks, more and smoother chicks, more and smoother dope, more, more, more for me, me, me.

Clearly, this way lies the completion (or, since it is not possible, the pseudo-completion) of the individualist revolution — bourgeois competitiveness raised to the nth power — something not very realizable for the individual hipster caught in this rat-race, and something not particularly attractive to the Left.

Whatever progressive features this kind of hip rebellion may have had in the ice-age years of the '50s have been pretty well translated into hip baubles and sold to the highest bidder. It is not a pretty picture. So if you're walking down Yorkville Avenue one night try not to vomit.

THERE IS AN ALTERNATIVE

Fortunately, there has been another strain in the youth culture almost from the very beginning, and closely embodied in the Spirit of Wacheea: this is the yearning for community.

It involves the dream of transcending all this competition for commodities, or people seen as commodities, and sharing things out amongst all of us, so that, together, we can build a real communitarian alternative to the candy-floss world of Hollywood, and the conspicuous consumption of the marketplace. The 'freaks' who are into this very often have patches or holes in their clothes, rip off food from the supermarkets, crash rock concerts (or hold their own), and generally refuse to buy, refuse to consume, refuse to compete.

Now, clearly if everyone refused to buy, consume or compete, there could be no capitalism and the system

would collapse in a sea of its own unwanted commodities.

The trouble is, of course, that the same people who are 'freaks' are also 'hipsters'—both tendencies exist, in varying degrees, throughout the youth culture — and this makes for a certain amount of fragmentation, competitiveness, and flipped-outness even where people are trying to build community, togetherness and shared life styles. Bourgeois consciousness — competitiveness, machismo, male chavinism and the hustler ethic have an existence even in the minds of aspiring communists. They can be controlled, and eventually transcended, only through the experience of collective struggle against those institutions and advertising media that create this sort of consciousness.

In those sections of the youth culture which would rather flip-out on the latest trip, or lose themselves on 'groovy' vibes, or take whatever opiate comes to hand, than engage in the concrete struggles necessary to create a real community which actually does something about the poison they are putting into our minds and bodies every day, bourgeois consciousness is running wild. And the kids are not very happy either. All too often they find that they have exchanged a straight treadmill for a faster, more hip, zonked-out, brightly-colored, but equally alienated, freak version of the same thing.

The people who are building Wacheea think it's time to get off the treadmill. By taking part in the real struggles necessary to build and defend our communities, we can begin to get together and leave all that hustler, individualist bullshit behind. By bringing that community to the university we can strike a blow at one of the main centres of phony elitism, people manipulation, and authoritarianism in the death culture society. We can begin to build the Life Culture, and we will. Wacheea lives!

Call The Hall to plug into what's happening

The Hall at 19 Huron St., is a community centre. First started by Red, White and Black, an American exile group and the Whole Earth Family, the Hall opened officially last August as an information and community activity centre. Its switchboard adds to the Hall's purpose of communication, involvement and a sense of community among young people in the city. The switchboard operates as a source of information — any information. If the person on the switchboard doesn't have the information, he or she will try to get it and phone the caller back. It works like that — a communications network within a community. People even leave messages for each other through the Hall switchboard.

As an operating centre for community activities, the Hall has many groups working out of its small building: Grass Roots, Toronto Free University, Com-

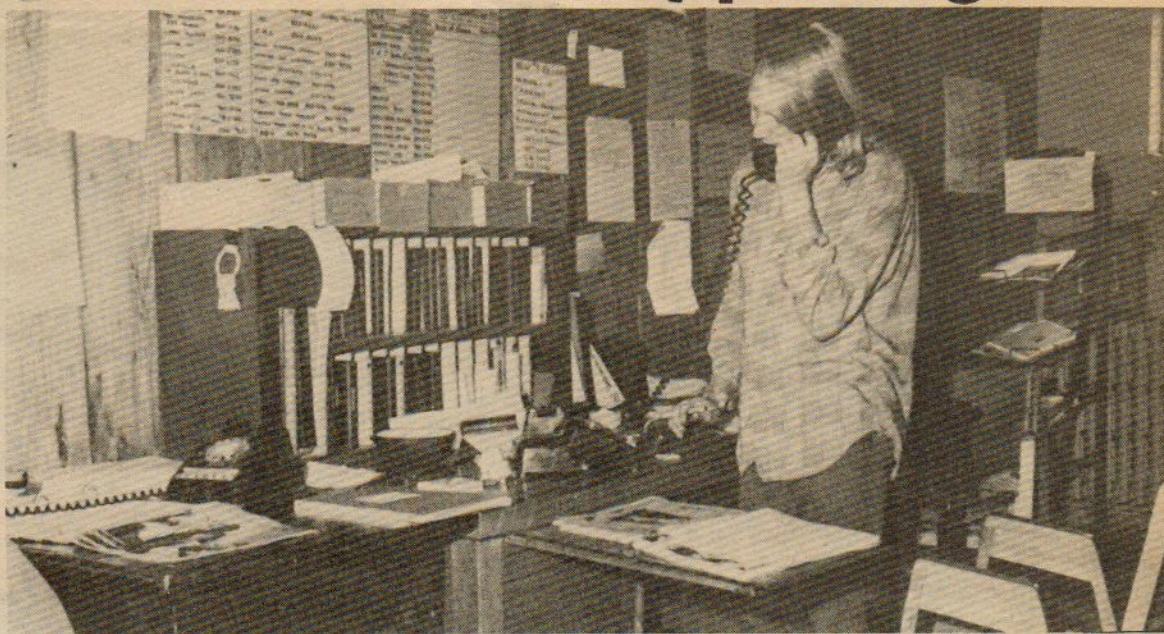
munal Living Assistance Program (CLAP), and others.

There is a Flea Market every Sunday afternoon, at the Hall, where people bring things to sell which include anything from clothes to records to hand made jewelry.

The Hall has recently set up a communications centre with equipment like a video-tape recorder, typewriters and a gestetner, for the purpose of "spreading the word".

In plain words, the Hall is there to be used by and for the community — however you want to define community. It's about getting people together and involved in doing something about the situation they live in.

It is a place of involvement and activity — not apathy and passivity. If you want to get involved or start something, yourself, or just find out what's happening, call the Hall at 963-0275.



David Lloyd—Antimony

The Hall provides information on just about anything. Above, Hall volunteers man the phones.

New Morning Centre provides basics for survival to fight

The New Morning centre, 19 Baldwin St., is not a drop-in centre. Nor is it a service project. It is an explicitly revolutionary centre designed to meet people's basic survival needs and educate them to the fact that our basic survival is in making the revolution — that our survival is a collective struggle not an individual one.

The centre was started and is operated by brothers and sisters in and around Red Morning, a revolutionary organization. As such, we saw the importance of a place where people could come and rap about our overall work, or just see what we were about. We also saw the importance of "serving the people" — that is, taking revolutionary leadership in beginning to meet people's basic needs with survival programmes, but at the same time making it clear that survival programmes were not and cannot be the ultimate answer to anything. They are a means of surviving to fight—surviving to make a revolution with other people and to deal with the real roots of our collective oppression. As Mao says, "To preserve oneself, to destroy the enemy". What he's talking about is how to survive in order to fight and keep on fighting until victory—counting on each other for our survival. That's how we see the centre operating.

Because survival is about being prepared on a number of different levels, the centre, at present, serves a number of different functions.

Our Food to Fight programme

run almost entirely by the brothers and sisters whom it serves. Any extra bags of vegetables or fruit not used directly in the programme are distributed to different communes and houses that we're in touch with. Cooking is shared, the food is free, and most importantly it is high protein, healthy food.

The Free Clothing Programme pretty much speaks for itself. People bring in clothes and stuff that they don't need and anyone needing coats, pants, shirts etc. can get what they need. Anyone with extra or old clothes that they don't need can drop them off at the centre any time.

The Free Legal Clinic operates at present one night a week, Wednesday from 8 till 10. The reason that we have this available is that a lot of people have hassles with the pigs or with different court proceedings and are confused and fucked over because of a lack of knowledge of pig-law. Consequently people desiring any kind of information about bail, legal-aid, or what few rights we do have can get good legal help from lawyers who are into serving the people and not the Man.

Also along this line we are developing (which will be ready soon) a booklet on what the law is about and how to survive in spite of it.

One of the other functions that the centre serves at this point outside of defined programmes, is different levels of political education. We see the need to educate ourselves about where the enemy is at and study and learn from the struggles of brothers and

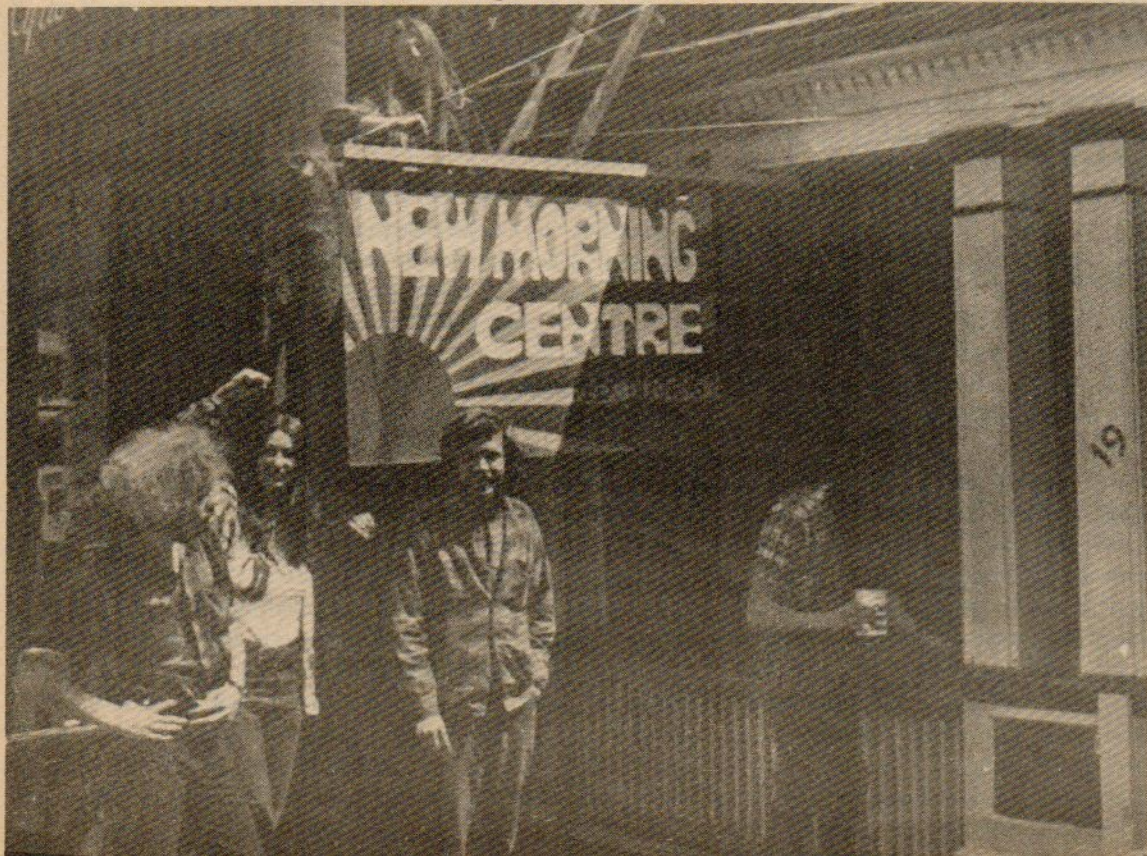
sisters around the world. Through rapping, learning and especially acting together, we are developing a sound political basis to guide our actions. So far, we've been educating ourselves and the youth community by putting on public film and rap nights, and regular political education meetings with brothers and sisters around the centre. Also, our street library contains a collection of underground newspapers, revolutionary literature, t-shirts, posters, and various kinds of survival information.

As the summer develops, with increasing pig repression on youth and people struggling together in various parts of the city, we see the centre becoming more and more a centre for revolutionary activity throughout the city. The centre's functions can expand according to the needs of people's struggle in this city.

One of the major functions we see the centre serving is to be a place where people can contact us, Red Morning, to find out what our organization is about, to struggle about how we see the revolution being made— why we support the national liberation struggle in Quebec, why revolutionary violence, why we oppose Canadian nationalism, how we've organized ourselves— a lot of questions.

The New Morning Centre will continue to serve the needs of youth in this city, by providing a revolutionary example of collective survival, but most importantly, because it is a springboard to action: collective survival to fight and win.

Red Morning



Members of Red Morning outside their New Morning Centre, 19 Baldwin St.

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Post-revolutionary art

Cuban ballet fuses politics with art

By HILARY MCLAUGHLIN

The National Ballet of Cuba made its debut in Canada last month, and displayed the art of a post-revolutionary country with every cabriole and glissade.

'Work' was the word the Cubans uttered most often, and with the most evident pride, in the two days I talked to them in Ottawa while they performed at the National Arts Centre. Work is a word that has been the byword of all artists since the late nineteenth century, but the Cubans represent a different ethos.

Ballet is one of the youngest art forms extant, with nothing in its traditional repertoire being much more than 135 years old. But, as Alicia Alonso laboured to explain to me, in a country like Cuba, with little artistic history in the international sense, let alone balletic tradition, it seemed necessary to walk before running, let alone dancing.

The results of the classical training which her opinion implies were very much in evidence. Alicia's versions of the *pas de trois* of Swan Lake and a *pas de quatre* contained some of the finest expressive dancing I have ever seen. The company is, on the whole, an extremely competent one. But the presence and performance of Alicia Alonso overpowered everyone else, whether she was on stage or not.

A mercurial artist, almost blind and 49 years old, she danced like a nubile sylph and, despite an ingrained sense of artistic and political cohesion which would prelude upstaging, dominated the productions by dint of *duende* combined with a rare majesty found only in the greatest of artists. It is a volatile and unbeatable fusion.

"Is art separable from politics? I don't think so", she said.

Choreographer Alberto Alonso, also spoke, somewhat dispassionately, of the immediacy of politics to all phases of activity in a place like Cuba. He didn't presume — his restraint quietly ironic — to comment more generally.

The company was founded in 1948 by Alicia and her husband, Fernando Alonso, and named for awhile after the then internationally-famous Alicia. For ten years they struggled financially, having lost money of their own and having to cope with the sordid business of influential patronage. In 1951, then-Cuban dictator, Batista, wanted the company nationalised, and the refusal of the Alonsos meant the withdrawal of a small government subsidy.

Alicia had been dancing with the Ballet Russe de Monte Carlo and the New York City Ballet, among others, for part of the season, spending the rest of her time in

Cuba developing the company. But in 1959, with the Cuban Revolution, clearly, a choice had to be made. She went back to Cuba.

One frequently hears or reads descriptions of faces which, for some reason or other, in some manner or other, come smiling through adversity. Alicia Alonso's is one of the few faces I have ever seen in which that expression becomes reality. Her face is at once hard and sweet, reflecting lucidly the result of years of work and hardship which have culminated in a kind of joy perhaps alien to our culture.

Shortly after the revolution — I have never heard the phrase used in a modern context with less pretension — Fidel Castro visited the Alonsos and asked them what they needed to keep the company going and growing. Whatever it was, they got it, and it has formed the basis for the emergence of the National Ballet of Cuba as an important force in international arts.

There is probably no greater

government cooperation with an artistic endeavour anywhere in the world, with the possible exception of East Germany where every accredited professional company receives substantial or total government support.

And, as in East Germany, the Cubans play to capacity audiences all the time. I was told that the ballet could not house all the people who wanted to see it. One of the intrinsic benefits of subsidy is, clearly, the fact that admission prices need not be prohibitive. In Cuba, the charge for admission to any theatrical venture is a peso.

Subsidy, as the English actress Joan Plowright once pointed out, permits an even greater right to an artist — the all-important right to fail. Failure in New York is a dismal thing, and art, accordingly, almost non-existent on Broadway because of the power of the filthy lucre. Broadway seemed obscene when juxtaposed to the Cuban perspective on art, which in turn seemed a pretty good gauge of the Cuban perspective on life.

To Alicia Alonso and others to

whom I spoke, it is work, a job totally integrated with their society. The rigours of a dancer's life are fairly self-evident, but, even after the revolution, the dancers have had to augment their income with television and film work. But the seriousness of their aims have never been questioned.

In the early days, before the revolution, Alicia recalled, the money went first to the hiring of theatres and orchestras, then to sets, costumes and publicity. If there was any left, it went to pay the dancers. There wasn't always 'any left'.

Castro changed all that. Alicia's face lit up when anyone mentioned Cuba's leader. "He is one of the people — indistinguishable from anyone on the street," she said. And art, to this company, is for people — they are of the people.

They worked to build a tradition: "Art doesn't have a tradition — the artist does," Alicia said obliquely. With a wonderful irony, she spoke of the blindness of some of the early 'patrons': "They are blinded by

sun, by money, by complexes."

"Cuba is no utopia," she was quick to admit. "Life there is hard work" — but it obviously did not oppress her. She took pains to put across the idea of a society where everyone has a part in moving forward.

Reversing an earlier comment, she avowed that, as politics could not be divorced from art, nor could art be from politics. In a country politically hyper-sensitive, art was a priority from its birth, and has continued to be so.

It is a source of pride to someone who has worked hard for art and country for 24 years. She has seen the National Ballet of Cuba develop schools to train dancers and teachers all over Cuba, has seen the company travel to the farms and factories in the provinces, as it still does, has seen an aristocratic art to which most people instinctively respond made available to all who want it. It is a remarkable achievement, and one which, somehow, we still have very little hope of matching.



Alicia Alonso, at 49, demonstrates the grace of Giselle, a result of hard work and devotion to dance.

Kelso camp into immersion

In Oakville, Ontario, there is a music teacher, Mrs. Louise Thompson, who believes in music camps. She realized that this type of total immersion in the art produces maturity and evokes a unique type of musical insight in young players. So she decided to start a music camp.

Last winter Mrs. Thompson, with the Orford Quartet, a string quartet that grew out of another music camp, and the newly formed board of directors sat down to plan the "Kelso Music Centre". It will use the facilities of the Ontario School for the Deaf and the Kelso Conservation Area west of Toronto.

The camp provides a three-week experience, from July 5 to 23, including visits to Stratford and Niagara-on-the-Lake, and lots of good chamber music.

Like the original Orford camp in

Quebec, Kelso works on a scholarship basis, costing only 50 dollars for each student. People are raising some 9000 dollars to make it float financially, donating out of civic pride or out of musical conviction. What results is a tangible evidence of the nationwide renaissance of chamber

music and an ever-increasing calibre of string playing in this country.

If you are a string musician and interested in attending this camp, contact Richard Ford of the University of Toronto Faculty of Music at 928-2875. There are still a lot of openings.



Theatre-Go-Round offers workshop for theatre

For students with little to do and an interest in theatre, the Theatre-Go-Round free workshop may alleviate both of these problems.

The workshop starts on Monday July 5 at 10 am in the Rehearsal Hall of the St. Lawrence Centre (near O'Keefe). As well as the workshop, there will be benefit performances later in the summer, for which participants will likely receive remuneration.

Anyone interested can show up on July 5 or call Jonathan Stanley at 925-7945.

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BUT I CAN'T CONCERN MYSELF ABOUT THAT NOW... THERE'S STILL SO MUCH WORK TO BE DONE!

WORK?

I'M IN THE MIDDLE OF SEVERAL PROJECTS... THE PAPERWORK ALONE IS ENORMOUS! AND I STILL HAVE RESEARCH TO DO THAT'LL TAKE YEARS!

ALL THESE FACTS, FIGURES, DIAGRAMS... AND I MUST FIT IT ALL TOGETHER LIKE A GREAT JIGSAW PUZZLE! A STAGGERING TASK, BUT ONE WHICH I -

WHAT'S IT ALL FOR IS WHAT I WANT TO KNOW?

WELL, YOU SEE... I..UH.. I HAVE A BEHAVIOR PROBLEM!

OH?

IT'S ALL EXTREMELY COMPLEX... SO MANY FACTORS ARE INVOLVED... I COULDN'T EVEN BEGIN TO EXPLAIN IT...

I'LL BET!

BUT! BUT?

I BELIEVE I AM FINALLY AT LAST GETTING CLOSE TO THE REAL HEART OF THE PROBLEM!

AND THEN... AND THEN... I'LL BE HAPPY!

AH YER NUTS!

COME LOOK! IT'S RAINING OUTSIDE!

HEY PICKLEPUSS! HAVE YOU EVER INVESTIGATED A RAINDROP?

WHY, NO, COME TO THINK OF IT!

MR. YANG'S CHOP SUEY JOINT

I SUPPOSE IT'S WORTH EXAMINING... IT'S WISE NOT TO LET ANYTHING GET PAST ONE'S SCRUTINY!

VERY INTERESTING!

VERY INTERESTING INDEED!

TWEEZERS

DO NOT OPEN THE CHAIET MAS

A LITTLE BAG! WILL WONDERS NEVER CEASE!

YOU HEARD ME!

I'LL PULL THE STRING...AND...

IF ALL THE

WHAT?! CAN IT BE?... IT IS!!

OH WELL

INCREDIBLE! MONUMENTAL!

RIGHT THERE INSIDE A RAIN-DROP... I FOUND IT... ME! HA HA... THE HEART! I FOUND IT!

SORRY MISTAH SCHUMAN

HA HA... HA... HA

LEZ GO BOSS...

C'MON SHOOMIN... TH' TRUCK'S WAITIN' OUTSIDE...

NO! WAIT! THIS IS WRONG! PLEASE..I... NO... NO...

TSK TSK! A ROTTEN SHAME... BUT SEE? THAT'S WHAT HAPPENS!

SO LISTEN, ALL YOU SMART KIDS! GET REALLY HIP! COME ON OUT AND GET ACQUAINTED! TALK WITH US!

LET US TELL YOU ABOUT OUR EASY TERMS! LONG RANGE BENEFITS! NO OBLIGATIONS! SO LONG FOR NOW!



Bloor Bathurst into centre

Free information and referral services are available in the newly converted basement of Trinity United Church, located at Bloor and Robert streets. It will supply such things as help with housing, welfare, churches, education, tenants rights, health and medical problems.

The project, called Bloor-Bathurst Information Centre, funded program, open Monday through Friday 10 - noon, 2 - 5pm, and 7 - 9pm, an Opportunities for Youth project. People of all ages are invited to phone or drop by for coffee. The number is 962-5122.

TEACHERS & STUDENTS

Time-saving study aids are available at

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SYLVIA THE SUN IS SINKING // DAY AFTER YESTERDAY // WHEN AGAIN I CAME TO CALL YOU
 AS AGAIN I DID TODAY // THE SEAT BEHIND YOUR DOOR HAD ONLY THIS TO SAY
 THAT YOU CAN AND DO NOT ANSWER // BECAUSE YOU ARE AWAY
 MY FEELINGS ARE ALL GREY // MY FAST WAS UNSUCCESSFUL
 I HAVE NOT FOUND MY WAY // NOW YOU KNOW I CAME TO CALL YOU AND I KNOW YOU WERE
 ALWAYS THERE IN A WHISPER // I HAVE NOTHING TO SAY

MAY 25 1971

I WOULD HAVE THUNKED A DIAMOND FOR THE WIVES A LOT TO LAUGH, IT TAKES A BRAIN TO CRY, AND TO SMILE TOO. - JON VASSENTER - IT'S A...