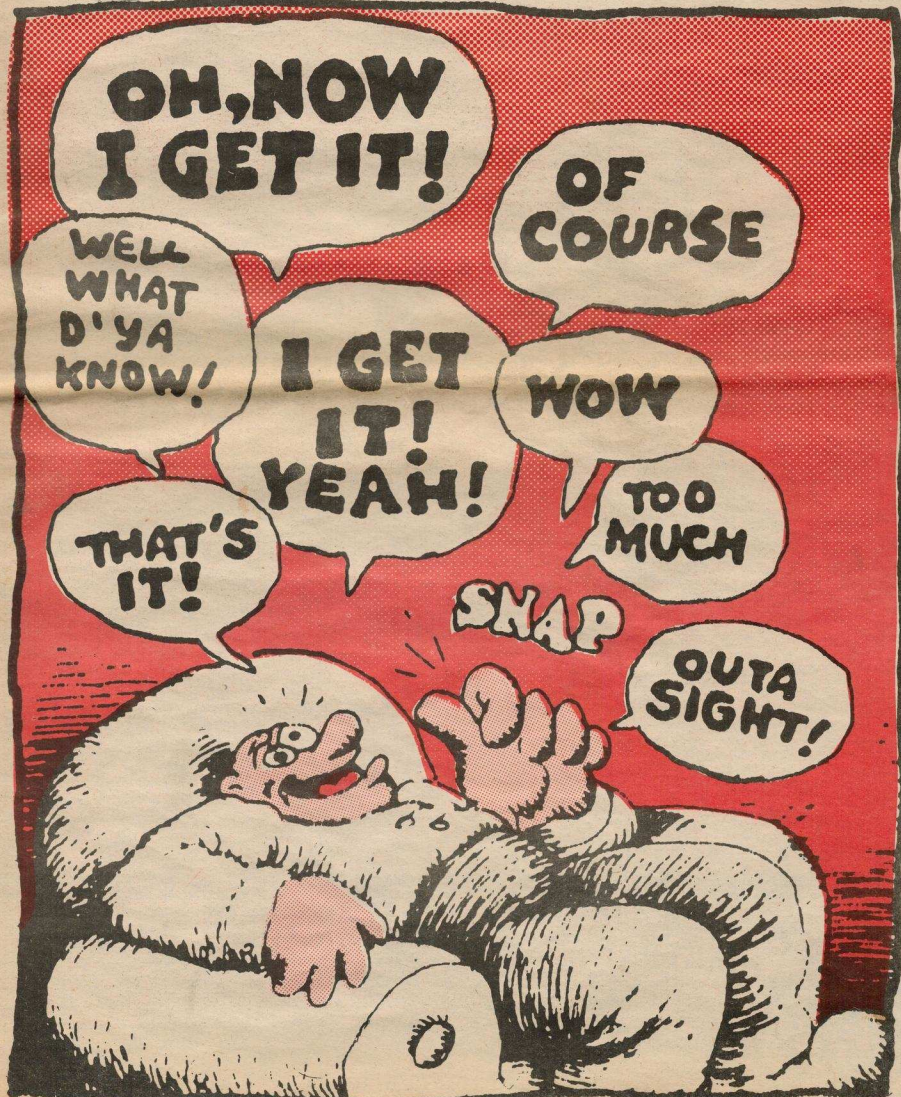


Guerrilla

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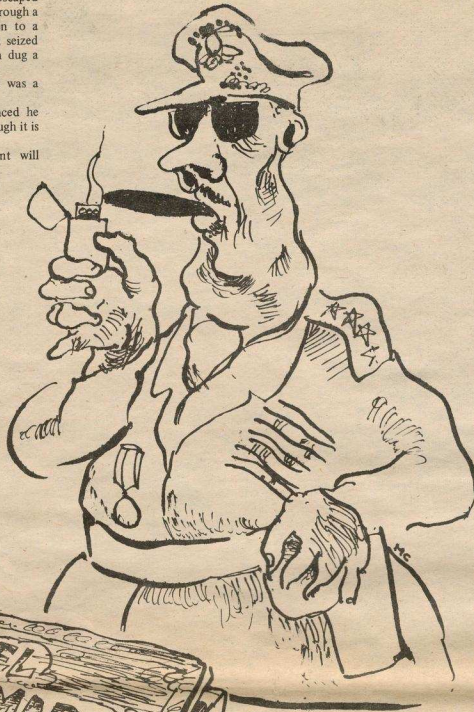


More than 100 members of the armed front (read Guerrillas) of Uruguay escaped from prison. The escape was made through a tunnel which went from the prison to a nearby house. Several Guerrillas had seized the house from its owners and then dug a hole through the living room.

The government said the escape was a setback of "years of police work".

President Areco recently announced he was running for re-election, even though it is unconstitutional.

Well, it looks like the president will certainly be running.



Guerrilla:

Your reply to Peter Zorzi's question regarding Guerrilla's position on Gay Liberation is equivocating. If Guerrilla intends to be part of the Alternate Culture and an alternative to the establishment press, you should stop playing the politics of equivocation. Do did the Globe and Mail, The Star, The Telegram, and countless other media sources cover the Ottawa rally. That your article on the Ottawa demonstration was written by one of the participants is commendable only in so far as it is more accurate than wire services.

However, it does tell us nothing regarding Guerrilla's stand on gay people's struggle for equality, liberty, and the right of their sexuality.

Last night (September 8) thirteen gay men and women

were physically thrown out of the Pretzel Bell pub for committing the egregious offenses of having a good time and dancing with one another. Once outcast we were pursued on the streets with several gays being slugged and kicked in the groin.

In light of this, as only one of many examples of gay oppression, does Guerrilla really intend for us as gays to gather that we have Guerrilla's support by reading between the lines when you state: "We hope Guerrilla readers understand that it's through our coverage that we express our interest and attitudes." The italics mean nothing. It is time for Guerrilla to be direct and forthright: Do you support Gay Liberation?

Herb Spiers
Toronto Gay Action



201 Queen St. E
Phone 864-1902

On the morning of August 30th, Dick Smythe, news editor of CHUM, voiced an editorial which, among other things, contained the following choice pieces of intellectual vomit:

He said that the demonstration of homosexuals in Ottawa was akin to "a demonstration for equality and acceptance by militant alcoholics, militant lepers, or militant lunatics."

He added, "The entire Gay Liberation movement... is negative and unproductive. It is a mental and a sexual aberration."

"The prospect of a group of homosexuals prancing about Parliament Hill... makes me wonder if perhaps it's all an insane nightmare from which I shortly will return to reality."

The following letter is a reply to Mr. Smythe's diatribe.

AN OPEN REPLY TO DICK SMYTHE

Dear Mr. Smythe,

In reply to your editorial of August 30th, (8:00 a.m.), I wish to make a few comments.

As a homosexually orientated person I wish to inform you that I was not "prancing" around Parliament Hill on August 28th (2:00 p.m.) I was, however, walking in unison with 100 other men and women in support of proposed changes regarding homosexuality. The proposed changes were presented in a brief to the government. It does not surprise me that you would wonder if this demonstration was an insane nightmare from which you would shortly return to reality. I sympathize with you, because I realize that many males in this particular society have doubts as to their masculinity and that anything that threatens this masculinity is regarded as abnormal and has to be suppressed immediately.

Regarding the idea of normal behaviour. There is not any definition to describe the idea of a general normality when referring to human beings in general. Only an individual can define a normality to suit his own values.

Homosexuality does have some redeeming or positive aspects to it. It is an alternative life style to being heterosexual. As an alternative, it can be just as rewarding.

Homosexuality is not an aberration. A point to remember is that in this society one is taught to be heterosexual whether one wants to be or not. Straight society has to realize that gay people are human also and that they have a special consciousness that should not be suppressed by straight society.

Society has helped some gay people become sick by denying them the chance to express their totality as individuals, in a sick society that has not achieved the consciousness necessary to get over their ego-tripping about supposed heterosexual superiority.

All your broadcast has achieved, Mr. Smythe, is to continue to tell the masses what they wish to hear and to comfort them in their continued ignorance about homosexuality.

Yours sincerely,
Richard Zorniak



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short bursts



ROTC COMPULSORY IN ATLANTA HIGH SCHOOLS

ATLANTA, GA. (LAN)—All tenth grade boys in the Atlanta Public Schools will automatically be enrolled in ROTC unless an exception is authorized by the area superintendent.

The ROTC program is being made compulsory partly because, as the Board puts it, "a unit must enroll a minimum of 100 boys. It is likely that some schools will not be able to maintain a unit if the course is made elective."

WASHINGTON HIGH SCHOOLS INFILTRATED

SEATTLE, WASHINGTON (LNS)—Young police cadets, disguised as high school students, have been used to make dope busts in schools in Seattle. Over 75 arrests have been made this year by these agents.

Though officials say that no student informers are being recruited, their tactics have caused students to be suspicious of each other and especially hostile to new students.

The Seattle-King County Drug Commission has recommended that only uniformed officers should be used in schools, and that the undercover agents should work in the community to get major "pushers and dealers."

The president of Seattle's student senate, which represents the city's twelve high schools objected to the agents, calling them an "infringement on the academic and social atmosphere of the schools."

Seattle School Superintendent Forbes Bottomly supports the program even though he wasn't told about it when it began.

NARCISSEUS BACK-PATTING

The Toronto Development Department has just published an Info-Pak on "development" in the Metro area. One of the twelve brochures included in the package is a reprint of four articles by Julie Hanson, president of Meridian.

The articles deal with construction and planning of high-rise developments, and are informative; but the best of all is the picture Julie includes, showing a laneway after a rainfall with homes in the background. The caption reads: "Some of the seriously deteriorated houses — many owned by absentee landlords — which were demolished to make way for St. James Town."

Guess who was the slum landlord in South St. James Town?

WAR ON HIPPIES

TUNIS-Tunisia has declared war against hippies "to preserve society from depravation of morals and from indecent clothing."

Forty-eight young tourists have been expelled this week for wearing far out clothes or not having enough money. Police also cut many young men's hair judged to be: "too long and dirty."

U.S. CONVICTS U.S.

The United States Department of Housing has been found guilty of racial discrimination by a Federal Court of Appeals.

The charges resulted from funding allocating money to housing projects in Chicago. A Federal Court judge had previously ruled that low-income housing had to be built in proportion to the population — i.e., if Chicago is 80 percent white then 80 percent of the housing would have to be built in white neighbourhoods. Prior to this time almost all housing projects were built in black neighbourhoods.



Monolithic corporate capitalism strikes again. In one corner is Fairview Corp., owned by Cemp Investments, owned by Charles Bronffman, richest man in Canada. In the same corner is Eatons, owned by John David Eaton, second richest man in Canada.

They've got a plan for redeveloping the downtown Toronto core. If it's carried out, the people, somewhere in the other corner, will be hit with higher rents, higher prices and better-indoor-living.

The \$250 million development, when complete 10 to 15 years hence, will feature: a new, streamlined, beautiful, L-shaped Eaton's store at Yonge and Dundas Street; a three-storey 250-store shopping concourse stretching from Eaton's at Dundas Street down to Simpson's at Queen Street; seven office towers, perhaps a hotel, underground parking, and maybe even an outdoor green park for people on the Bay Street side.

The plans, which are subject to minor change without notice to the public, now show the new Eaton's store surrounding Holy Trinity Church on two sides with a 20-foot gap between them. Trinity Square is replaced by a corridor through the new development to provide access to the church from Yonge Street.

Trinity is not very happy about this arrangement.

Joining the Eaton's store and continuing down Yonge Street to Queen, going over and around the Woolworth store (which is owned by McMaster University) is the blank wall of the three-storey shopping concourse, with one major entrance into the mall, about where Louisa Street is now. Louisa, Albert and James Streets all vanish. The Salvation Army Building at James and Albert retains access by Bay Street & to the new mall, but not to Yonge Street or its own underground parking.

The Salvation Army is not very happy about this arrangement.

What about the vanishing streets — Albert, Louisa, James and Trinity Square? The City Public Works Committee has conveniently proposed to swap them for a strip of land along the south side of Dundas Street, which it plans to widen. A widened Dundas Street and Shuter Street will then serve as feeder routes to the underground parking for the mall and Eaton's.

Neil Wood, executive vice-president of Fairview Corp., says any ensuing traffic problems are the responsibility of the City. Mr. Wood was brought to the project from Montreal, where his success in creating super-malls was unparalleled.

Dennis Barker, chief of the City Planning Staff, doesn't think obliterating public streets is a good idea.

Once Fairview has assembled all the necessary land by hook or by crook, once the city core has suffered 5-10 years of demolition and construction, once the Eaton's store and concourse have been built — then there is the matter of renting 250 retail shops.

Rental procedure is *very interesting*. The 250 shops will occupy 350-400 square feet of rented space. The base rent will be the rent per square foot priced competitively with rent on Yonge Street when the mall opens.

By that time, rising land values, caused by the proximity of the new development will have inflated Yonge Street rents from their present level of \$10-\$12 to a new level of \$15-\$25 per square foot.

Over and above the inflated square footage rental, Fairview has an added "profit-sharing" feature. When a store achieves a pre-set sales volume, Fairview takes a percentage of its profit. The percentage is based on sliding scale of the profitability of the kind of business.

All this means, simply put:

1. Stores with high sales volumes (like Chain stores) are more profitable for Fairview than small businesses.
2. Inflated rents mean *inflated prices* — by an estimated 25-30 per cent.

Small Yonge Street businessmen will not be able to afford to relocate in the new mall. Bye-bye to the little guy.

Eaton's will own their own store. By contract with Fairview, who will manage the whole development, Eaton's will have total control over "admission policy" within a prescribed radius of their store — 15 per cent of the total shop area. Presumably that control will eliminate serious competition against Eaton's. By verbal agreement, Fairview "consults" Eaton's over any "dubious" shop applying for space. Neil Wood has said a shop wishing to enter the mall must be a respectable business man (financially stable) and able to offer the customer personalized service, guarantees, etc. The more trimmings the better.

So what is it you pay a little more? So what if there are 250 uniformly middle-class-and-up, over-priced stores?

Fairview claims it aims to please a legitimate community. Fairview's seven other shopping centres in Metro are all situated in suburban middle-class areas.

Why don't they build one in Cabbage-town?

"It wouldn't be very profitable," answers Neil Wood.

Class analysis aside, there are some civil rights at stake:

— Does City Hall have the right to turn public land over to a private developer without consulting the public?

— Can Fairview be allowed to gloss over the legal access to public roads guaranteed to private landowners such as Trinity and the Salvation Army?

— And what about the problem of corporate monopoly and the ugliness of a tombstone city core?

Downtown Action Project, five little people funded by Opportunities for Youth, have been waving sling-shots in the face of Eatons-Fairview since May.

"We leafleted and talked to shopkeepers and shoppers up and down Yonge Street. We wore T-shirts reading 'Eaton's sells shoppers and workers down the river' and passed out 500 balloons proclaiming 'Eaton's equals \$ not people' at the Carnival Toronto mall." They went to meetings with "citizens' groups" such as the Confederation of Resident and Ratepayer Associations, meetings with Fairview, meetings with other groups fighting developers. In response "we got vague interest, chuckles and a great deal of apathy."

"Then, at the end of August, we packed up our sling shots and went home."

The Eaton Centre represents \$250 MILLION of ugly, people-trashing, profit-making development.

In Toronto there is an estimated \$270 BILLION worth of private development happening. Much of it is taking place in the business core of the city. The \$800 million Metro Centre is planning to replace the old train yards near Front Street. Office complexes are planned for the Richmond-Yorkville area, offices and a hotel for the corner of Bay and Queen Streets, and assorted grooves for University Avenue and the Bay-Bloor-Yonge block.

The Eaton Centre is a lynch-pin in the total scheme of downtown redevelopment. But unlike areas threatened by high-rise apartments, the business core has no plucky tenants' group, no residents' association to force redevelopment into public debate.

The only organized opposition blocking Eatons-Fairview is Trinity Church and the Salvation Army. They haven't yet negotiated satisfactory settlements with Fairview in their private struggles for public land. Either group could stop the development by refusing to compromise with Fairview over the issue of road access, or by refusing to sell.

Also any six businessmen or respected members of the community could initiate a public inquiry under the Combines Investigation Act into alleged monopolistic practices and price-fixing by Eatons-Fairview.

Local opponents of high-rise development in areas like St. James Town and Grange Park should mount a united front against arbitrary private redevelopment in the downtown core, where there's no organized constituency to put up a fight.

Fairview hasn't yet assembled all the land it needs to go ahead. Once it does, the game is over and the development becomes a simple engineering problem.

by Katherine

FAIRVIEW

AND THE PRESSES

ROLL

AND

TELY VS. UNIONS

The Ontario Dept. of Labour has refused conciliation in the Toronto Telegram-Toronto Newspaper Guild dispute. Both parties have been making progress in negotiations, but now the Guild will be legally able to strike on September 24 at 12:01 a.m. The Tely will also be able to lock out the Guild.

It seems as though this is what John Basset, the Tely's publisher, has wanted all along. It's no secret that the Tely is in financial trouble, as revealed when they opened their books to union auditors. Partly because of this, Basset's been doing some interesting things lately such as selling the Tely shares in the Toronto Argonauts to Baton Broadcasting, which he controls.

Another Basset play has been to charge the Guild with an illegal strike on August 21st when the papers came off the presses late, causing a delivery delay. The Guild claims it is not liable for damages the Tely is seeking.

The unions have agreed to recognize the Tely's difficulties and are asking only for wages equal to what the other papers are paying. The Tely is offering a three-year contract with no wage increase the first year, which is considerably less than the Star workers get. Management has agreed to a four-day week, but without a decrease in yours. Rather than a seven-hour day, a worker would go for 8 3/4 hours before he would be eligible for overtime. Also, work after seven hours on the fifth day would be paid at straight time, not time and a half. And if you still haven't had enough, overtime would be paid in 1/4 hours units instead of 1/2 hour units as currently.

The Telegram cares.

COPS FEAR RESTRICTIONS ON HEARING AIDS

Riddle: When are police chiefs against stiffer penalties for a crime?

Answer: When that crime is wiretapping, of course.

At the Canadian Association of Chiefs of Police conference in Calgary last week, the chiefs objected to the wiretap bill before Parliament — on the grounds that the penalty provided is excessive. The bill allows a judge to impose a \$5,000 fine and a 5-year jail term for a person who taps a phone without permission from a supreme court judge.

The chiefs' leniency is touching. One just wishes that that leniency was extended more in favour of freedom rather than contrary to it.

Also in contention was a clause that requires the solicitor-general to table a detailed report on authorized taps before parliament. The chiefs said that a simple list of applications granted and refused would suffice, as too much information could weaken investigation. Another objection was the difficulty of always obtaining a supreme court judge.

Not stopping at these recommendations, the chiefs also suggested that citizens be urged to volunteer to be fingerprinted for purposes of identification, as in an air crash. One committee chairman said, "We want to make it clear that we're not backing into

LA PRESSE LOCKOUT

The La Presse lockout four unions in Montreal seems to be shaping up as something of a watershed in North American labour relations.

On July 19th, 225 printers and mailers were carried out by police, followed subsequently by 132 members of three other unions. The workers have been negotiating for a postponement of the installation of automated typesetting equipment, which would cause massive layoffs since their contract expired in January, 1971. With the strike deadline nearing, La Presse apparently lockout the unions for several reasons.

The company wants to do away with all jurisdictional claims of all unions on all types of equipment and wants to farm out work to outside shops. It would then be free to receive punch-tapes for the typesetting machines from any source, and install certain equipment wherever it wants, using whoever it wants. Thus, the current worker jurisdictional guarantees would be abolished. La Presse also wants to eliminate struck work clauses.

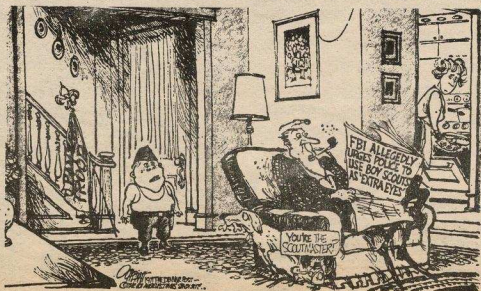
At the moment, La Presse is still publishing by such means as sending work out to non-union shops, and using scabs, supervisors and non-union workers to replace union men. The four unions involved have a joint council called Comité Uni des Unions du Journal-La Presse that has been able to stand together and co-ordinate their response to the lockout. Management expected the unions to fight among themselves, and throw up the traditional picket line which would allow it to collect strike insurance when workers refused to cross the lines. Then it could throw out half the staff and put in non-union men. By forming the common front, through, the workers have thwarted these plans effectively.

The Comité Uni des Unions is convinced that many North American newspapers are watching the Montreal lockout to see how La Presse makes out in its attempts to smash newspaper unionism. The Comité is appealing widely for assistance to maintain lock headquarters and boycotts.

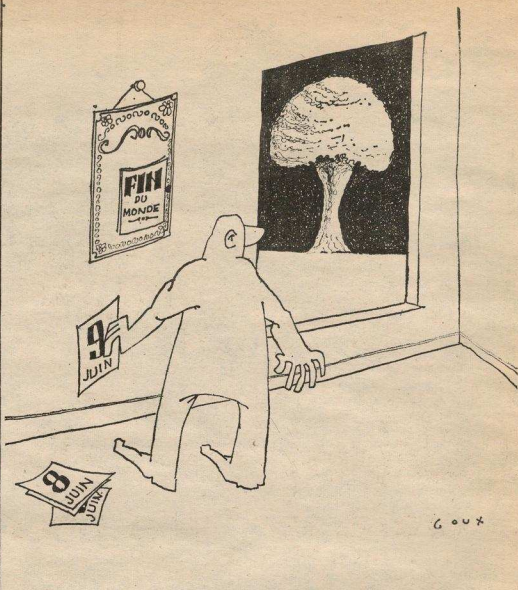
identification cards, we just want to be able to do our job."

While one would like to believe the chiefs, it is really difficult, considering the number of times Canadian police have tried to push through a compulsory identification card system.

John Williams



"Anybody seen my brown shirt around here?"



G O O X

'WALK LOUDLY AND CARRY A SMALL STICK'

Greenpeace is another name for the Phyllis Cormack, a Vancouver fishing boat. Her crew are twelve members of the Don't Make a Wave Committee.

The U.S. Atomic Energy Commission is planning its all-time largest underground nuclear bomb test. The bomb's force will be about 200 times that of the one tested on Hiroshima or equivalent to about 5 million tons of TNT. The test is scheduled for October 3rd on Amchitka Island, which is about 2500 miles northwest of Vancouver.

The Greenpeace crew are going to sail out to Amchitka and maybe land there as a protest against the test. The U.S. Government has declared the island to be a security zone until October 20th. Penalties for landing on the island could be 10 years and \$10,000.

The crew consists of ten Canadians and two Americans. Their main concerns are that the explosion could cause an earthquake along a fault line which runs to within 200 miles of Vancouver Island and that radiation may leak into the Pacific. The Atomic Energy Commission believes that they could test bombs up to 25 megatons and still not

cause massive earth disturbances. They have conceded that the blast will damage the island and kill some wildlife, but ground water contaminated by radiation will take a thousand years to work its way to the Bering Sea, by which time its radioactivity will have largely diminished.

Canadian and Japanese governments have protested to the U.S. and the Senate has passed a resolution which requires Nixon to personally approve the test before it is held. Nixon has not yet made any decision.

Ben Metcalf, a free-lance writer and Greenpeace crew member, said, "Obviously we can't all what's going to happen. There's a chance the U.S. will tow us away from the scene, even though we'll be in international waters, and argue about it later. We'll see. If they do tow us away, it will show there's more danger in the test than they admit."

The entire cost of this project has amounted to \$20,000. The money was raised by the Don't Make a Wave Committee through public donations.

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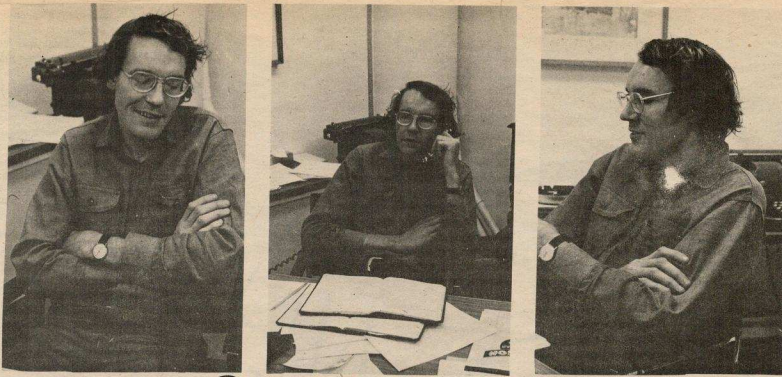
DROP IN and SEE ME

OPEN

MON. - FRI. 12 NOON-10 p.m.

SAT. - 10 a.m.-10 p.m.

SUN. 1 p.m. - 7 p.m.



This is John Sewell. He's an Alderman in Toronto. Some of his ward's poor people are among the poorest in our land.

John Sewell's ward is Cabbagetown. The people have always been poor. They go back a long way. They died on Queenston Heights. German gas scoured their eyes at Ypres but they did not quit. Their sweat has helped make Canada wealthy. Yet all some of them can show for it is a small, mouldering house. John Sewell believes the poor in Cabbagetown have a

right to their houses, their neighborhood. Because of this, John Sewell has been fighting a huge land grabber, the Meridian Company. Meridian wants to turn Cabbagetown into a highrise, rip-off jungle. They've threatened, intimidated and tried to buy off the poor in Cabbagetown. Through their tools on Toronto City Council, they've badgered and ridiculed John Sewell. Because

John Sewell fights for his people and not for a real-estate whore, he contracted with Meridian to try and save a few houses. But the people wouldn't budge when Meridian wanted them to leave. And John Sewell refused to make them go. For this, John Sewell now owes penalty fines of thousands of dollars to Meridian. It was in the contract. Because John Sewell put his people before a

piece of paper, he may now be forced to declare bankruptcy. There is a law in Toronto that no man who declares bankruptcy may sit on the City Council. So if John Sewell declares bankruptcy, he'll be stripped of his seat on City Council. And then the people of Cabbagetown will have no voice in their government. This is democracy in Toronto.

...And this is how Toronto's rich are trying to screw John Sewell

Last week Alderman John Sewell was handed a \$20,000 warrant, or rather a penalty, for not providing vacant possession for twenty houses on Bleecker and Ontario Streets.

The struggle between Meridian and the tenants' union has been going on for a long time. The present stage began last spring when the tenants' union went to see Phillip Roth, one of the directors of Meridian, to talk about working out a new lease in which they would be direct tenants, eliminating John Sewell as the middleman. Roth was congenial and after proudly displaying his new honorary degree from the University of Toronto, he told them that seven houses on Bleecker Street would soon be getting eviction notices. This action, he explained, was a way he could "prove his manhood to the Jewish community," one that he had supposedly lost in giving them a lease the previous fall. Crudity, ignorance and lack of control seem to be characteristics that run in the Roth family. In one of the demonstrations in front of Roth's house, his brother became so agitated that he hit a cameraman and pushed a policeman. The police were cool: when asked by a demonstrator whether their role was to serve and protect the bourgeoisie, the cop corrected him, saying no, "it was to serve and protect

the bourgeoisie."

It was through the City Executive, another protector of developers, that Meridian finally agreed, under Citywide pressure, to negotiate. The basis of the negotiation was to be the preservation of the houses on Bleecker and Ontario until such time that Meridian was ready to build. Meridian however was more interested in destroying Sewell and the tenants' union than in negotiating. They stalled in the negotiations and because negotiations were secret and in the hands of lawyers the struggle was taken from the people. The community also got caught in a web of suspicion because someone was giving Meridian information. Demoralization, infighting and suspicion all meant that when it was finally evident that Meridian was not interested in concrete negotiation, and a more militant stance was required, the tenants were not together: the momentum had been lost. A footing was regained last week when City Executive refused to hear the tenants and Rotenberg's office was occupied. Demonstrations at Roth's home and the office of Sidney Robbins, the behind-the-scenes lawyer for Meridian, followed.

The real objective of Meridian is now coming out. They will be satisfied with

nothing less than the destruction of Sewell as a politician, and the South of St. Jamestown Tenants' Union as well. Both Sewell and the tenants' union have provided a strong source of opposition to Meridian's development plans.

Meridian appears confident that despite the ability of the union to make bad publicity for them, they can be destroyed through attrition, even though it leads to direct confrontation. Meanwhile, they hone up their public image through throwing a large well advertised party later this week to celebrate the opening of their newest development, Crescent Town.

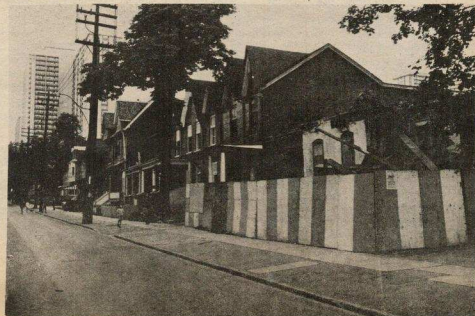
Meridian has Beavis, Grys, Lamport, Dennison, the law, money and public apathy behind them. Only the collective energy, imagination and power of the people can stop them. The issue goes beyond South of St. Jamestown, it affects the whole of the city. What is at stake is control over the conditions under which we live. The

ownership of land and the determination of the type of accommodation we are to live in is increasingly resting in the hands of the big developers. Only a citywide campaign rooted in specific communities of understanding, with no illusions about working through City Hall or expecting generosity from the corporations, can begin to lay the groundwork for a movement that will grow through its sustaining opposition to development. At the same time this movement must look for ways in which people can live in a high-density situation but yet have access to a creative space to which they can lend their expression. Only people who are rooted in themselves and in a community, can re-engage in the struggle, not only to stop bad development, but the whole system of private ownership, private property, that makes bad development in short, the struggle against development is but one aspect of the general battle against the 500-year-old curse of capitalism.

REPAIRS
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ASK FOR LOUIS

COMMUNITY
PRICES
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60 BEVERLEY





a city hall debate

It is very difficult to describe exactly what a meeting is like the day after, especially one with the complex dynamics that occur when city politicians meet with the public, as happened Monday night when the Urban Development Committee were presented with a petition from the residents of the Bloor-Dufferin area. For that reason I tape-recorded the meeting playing back the tape as I wrote this article. Some other parts of the article are just my impressions as I wrote them down during the meeting.

As an introduction, let me say that politics is a very jealous realm. From this meeting, or shall I say "encounter", I concluded that city politicians are way of representations "by the people" for such representations threaten their illusions that they are the people's representatives. After all, here were the people to speak for themselves; why then do they need their "representatives"? How much more ironic it is then that the people must form a representation in order to speak to their representatives.

As I arrived in the Council Chamber all kinds of thoughts passed through my mind. (Probably the result of jogging down here and having a coffee in a city square, looking at the skyline to the south.) If only I could get one of these city potentates apart, and deliver my long lecture on the nature of "our" city. (These were flashing power thoughts, fantasies impossible to deliver.)

I sat down in Council Chamber, and there was Rotenberg, looking like a flashy city lawyer. If only these fat cats had to walk the streets of this fair city, live in a high-rise, catch the six a.m. subway to work; but they are safely insulated from such events. Insulated from everything but their own decadence. When we were teenagers, we used to refer to them as the "Bay Street Boys", because of their

plump baby flesh, smooth shaven and oiled.

At the head of the Chamber sat Ben Grys, gladdening his colleagues as the citizenry filed in. Once again, Mr. Grys was potentially liable to be the centre of a conflict, as his sister-in-law owns land in the Bloor-Dufferin area. But he avoided this conflict of interest by not chairing the meeting. To me, this indicates "at he is conscious of his guilt over the last conflict. After all, he does not now chair a meeting in which he owns land when there is discussion of development. (Or should we just call this political prudence?) Perhaps it should be made a law that those who own property beyond a certain amount which supports their families cannot be city politicians. This would be reversing an historical trend which posits that the largest property owners are the most responsible people. It would also make those who elect not to own property more honorable in society's eyes.

Mr. Gordon Singer, lawyer for Lionstar and principal in the company was the first to speak. He had nothing to say, and left the report of the Planning Board, and its proposals, as representing the views of the company in the matter.

Then, representing the young people who reside in the area, Margot Andrews spoke. Margot Andrews is a young woman who works as a community worker in the Bloor-Dufferin area. She has lived in the area about a year and a half, becoming familiar with and articulate about the problems of the community. She was one of the first to get a Drop-In Centre operating, working along with the kids to get the funding.

Margot spoke to the point. She said that it is a good neighbourhood as it is now, but that the land assembly of Lionstar was already creating problems, with its neighbour-

hood "block-busting" techniques, in which renters who are unsure of the future of their homes let them go downhill, or in which Lionstar will let a property go downhill. She described the strong "community feeling" that manifests itself in the industry of homeowners around their homes. She described the cynicism that residents feel toward City Hall when it comes to big money questions like this one. As well, she cited the problems new immigrants have in understanding the workings of city politics.

Her views were essentially those that are expressed by The Planning Board in their publication the Bloor-Dufferin area: that the area provides housing for new immigrants and blue collar workers at a low cost; that the residents of these "older" houses generally rehabilitate and improve their homes; that the area has a number of unresolved problems right now, the parking, traffic and noise problems being the greatest. Why then she wondered, bring in what new parcels of problems that high-rise with 6,000 new residents would create?

The last problem she mentioned was that of expropriation. Many residents feared that 6,000 new residents would create needs that would have to be solved by taking more land for certain facilities; eg. for park space, road widening, or for schools.

Here was an opportunity for drama, and Mr. Rotenberg could not resist it. "Were", he asked Margot, "threats of expropriation which were unfounded, used to terrorize an immigrant population into signing the petition." Margot answered that to the best of her knowledge no such threats had been used to obtain even one signature.

Mr. Eggleton later assured us that we needn't worry; there would be no expropriations in the "immediate future". One wonders by whose time sense the "immediate future" is to be judged; by the time sense of the planners, the politicians, or the residents who are living and raising families in the area.

Margot was followed by Steve Penner, provincial N.D.P. candidate for the area. Mr. Penner expressed his anger toward the Urban Development Committee, describing what he thought was their political failure to serve the Toronto communities. He described the process of what happens to people who reside in areas like this one if they lose their houses: they must go to the suburbs, if they have the money, move into a high-rise where the rents are steep, the space minimal, and the sense of community non-existent. (probably the result of crowding too many people into too small of an area), or else move into a more run-down area which will again be threatened by developers by the time he has got his new home fixed up.

Alderman Eggleton later passed off Mr. Penner's speech as being "unoriginal" and in the political rhetoric of the N.D.P. The charges have been made many times by many different political species, but have yet to be answered by the city Politicians. I suppose the lack of originality in these charges does not dispose these truly creative politicians to answer them. Perhaps if Mr. Penner had borrowed Norman Mailer's prose to describe the situation, then the aldermen would have felt more like discussing the charges with him.

Mr. Morris spoke representing 75% of the homeowners in the area, under the title of "Homeowner's Association". He read the petition which had 256 names on it. The main requests of the petition were:

- 1) that a density be set to assure that buildings in the area remain predominantly low rise;
- 2) that a policy be set by the committee to guarantee the preservation of the present houses in the area.
- 3) that, because some of the houses in the Lionstar area which are under option to Lionstar have been allowed to deteriorate because of the uncertainty of their future, that these houses be encouraged by the city to be brought back up to the standards of the area.

Alderman Pickett then asked Mr. Morris if he would be satisfied with the present zoning, which is R-2, and which would effectively prevent development. After some confusion by the aldermen about the motive behind the question, in which they bickered with their microphones turned off so that we could not hear them, and confusion as to what Mr. Morris meant by the question, Mr. Morris said that yes, he would be satisfied if the present zoning remained.

Following, a housewife from the area, Mrs. Mary O'Donnel of 1047A Bloor St. West spoke, representing the thirty residents of her area. Though she was very nervous before the illustrious aldermen, she made a number of points. She pointed out that her group felt that high-rises were unfit dwellings in which to bring up children, because the mothers cannot keep an eye on them as easily as if you have a backyard. The high-rises would also create crowding in the area, more traffic problems, more recreation area problems. She feels that high-rises have a bad effect upon the psychology of people. (I can agree; most people I know complain of the unsightliness of high rises, and the painful uniformity of their internal and external space.) What, she wondered, would the city be like in ten or fifteen years if these trends continued?

None of the learned aldermen saw fit to answer or discuss her questions. Perhaps they were saving time for meditation and would look up Mrs. O'Donnel later and discuss their conclusions about the future of the area with her. Or had they even listened?

One of the Italian immigrants from the area gave a very emotional and moving speech concerning the meaning of owning a home to an immigrant. He pointed out that single family dwellings assure the New Canadian family of privacy

against what is often an unusual, sometimes unfriendly, culture. A collection of such homes in an area gave the New Canadians a sense of community and identity. To have to move to another area meant that the immigrant had to start all over again. He granted that this was just one area that the developers were changing; but was the committee aware that Lionstar was assembling properties to the south of their present area?

Again, the expressions on the faces of the aldermen were as inscrutable as a Chinaman's, as they maintained an almost oriental silence. Were they in rapt contemplation of this individual's remarks? Or were they asleep, dreaming of that great high-rise in the sky, the developer's Nirvana.

Discussion followed by the aldermen. Alderman Eggleton did an excellent job of diverting the discussion of the committee from the broad issue of how high-rise will affect the Bloor-Dufferin area, to the narrow issue of how the high-rise will affect one property, 274 Hepburne, if it isn't included in Lionstar's assembly. In doing this he made it clear that at least he considered the development to be a certainty. A motion was passed to include this property in the assembly.

Alderman Sewell made an attempt to bring the committee back to the broad issue. He felt this was justified since there was petition before them with 256 signatures, and about twenty citizens in the Council Chamber concerned with this issue. Alderman Rotenburg tried to discredit this representation by referring to the "floating communities" that appear anytime there is high-rise to go through. Apparently he did not believe Mr. Morris when he said that he represented 75% of the area's homeowners.

Alderman Eggleton mentioned the numerous meetings held in the area throughout the past couple of years. He referred to a poll taken at the last meeting, which he said, was "not representative" of the people in the area, because "many had left, the meeting dragged on." Then he said that the general consensus was that the developer should get his 2.5 density. We were all mystified at how a poll that is "not representative" can indicate a "general consensus."

Mr. Eggleton continued to imply that the development was a certainty when he said "The people in this area will continue to be involved in this development as it goes along." He did not discuss the fact that their committee, could if it wanted to, block the rezoning application and adopt the proposals on the petition. Twenty silent citizens knew they were getting snow-jobbed.

Mr. Eggleton referred to a number of things that should be discussed - "as the development goes along." Another look at the traffic problem; try to get developer to raise standards of landscaped open space; ask developer for a daycare centre in the building. All of these things would, he

said, make for a development that would be a real asset to the community. The fact that a great number of citizens apparently did not think so did not seem to bother Mr. Eggleton.

The real issues of the evening should have been whether or not the area needs this development, and whether or not the people want it. After all, they are the ones who live in the area. Shouldn't it be their opinion, based upon their first hand knowledge of the area, which should decide this question? Alderman Sewell thought that they should. The others did not discuss this right of the residents. They either did not grasp it or were afraid of it.

The large question in my mind is, that if the honorable aldermen were concerned about the feelings of the people in the area, as they seemed to indicate when they cited the past meetings with people in the area, (which meetings they all seemed to interpret differently.) then why did they not listen more attentively to the people before them Monday night. Why did they not look hard at the requests on the petition, and then, if they were uncertain about the feelings of the people in the area, why then did they not without judgement on the rezoning application until they could take a referendum of the people in the area who would be affected by the developments increased strain on services in the area; instead it appeared that they were hardly listening to the people.

The rezoning has now to be passed by City Council before it can get approval by the O.M.B. Doubtless there will be another representation by the people to City Council. The amount of publicity it gets throughout Toronto will probably determine the amount of sympathy Council accords the people in the area. These are the political realities by which the unheard of are smothered.

That same evening those of us who stayed saw an interesting contrast which could only persuade us of the entrenched class consciousness of most city politicians. An individual wanted to develop land in the Rosedale area, putting in a small apartment. The Ratepayers Association was down to oppose this development, and a gentleman spoke for them. The aldermen listened very attentively to this person from the Ratepayers' Association, and turned down the rezoning application, thereby protecting Rosedale from this small development. What strain would four hundred new residents have upon Rosedale, with its well-planned, traffic-free community? Then think what strain will 6,000 new residents have upon the already crowded Bloor-Dufferin area.

Alderman Sewell congratulated the committee for listening so attentively to the residents of Rosedale, and suggested that perhaps they should make it a practice to listen more attentively to other representations of the

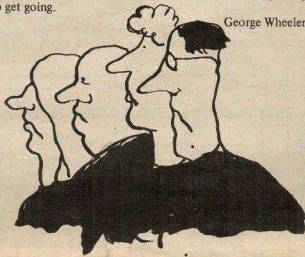
people as well. For we who had worked to form our representation, this was bitter irony.

Again that evening, Meridian got the go-ahead to expand St. Jamestown to the west. Now, 2,000 new residents will be added to an area more crowded than Bloor-Dufferin, an area with little open space. Further, the development will go in an area which could have been put to good recreational use, something the area, with its many children, could use. It is flat land which could easily be converted into tennis courts, a baseball diamond, or a football field. However, such land is also easily "developed."

Meridian had a few old folks there to speak for them against park space. They didn't want a park, because, they said, it would attract drunks and drug addicts. I have never seen too many drunks in a well lighted, much used recreational park unless they came to watch the baseball games. The charges that high-rises create a community of anonymous and indifferent individuals, nobody, except Mr. Sewell wanted to discuss. Perhaps the aldermen want anonymous and indifferent eulogies. How much more smoothly the political business would go, no people to see, just considerations of garbage collection, sewer facilities, water and hydro.

The people... oh yes, long ago I do recall some people... sandlot baseball games, ferry to the island on weekends, highschool romance, with most of my friends going to jobs, a few going to college... but now we are ruled by progress, which tells us mathematically how many people to the square foot, and does not inform us of the psychological and class-conscious nature of our societies.

Do the politicians wonder why there is so little sense of community within the city. Surely they must see why; the communities are torn apart at the time they are beginning to get going.



George Wheeler

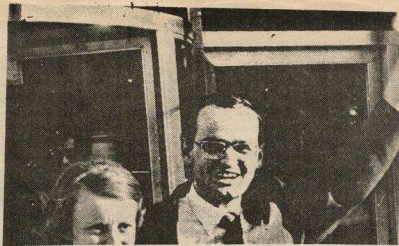
Miss out on this album and you miss some heavy sounds!

Pepper Tree. A band from the Maritimes with a powerful sound, meaningful lyrics, a great lead singer and one of the world's foremost rock producers. Blossoming forth with an outstanding debut album. You'll get off on it.

RITCHIE YORKE



Produced by Jack Richardson



"Ce sera la victoire" lance Vallières toujours

Vallières est clandestiné

After a lull since December last the F.L.O has issued a communique to the Journal de Montreal and Montreal-Matin regarding Vallières, presently free on bail:

"Pierre Vallières has gone underground because in Quebec there are more important things for a revolutionary to do than suffer the interminable political trials."

In the eyes of the state the revolutionary is always guilty. The state does not admit

fathering such a person. Instead it tries to disclaim his legitimacy by suspending its "normal" civil rights laws for him.

Establishment observers believe Vallières' three years imprisonment has cut him off from the F.L.Q. It must be remembered that any group capable of kidnapping an enemy can surely communicate with a friend.

It is not necessary to bolster the faith of one such as Vallières. One can never be cut off from a common ideal.

Where do they hide labour history?

Trade unionists have known for years that Ontario history books have contained little or nothing about the trade union movement.

Now a study by the Ontario Human Rights Commission not only confirms this view but goes farther. It indicates that students learn little or nothing about organized labour but what they do read has a detectable anti-union bias.

The Labor Movement in North America

Many secondary school students become, in the course of time, members of labour unions. But there are other reasons besides those of personal relevance why textbooks should pay careful attention to the history of the labour movement in North America. The texts are universal in their applause for the material and social benefits of the North American way of life; insofar as the industrial worker shares in these benefits, credit must largely go to the labour movement. Collective union action also helped to eliminate such abuses as child labour, subsistence wages, company stores, and inhumane working conditions, and realized for workers the right of free association, often in the face of intimidation, dismissal, violence, and legal and sometimes military force.

Most textbooks on twentieth-century history devote some space to the history of the labour movement, but when dealing with union history in North America at the turn of the century, they tend to emphasize violence. For example,

From 1895 to 1905 there were 35,000 strikes, many accompanied by violence and bloodshed. The public, inconvenienced by strikes

and outraged by violence, was generally unsympathetic to unions.

Violence there certainly was, but to imply as this passage does that all the violence emanated from one side is to misrepresent the facts.

One text gives the impression that improved working conditions were the outcome of voluntary benevolence, initially on the part of governments and later on the part of individual industrialists with newly awakened consciences:

Spurred by the demands of the progressives, state after state enacted legislation to help the worker... No longer need the common man feel that he was left to fight his own battles against wealthy employers.

Henry Ford's action in adopting a minimum wage of five dollars a day was typical of a new concern by businessmen for their employees' welfare... Workers were now encouraged to form company unions or workers committees to meet with management and air their complaints... For the time being they were content to take their share in the greatest boom in American history.

The event that receives the most coverage in labour history is the Winnipeg



**THURS
SEP. 16**

**FRI SEP
17**

LEARNING RESOURCES CENTRE (Toronto Public Library) will be showing the Civilisation film series at 8:30 pm. Free at 666 Eglinton Ave. W. More info call 787-1816.

DEMO FOR TEXPACK WORKERS at Queen's Park at 4:30 pm. CTCU will be there, Sudbury Miners will be there. UAW will be there, Waffle will be there, YOU be there.

BASIC ASTROLOGY at the Hall at 7:30 pm

ORIENTATION Ceremonies at U. of T. everyone welcome. Paul Hellyer Tim Reid, Walter Pitman and Allan Lawrence will give political raps to get those young intellectual voters. More interesting things though - Workshop on Sex and Contraception between noon and 9:30. Plus Pollution Probe benefit with D. Higgins, Everyday People, Dr. Music, Brave Belt, and Tom Northcote. - some sort of charge between 7 and 1 am. FREE FOOD. FILMS between 11 and 5. See Friday for titles.

INFORMAL FRENCH in conversation, at 7:30 Parliament St. Library 265 Gerrard St. E.

ENVIRONMENTAL ARCHITECTURE with Paul Wise-exploration into games and their effects on our lives, both personally and in society, 8:30 pm 525 Dundas W.

SURVIVAL AND COMMUNITY FARMING at the Hall. See Tuesday for more info.

MUSICIANS CO-OP at the Hall at 6 pm

MOVIES - Billy Liar plus A Kind of Loving play at OISE 252 Bloor W. at 7:30 and 9:30

CULTURAL COLLECTIVE meetings of Guerrilla at 4 pm at 201 Queen St. E. All welcome and bring your culture.

GUERRILLA'S Roger Carter and YOUNG SOCIALISTS' Jacques Henderson rap about Can a Newspaper change the world at Vanguard Forum at 334 Queen St. W. Contribution \$1 or 50 cents for students and unemployed. info call 364-5908 or 363-9618.

NEW MORNING general-political education class 8-10 pm at 19 Baldwin

LEAGUE FOR STUDENT DEMOCRACY coffee house with donuts, music and talk 8:30 pm Call League for location.

MOVIES-U. of T. orientation has Alice in Wonderland, the 3rd Man, King Rat, Sword of Sherwood Forest, and Peter and the Wolf. No cost. just call U of T SAC Shows between 11 and 5 pm.

NEON PALACE otherwise called Carr Hall at St. Joseph and Queen's Park Present has Owl and Pussycat at 7, 9 and 11. Cost: \$1.

COUNT YORGA VAMPIRE plays at Cinema-Lumiere lidnight.

NEWS COLLECTIVE meeting at Guerrilla where we discuss the news at Guerrilla. At 1 pm at 201 Queen St. E. Bring a newspaper

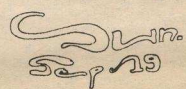
SAFE!

MOVIES at the Hall. (cost first to make sure) Midsummers Night Dream. at 9 pm only one dollar.

BUDDHISM - practice, study and intro to true Buddhism-with John Western at 7:30 pm. 79 Pleasant Blvd.



BIRTH CONTROL CLINIC happens with discussion on all aspects at 252 DuPont at 2:30 pm



TORONTO GAY ACTION meets at the Hall at 6 pm.

Theosophical Society general meeting welcoming all at 7:30 at 12 MacPherson.

HARE KRISHNA people welcome you to a vegetarian spiritual feast with chanting dancing and lectures. 4 pm at 187 Gerrard E.

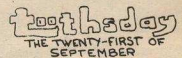


STOCK MARKET DISCUSSIONS-learn how to beat capitalism and make money with Carl Crawford at 7 pm in Lord Simcoe Cafeteria

LEGAL CLINIC with Paul Copeland at 252 DuPont 7:30 pm

YOGA classes at the Hall at 11 am

ANNA's dance class at the Hall at 6 pm



OPEN STUDIO photo fiction drawing classes at 3 pm at 310 Queen W. donations for model

MORE YOGA this time at Parliament st. Library 265 Gerrard E. 8 pm.

SURVIVAL COURSE-raps about communal farming at subsistence levels. Trips planned into wilderness for weekends and weeks. All at the Hall at 7:30 also on Thursday.

ATLANTIS- fact or fiction. all this with Buck at 58 Beverly St. The where, why, how, who, when.

Checkers at 265 Gerrard ST. E. at 8 pm

there's more out there-tell us-la lutte!

General Strike of 1919. The treatment of this episode illustrates the larger issue of the successful presentation of labour matters in textbooks.

Texts consistently neglect to mention the dismissal of the Winnipeg municipal police force and the recruitment of anti-strike citizens as "specials." The important role exercised by the police on the side of the strikers is either ignored or played down. "Bloody Saturday," when police charged and fired into peaceful marchers, killing one person and wounding thirty others, is altogether left out of two accounts of the strike and is referred to only obliquely in three others.

Several texts take the view that the strike was planned and produced by the revolutionary One Big Union (O.B.U.), which was not in fact formally organized at the time of the strike.

The following passage is not a typical: a caption beneath a photograph of a police parade states, "Shortly before, shots had been fired when soldiers and police, armed with baseball bats and guns, had charged on horseback through a silent parade of ex-servicemen."

One must ask, what purpose does the passive voice ("shots had been fired") serve, except to obscure who fired the shots? Students will search this text in vain for information on who fired the shots or the effects of the shooting.

An even more misleading account is given by another text, which implies that J. S. Woodsworth was one of the founders of the O.B.U. and states that on Bloody Saturday, "the strikers were provoked to riot by the arrest of their leaders."

Yet another text refers to the arrest of the strike leaders with the comment: "Considering the trouble that these men had helped to cause, it is somewhat surprising

that their arrest immediately provoked a storm of protest."

Of the trial of Dixon, Heaps, and Woodsworth on charges of seditious conspiracy, the same text says, "three of the accused men . . . put up such a brilliant defence that they were acquitted," the implication apparently being that they were acquitted because of their "brilliant defence" rather than because of their innocence.

Following the General Strike, the labour movement sinks from sight in most textbooks, surfacing only briefly with the allusions of the AFL and CIO with reference to the presidents of the teamsters' union, Beck and Hoffa. The International Labour Organization is alluded to briefly as an agency of the League of Nations and later of the United Nations in three grade 12 textbooks. Only one text, in world politics, gives a full account of the actual functions of the ILO.

Few texts deal with the significance of the labour movement in present-day Canada, but one grade 10 text, referring to the emergence of the Canadian Labour Congress, makes the following comment:

The appearance of an organization like the Canadian Labour Congress, with a membership of well over one million workers, and the recent exposure of criminal leadership in some of the American unions, raises the question of whether trade unions are in danger of becoming too strong. Many Canadians feel that new laws are required to control the unions, while others advocate that they should be forced to sever their connection with the American labour movement. Whatever the outcome of these suggestions may be, it is certainly true that the workers of Canada should be more determined than ever before to elect trade union officials capable of wielding their power with a deep sense of responsibility to society as

a whole as well as for the benefit of their own members. Otherwise, there is the danger that an overly aggressive, irresponsible labour movement could kill the goose that lays the golden egg.

It would be difficult to list all inferences that the student as yet untutored in sociology or economics could draw from this passage.

To limit discussion to three points. First, if over a million unionists (in a work force of about seven million) raises the specter of overweening power, might it not conclude that unions are acceptable only if they are weak?

Second, labour, in this passage, is expected to evince "a deep sense of responsibility to society as a whole," but in view of the absence of any similar injunction to industrialists and shareholders, the student might well infer that other powerful groups are exempt from bearing any share of the burden. Third, the last sentence of the paragraph quoted above makes the most extraordinary suggestion to the impressionable reader that labour is the beneficiary of the industrial system rather than an integral and essential part of it.

To sum up, the treatment which Ontario textbooks accord the labour movement is similar to that accorded many other groups constituting an important part of our society: intentions often seem good, but the narrative is all too often perfunctory, impulsive, and inaccurate.

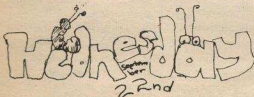


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CHILD BIRTH and pre-natal care questions on pregnancy, exercises, referrals, etc. at the Hall at 7:30

LEGAL AID CLINIC at Red Morning Centre at 8 pm 19 Baldwin St.

MILITANT CO-OP meets at Rochdale 2nd floor at 8 pm for unemployed, underemployed and more.

ANNA'S dance class at the Hall at 5:30

RIVERDALE ZOO and **PARK** located Winchester St. at Sunnyside is happening daily from 10:30 to 4:30 p.m. FREE.

TORONTO ANTI-DRAFT has a NEW LOCATION at 1114 Spadina Rd. (above Bloor). Call 920-0247.

Toronto Community Hotel Toronto Community Hotel is located at 191 Spadina Rd. and is taking women and couples. Come September 15th it will be the only hotel. Call 925-4613.

THE TORONTO FREE UNIVERSITY will be organizing a course in **CONTEMPORARY MARXISM**, a free discussion group that will examine current trends in revolutionary thought with special emphasis on Marxism and existentialism. Those interested should come to TFU at 237 Queen St. West (864-1767) or contact the discussion leader, Rich Kalwa, at 105 Robert St.

Gumbles COFFEE HOUSE, at 71 Jarvis, features **MUSICIANS** on Fridays and Saturdays from 8:30 p.m.

Truckers COFFEE HOUSE, 300 Bloor St. W., Sunday through Thursday, 8 p.m. to 1 a.m. Cover 50 cents or what you can afford.

TAPS - TORONTO ALTERNATE PRESS SERVICE wants people who have previously been on a high school newspaper to please come and rap and work. Located at 201 Queen St. East above Guelleria.

12 SUSSEX DAY-CARE CENTRE needs men and women able to devote a few hours a week to some beautiful babies. Phone 925-7495.

A group of people at the Hall are SETTING UP a community **VIDEO-TAPING TEAM** and **TEACHING PROGRAM**. If you are interested phone 863-0276.

NATURAL CHILD BIRTH CLASSES: new course will be getting together in early fall. For info and registration call 398-5386.

Community Schools Workshop aims to HELP COMMUNITIES MAKE THEIR OWN DECISIONS ABOUT THE EXTENT AND FORM OF COMMUNITY PARTICIPATION IN THEIR SCHOOLS. It will provide people with a range of ideas concerning community involvement. For further information call Jean Dolrain at 922-0427 or go to 6 Trinity Square and ask for Barry Biggs during the summer.

The **Youth Socialist** have opened up their office as a sort of **DROPIN CENTRE** — anyone interested can come over and TALK POLITICS. 334 Queen St. W.

Hare Krishna — BACK TO YOGA. 7:30 to 9:30 p.m. 182 Gerrard St. E.

NEW MORNING CENTRE — 19 Baldwin St. Free food daily 4 — 6 p.m. Clothing exchange, birth control information and a street library.

THE STUDENT MEDITATION SOCIETY meets every Tuesday and Friday night at 8 p.m. They have introductory lectures no. 1 & 2 free. Located at Player Blvd.

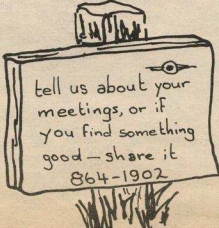
CENTRAL NEIGHBORHOOD HOUSE (349 Ontario St.) needs VOLUNTEERS TO SUPERVISE CHILDREN going to Claremont for the day on Tuesdays and Thursdays. Call 925-4363.

KENSINGTON MARKET, Collage and Spadina area. Foods from around the world available on the barter method, fresh fruits and vegetables cheap. ESPECIALLY GOOD LATE SATURDAY NIGHT when the stands are closing up for the night and you can get things that won't last till Monday. CHEAP.

DANCE classes at the **FACTORY THEATRE LAB**. Mondays, Wednesdays, Fridays at 6 p.m., 374 Dupont. Call 921-5989.

YOGA at the Hall, 11 a.m., Mon., Wed., Fri., 19 Huron St.

COMMUNITY HOMOPHILE ASSOCIATION OF TORONTO (CHAT) is located at 6 Charles St. E. The office is open 9 a.m. to 8 p.m. weekdays and 2 to 6 p.m. Saturdays. Phone 964-0653 anytime.



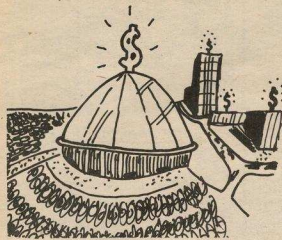
Phone Tapes

Birth Control and Abortion	533-9006	St. Raymond's Centre (legal advice)	537-9696
Campus Daycare Centre	925-7495	Seading House (drop-in)	368-0188
Canadian Indian Centre of Toronto	982-2091	Scott Mission 502 Spadina	924-4437
CHAT	964-0853	Social Planning Council 85 York	363-6711
Church of the Holy Trinity	362-2596	Stepping Stone 165 Avenue Road	823-3369
Gran Roots	595-6100	Stop Over 40 college	921-7971
Civil Liberties	363-0119	Stop 21 (for women, 21 McGill)	368-1801
Digger House	929-9527	Street Home (free meals for women)	920-2111
Emergency (fire, ambulance)	361-1111	TAPS	963-1821
Factory Lab Theatre	921-5989	Theatre Passe Muraille	368-3376
Groto	924-6178	Toronto anti-draft	920-0247
Guerrilla	864-1902	Toronto Free Youth Clinic 262 Dupont	925-6222
The Hall	863-0276	Toronto Women's Caucus	368-5983
League for Student Democracy	782-1881	TTC	487-2424
Legal Aid	366-9631	This Magazine is About Schools	364-3323
Militant Co-op	532-4908	THOC	531-6241
Neil-Wyck	367-0220	Toronto Citizen	863-0820
New Morning Centre	368-1977	12 Madison (drug crisis centre)	966-5010
Pollution Probe	928-1815	University House 49 St. George	928-2942
Rochdale	923-1148	U of T dental clinic	928-2784
St. Alphonsus Centre	654-0149	Roch Clinic	924-8389
St. Lawrence Centre	366-7723	Women's Liberation 880 Victoria St.	863-8949
St. Michael's H.G.	365-4000	Youth Communists	922-8892
		Youth Socialist	365-9618
		Youth Employment Service	365-2616

TORONTO'S DOMED BUBBLE: who PROFITS?

1. Greenwin & Cadillac, the Land Kings
2. Some lucky pro team(s)
3. The hotel/lounge/boutique rip-offs

**"But how about we, the people?"
NOW, DON'T BE RIDICULOUS !!**



Toronto Alderman David Rotenberg says he can "pick up the phone right now and get a major league franchise in 20 minutes".

There are conditions. As with Montreal, major league baseball will require commitment to the building of a domed stadium, and an immediate commitment for a temporary stadium to house the team till the dome is completed.

On August 4, a group presented to the Metro Executive Committee plans for a "Stadocentre". The group, headed by Alderman Piccininni, included Aldermen O'Donohue, Beavis, Eggleton, and Pickett; as well as Frank Pazar of the Planning Board, architect Frank Lacka, assorted soccer players, a wrestler, an engineer, and a chartered accountant.

The location proposed was 12 1/2 acres at the southwest corner of Simcoe and King streets, land now owned by the Metro Centre. One acre of this land will, as per existing agreement, be traded to the city as a new location for Massey Hall.

The site is accessible from the University Square line, the King and Queen streetcar routes, and is just off the Gardiner Expressway. Most important, said O'Donohue, it is downtown. "The center of the city where the action is," said Piccininni, "This will make for an even more tremendous city."

CONVENTION CENTRE

The Stadocentre is designed as a combined athletic and convention complex. The covered stadium itself would seat 55,000 people, and would be suitable for any sort of playing field: baseball, lacrosse, soccer, etc.

Adjoining the ballpark would be two much smaller buildings which would house two exhibition halls with a combined floor area of 150,000 people, restaurants, lounges, and a replacement Massey Hall seating 2,500. 4,000 parking spaces will be provided on the site, and an estimated ten thousand more would be available in the immediate vicinity.

According to Piccininni, this project would provide four thousand jobs during construction, and four hundred permanent and part-time jobs once completed. It could raise convention trade from the present level of 1.5 million people per year to 3 million annually.

The downtown location would fit in well with the Four Seasons Sheraton being built at Bay and Queen, the Fairview development in the same area, and the plans for a new rail terminal to replace Union Station. Perhaps they could even be connected by underground walkways. Such is already planned between Eaton's, Simpsons', and the Four Seasons. The size of such a tourist centre would dwarf Montreal's Place Ville Marie.

The Toronto Board of Trade says 26 conventions which wanted to come here had to go elsewhere to find adequate facilities. The result, the board calculates, has been a loss of \$40 million in direct revenues, and \$200 million in indirect spending.

The group strongly stressed the impact on amateur athletics. Canada has a physical fitness institute, but does not have a centre

for Canadian athletes to train for international competition. With housing available at the University of Toronto, the Stadocentre could be a permanent training ground for young athletes.

Beyond sheer publicity value, Piccininni said that the group's reason for coming before the Executive was to get unofficial endorsement of the concept, and therefore improve the bargaining position with Metro Council, which must make the final decision on the matter. It was not possible, however, for the Executive to endorse the Piccininni proposal, since Metro had its own Domes Stadium Research Team. Piccininni attempted to surmount this difficulty by asking members of the Metro committee to join his group.

A motion by Alderman Rotenberg, which carried unanimously, praised Piccininni and his group, and requested them to get more information on the availability of the site; ask the metro committee to participate; and have a report back by the end of November. The group was given no official status by the Executive.

ROTENBERG PROPOSAL

On August 16, the Metro Toronto Stadium Committee consisting of Rotenberg, Al Campbell, Godfrey, Lacey, Allan Lampert, and Morrish (all members of Metro Council) proposed a different approach and a different site.

The site Mr. Rotenberg proposed is 55 acres of Federally-owned land at Sheppard and Dufferin, next to the Downsview airport. This dome would be the same as the one described by Piccininni, but without the convention facilities attached. The site is compatible with surrounding development, to the west, north and south is open space, and to the east are single family homes.

Visitors to Toronto could almost reach the stadium via the 401, and rapid transit from downtown would be available following the completion of the Spadina rapid transit system and expressway.

Designed to serve major league teams, the stadium could also be the National Athletic Centre advocated by the Federal Government in the 1960 report of the Task Force on Sports for Canadians. The Ontario government made a similar recommendation in its study, Sport Ontario. Such a centre would be useful to amateurs during the lengthy Toronto winter.

Unlike Piccininni's group, which specified a vague projected cost of 65 million dollars, with no clearly defined source, Rotenberg's proposal called for \$46 million to be borne as follows: Federal government 50 per cent, Provincial government 30 per cent, Metro 20 per cent. Once built, according to the committee, the stadium would operate on revenues and in fact would generate a surplus, 25 per cent of which could be used to fund the amateur sports program, 25 per cent to provide Metro services to the complex, and the other 50 per cent for capital improvements. Net revenues expected to be available would be just over 3/4 million dollars a year.

CAPITALISTS INTERESTED

Eddie Goodwin, who acts for Cadillac Developments was present for the meeting along with Greenwin the developer, Crashtley, owner of Elgin Motors and Walker House Hotel; and Fred Eisen, head of the Four Seasons development group. All these except Greenwin have extensive land holdings in the downtown area. Greenwin's major holdings are in the area of Dufferin north.

Rotenberg's report was tabled for four weeks, apparently in the hope that Piccininni's group could come up with the downtown land and also in expectation of Provincial election next October. If Piccininni fails, Metro council still has the Rotenberg proposal to fall back on. As one member of Metro Council said, "If we don't make a decision soon, Buffalo will get one before we do."

Preference for the downtown site became obvious. Toronto Mayor William Dennison was soundly put down when suggesting that people don't like to ride public transit to the ball park. "In Montreal," he said, "only 11 per cent of all fans travel to the park by subway."

It was not too nicely put to Mr. Dennison that the subway in Montreal does not run near to Jarry Park.

NO EXPANSION CLUB

The economic feasibility of both proposals is dependent on a consistently high level of attendance, as is the presence of a team in Toronto. Several major league teams; Cleveland Indians, Washington Senators, the New York Yankees, and the Chicago White Sox; are considering moving either to Toronto, or to New Orleans. New Orleans is investing \$140 million in a domed stadium complex which will house, among other things, a vast underground office network.

None of the teams mentioned is an expansion club. What Toronto would be getting is an established team, which is

having troubles paying its bills, due to surrounding urban decay, and poor performance.

White Toronto's new club couldn't be expected to make the World Series for some time, poor field performance should be offset by the comforts of the dome. In Houston, the old Colt '45's were renamed the Astro's after an irate manufacturer took exception to having such a good gun's name connected with such a bad team. They haven't improved very much in the last ten years, but the dome has kept their annual attendance over the million mark.

The Chicago White Sox and the New York Yankees, are the two most likely teams to choose Toronto, through the Yankees may wait till next year and try for a better deal. Washington is being given a break on the cost of renting RFK Memorial Stadium in D.C., and it looks like their going to stick it out. I don't think we'd take the Indians.

And don't leave out the American League Western Division leaders, Charlie Finley's Athletics. For pennant winners, they're not doing so well at the gate, so Finley, who moved to Oakland from Kansas City, may move again.

None of the teams would comment on the possibility of shifting their location.

GARDENS SOLD

The most overt reaction to all this in the Toronto business community came from Telegram Publisher John Bassett. Following Metro Council's endorsement of the domed stadium concept, sold his 196,220 shares of Maple Leaf Gardens stock to Harold Ballard and Stafford Smythe, the two other major stockholders in that company.

The building of a domed stadium in Toronto would cut revenues of Maple Leaf Gardens. It would also boost the potential of the Argos.

Bassett is confident, and Metro executive is convinced. But nobody wants to talk about it very much till after the fall election.

The Toronto Yankees? Not bad.

-Ernie Fusco

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The Liberation of the Pretzel Bell—being a fairy tale in one chapter in which 13 queers barely escape annihilation by those guardians of morals and purity, the young college-office set—yesterday's teenyboppers, today's swingers.

Hear ye! Here ye!

The kill-a-queer-for-Christmas season has started several months early this year.

After consultation, several TWC members expressed support and decided to accompany the Pretzel Bell Thirteen downstairs at the next set (for which TGA expresses its thanks).

The set proceeded in much the same manner as the previous one, until the slow dance when the floor turned to thin out. At this point the mood became ugly, and lo and

Screwed at the Pretzel.

The consciousness-raising division of Toronto Gay Action, frustrated truck drivers all, swung into high gear last Wednesday the 7th, and raided that den of straightness at Simcoe and Adelaide, the Pretzel Bell.

At precisely 9:30 pm or thereabouts, following the advice of their stealthy scouts, they swept past the bouncers, and carefully disguised in their straight mannerisms, rendezvoused near the dance floor. Discovering that the band had just finished a set, they swung around and in a daring and brilliant maneuver braved two steep flights of stairs to occupy the upper reaches. Ignoring the tit room, they stormed down the hall, ripped a table for 13 from the grasp of an empty alcove and began a series of Novenas for the Health of All Queers.

But their real mission lay beneath them. At a signal from Kitchen Sink, the illustrious orchestra playing the ballroom, they crept down a series of treacherous paths, and in a surprise one-stage attack, liberated the dance floor.

Several minutes passed before the new presence was noted, but the warmth and brilliance of the average TGA personality soon took hold and began to draw attention to the group. The inhabitants began to giggle in wonder and amazement at this new innovation on their time-worn ritual but overcome by the spirit of love and joy, continued in their gyrations. After the slow dance at the end of the set, TGA ventured back upstairs to wait for the next set.

A few minutes after they had settled back into their beers, Toronto Women's Caucus arrived en masse to take over a nearby portion of the room. Sensing a potential ally, TGA sent out feelers in the form of women members to the group.

behold, management sprung its counter-attack. In a bold move five bouncers pounced from the rafters and began shoving and dragging people from the dance floor. TGA flung itself together at the edge of the floor and began verbalizing with management, who decorously for the next ten minutes refused to use the word "gay" or "queer" or suchlike in their attempts to justify throwing the group out.

Toronto Gay Action sincerely hopes that no patrons of the Pretzel Bell were offended by the queer bash which followed, an unlikely possibility judging by the gusto with which patrons joined in. There is no recollection of having heard expressed any disapproval of events as they proceeded, from anyone except the objects of this attention.

In any case, in the next twenty or thirty minutes the now lonely thirteen hassled with the bouncers, and patrons, as they were herded toward the door, being variously shoved, knocked to the floor, kicked, punched, or dragged by the hair. Not content at having evicted these depraved affronts to their morality, the more vigorous queer-haters continued the proceedings outside, and with TGA being unwilling to disengage totally, such skirmishing occurred.

Various other places including the Nickelodeon and the Coal Bin have been zapped in the recent past with similarly abusive and hostile (if not as violent) results.

All this for committing that most unnatural of crimes: dancing together.

Toronto Gay Action is not aggressive in a hostile way, physically or verbally. All it is doing is refusing the demand of society that gays pretend not to be what they are: that gays accept being considered fair targets for

all physical and psychological abuse directed against them by anyone who wishes, that gays accept their position as some sort of inferior vegetable; that gays accept the propagation of the traditional puke myths about them by society's institutions and

establishments; that gays accept their situation as tenable not only for the present but also for the future, and that gays be grateful for all this, and thankful that the final solution has not yet been applied to them



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THE MAMMIES DAYCARE CLIQUE

Before you become involved with this daycare centre as a parent, in particular, it's important to think about why you need it. People need, or want, to have their children in daycare centres for many reasons. But whether both parents work and need care for their children when they aren't at home, whether they feel it's crucial that their children be loved and cared for by adults other than themselves, or whether they simply want their kids to grow up with other kids who aren't brothers and sisters, all the needs and desires boil down to one hard-core thing as far as this daycare centre is concerned: We are trying to build a community — a cooperative community for the kids, parents, staff, and volunteers that make the centre work.

In September 1969 the women's liberation group of the University of Toronto together with concerned parents wrangled a house from the university to start a parent cooperative day care centre. That same day the Day Nurseries Branch of the Ontario Dept. of Social Welfare visited the place and made it clear that we had to apply for a license. We did so and learned that an estimated \$2,000 worth of repairs were needed to bring the place up to health, safety, and fire standards. We asked the university since we saw it had a responsibility to its community that needed day care, for the parking now with letters and phone calls, in March of 1970 we called a sit-in which drew support from all over the campus. We finally won.

The university agreed to pay for the repairs, which eventually totalled \$12,000. The inspectors came again and asked us to hire qualified staff. Our setup has been parent and non-parent volunteers on half-day shifts, plus two or three full time paid coordinators who divide each day between them. We agreed that experts hung up in their professional standards did not have the children's happiness at heart, but only their careers and expertise. It seemed that parents who were really tuned in to where their children were at are really more qualified than people who learn about child development from books.

We refused to hire a professional and we will always refuse because to capitulate on this demand would mean an end to the unstructured, healthy environment we all share and learn from.

In the city, where we are under many roofs, separated by awkward distances and involved in different personal careers, domestic situations, etc, it's not easy to build the kind of community we want. So, the first thing is to understand that being a part of this daycare centre means belonging to a group that stands for much more than 9 to 5 care for your children.

To be more specific, one thing we stand for is free 24 hour daycare: free in the sense that we feel it's the kind of service government should provide so that women, as well as men, can participate fully in our society in any way they choose. It should not be a service limited only to those people who need or want to "work", as that term has traditionally been defined. Reading, making clay pots, conversation, travelling or struggling against social injustice, to mention only a few, should all qualify as legitimate reasons for the responsibility of children to be shared by society as well as by individuals.

In October 1970, Social Welfare demanded again that we hire qualified staff and threatened a hearing. We accepted the hearing and met in March of this year. The first day was spent in legal battle because we were denied access to reports of visits to the centre which were used as evidence against us. After we won the right to examine these, our lawyers had only a short time to scan them and prepare a cross-examination.

Three complaints stated over and over were: a garden hose lying on the ground outside a fire exit that could be tripped over during an emergency, an intercom system used to supervise sleeping children, and some wooden pegs lying on the floor of the play area.

There were others less relevant, such as carrying two children at the same time, and a long-haired, barefoot, "unkempt" man supervising children in the back yard.

Fred Zemans, our lawyer, and Larry Tamen, a law student who assisted on the case, showed in the cross examination that they presented only negative, mostly petty complaints against us. Their feeling was that none of this would have happened if only we had had qualified staff. They conceded we had good intentions; we simply didn't know enough about raising children.

It really goes much deeper than not knowing enough about raising children. If anything we know too much. The centre is not value free or "let it be" by any means. We



have a very specific philosophy which is diametrically opposed to that of Day Nurseries. The centre is the children's — it is theirs to shape and change during the day and to serve as a common meeting ground between themselves. There are definite rights and wrongs for the parents and volunteers. It is right to leave two children of equal size and strength to fight between themselves and work out their differences.

Sometimes they even discipline themselves, like Ramona, who bit her own hand one time, shook her head and said "no bites". It is wrong to remove a doll from a boy or a truck from a girl because of the sugar 'n' spice rule; we are trying to break down sex roles and, to some extent, the heterosexual bias. We encourage parents and volunteers to be physically free with the children — if Renje had ever climbed onto one of the inspector's stomachs to search for her "bobob" — I don't think she would ever recover from the shock.

The little people know that the big people are there for a purpose; that is, for service and affection. They have to learn that nobody small or large has the right to monopolize any other person.

Sometimes you hear, "Look, I'm not going to pick you up. Let's go over to the windows and watch the trucks." We get to know each other very well. It is an intimate environment, especially in the changing room. Some of the nicest things happen in that den of exercise.

BACK TO THE TRI L

After two and a half days of testimony, the Director of the Day Nurseries Branch, Elsie Stapleford, was scheduled to speak and come under cross-examination. Instead, she called the lawyers into her office and asked if we could settle our differences more peacefully. A compromise was reached where we would have a resource committee of professional people who would advise and aid us at our request but not interfere with policies or decisions of the group.

We agreed to this stressing that no control would be exercised over us. The committee was chosen and is composed of Elizabeth Shaeffer, former director of the Toronto Association for the Mentally Retarded; Dan Faidich, a psychologist at the Clarke Institute; Professor Higgs, member of the Board of the Institute of Child Study; and our friend the doctor, David Collins.

License was to be granted pending the next inspection. Meanwhile, two new coordinators were hired and approved by the Day Nurseries Branch. This was all back in March.

The inspectors came in June. They seemed friendly and satisfied, commenting on how nice the yard was, what a

wonderful lunch, and how nice it was that the children had a dog to play with. We waited for our license, happy that we had time to devote to the children since being freed from lawyers, hearings and strategy.

We waited another month. Then Fred finally called to find out what was happening with the license. In a flurry of correspondence, we learned that our license had been denied. No reason for the denial was given.

We stand for something that adds up to a whole new approach to family structure. The conventional family structure, with its emphasis on the dominant role of the father as a decision maker for the group, is a weak and exploitative system. Too often, it produces frustrated fathers, unfulfilled mothers, and stultified children. Its strength as a social unit is constantly being successfully challenged by the pressures of a highly complex, profit-oriented society. Because "the family" chops people up into small groups, it turns them into bigger consumers. One television is just as effective in a group of 25 as it is in a group of 4.

We feel that a parent-controlled, cooperative daycare centre should be a community which, in a sense becomes a volunteer family, which everyone in that community sharing responsibility for the children and the children relating freely as individuals, to each other, and to adults.

The Day Nurseries Branch, which controls all day nurseries in the province however has laid down approved guidelines for the "cooperative nursery school." Such a school, must have at least one full-time paid staff member possessing qualifications suitable to the Branch; a formalized committee structure for administration; and a commitment to running the enterprise "as efficiently as possible." According to a Branch publication: "Parents' chief concern is with the hiring of well-qualified staff and setting up and maintaining a nursery school of good standard."

It's our view that matters of staff and standards should be decided by parents and not arbitrarily imposed by ill-informed governments. Providing the children are not being badly treated in clearly demonstrable ways, we see no reason why parents of pre-school kids should not be free to select the kind of school and teachers they want, just as parents of school-age children are allowed to place their children in the school of their choice.

Our ideas about raising children are not new. They are just different from the way that children are raised in today's society. A friend who lived in Africa for two years says:

"One of the differences between Canadian Society and certain traditional African Societies is that we treat



our children as a separate group. In many primitive societies, children are given jobs as apprentices. This method combines theory with practice. They work within the adult context, doing the jobs they are physically capable of. They attend council meetings as soon as they are able to understand."

When my African friend says of her daughter, "I can't control her," she means that she's forced to deal with another human being; not with a programmed Barbie Doll. Margaret Green, in *Ibo Village Affairs*, describes these children's varied experiences:

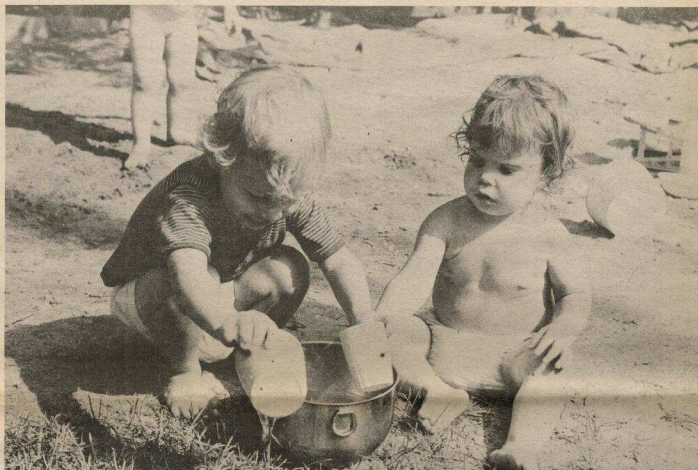
Children spend a certain amount of time staying away from relatives, and the eldest son and daughter of a couple are supposed to spend a good deal of time as children with their paternal grand-parents, as compensation to these for the loss of their son on marriage. This means (that) . . . the children bring each other up.

She goes on to describe the education children receive from their peers:

. . . people think it better for a child to be carried by other children than by its mother. It will be carried away and instead of crying for its mother it will develop more quickly, walk more quickly, than if it is left with its mother. It may be . . . that this early upbringing by fellow children has something to do with the independent and equalitarian outlook in later life. From their earliest moments they are surrounded by their peers rather than by their superiors.

Naturally some of the kids in the daycare centre have already gotten used to a one-mummy one-daddy environment, and the centre takes getting used to. We often talk about how so-and-so has "really improved." By that we mean he or she is more independent, free and easy with his/her body, and able to deal with the other children on an equal basis. The parents also "really improve". Ann Grayber began bringing her son Patrick ten months after the daycare centre started. She said:

The first couple of days I missed him. I kept looking around and saying "where's he?," but he wasn't there. I really appreciate a lot more when he's home now, and so do all the people we live with. When Patrick came he wasn't used to other little kids. He was used to big people, not little people . . ."



When our little girl first started she was one and one-half years old and hadn't ever left us for very long. She'd cry when we left and she'd cry when we got back. Now she's starting to play with the other children a lot, and although she only knows about forty words in all, about six or seven of them are the names of children at the day care centre. I think that's a good sign.

The centre itself is bright, noisy and highly charged with activity. The room housing most of the toys and therefore most of the children is bright yellow with a green carpet. In one side of the room are wooden cupboards from floor to chest height into which some of the toys and many of the children go. They shut themselves in, play peek-a-boo, or curl up and observe the rest.

The next room over is mainly for eating. This is where the high chairs are located. Climbers try the mountain legs on these chairs. When they are tired, we take them upstairs to bed. Some, like Lester, like to just get away from it all. He often stands in his crib, bottle in hand, the other hand gesturing eloquently as he bestows his orations on a roomful of sleeping children.

The backyard has a pool, a hillock of grass and a large sandy area. Summer is a really messy time, but very happy, since they love being outside and on their own. Neal, whose skinny torso defies even the most secure diaper pinnings, slips out of them like a coy startlet and hands them over, freeing himself to cover himself all over with sand.

There are bad times, especially rainy days, when we have to be really speedy to get all the kids changed, all the sleeping ones up to bed; the awakened ones down; the hungry ones up in the high-chairs, and the crying ones quiet. Sometimes we are so busy servicing the kids that we don't have time to sit and watch them.

We are going back to the hearing this month, unless postponement is unavoidable. After all our hassles, we realize that they won't be happy with our centre until it has the kind of authoritarian structure they believe in, and the kind of professional staff the nursery training schools turn out. If parents can organize their own day care centers and nursery schools, what will all those students of childhood development do? What happens to a professional's credibility if children can grow and learn and be happy because people enjoy them and do what seems natural and right rather than following the prescriptions in a book?

I think the reason the licensing business has been drawn out over two years is Day Nurseries keeps waiting for us to fall apart. We never have as much money as we'd like, there are many small crises and arguments, but these things also make us strong, because we've been able to overcome our

problems. Children come for a year or two and leave; the staff changes. Volunteers come and go. Somehow, we remain a stable organization, perhaps because of the constant change and enthusiasm brought by new parents and children.

Day Nurseries' big criticism of the centre is that because we are a cooperative, they have no one person to deal with and it confuses them. Actually, anyone they talk to could tell them about all they need to know. However, their rigid, bureaucratic structure makes it somehow impossible to get a clear answer on any point and their policies are often vague.

Day Nurseries had made recommendations that we change certain of the physical surroundings. We have freely complied with their physical regulations. Concerning health and safety. We still don't comply with their image of the perfect day care centre, which to them is idealized by mothercraft. Now the home for mothercraft is a one quarter million dollar mansion with 28 children and 20 rooms. Those being trained for the mothercraft course pay \$295 for 14 months of training, including a one hour daily lecture, 5 hours with the children and 1 hour nursery work. The minimum age for trainees is 19, with a requirement of at least grade 11. No men are admitted to the course. Babies are admitted for \$25 per week. The full time coordinators receive from 225 to 275 a month.

When Day Nurseries representatives have made their inspections over the past 18 months, they have arrived unannounced, asked questions; taken notes and made it perfectly clear that they were here to inspect, not to help or inform. In the letter refusing the license the first time, they sent a 10 point list of unfulfilled requirements which were not elaborated on.

In one report of their inspector which our lawyers were finally allowed to see, there was an allegation about flies in the kitchen. The report had been written in September, a time commonly known in Canada as "Indian Summer".

Nearly one year after the refusal of the centre we are still appealing the decision. As stated earlier, we are going back to the hearing, hopefully not until October. The board of review consists of a lawyer, a professor at the school of social work (both male), and a housewife who works with Parks and Recreation. Now that we are finally going to present our case, we are going in with the support of many community organizations who realize how crucial is the need for daycare and community control. Day care is essential to the liberation of men, women, and children. A drive for city-wide day care is long overdue. Surely Day Nurseries must blush with embarrassment when they

cont. next page

DAY CARE CENTRE (cont)

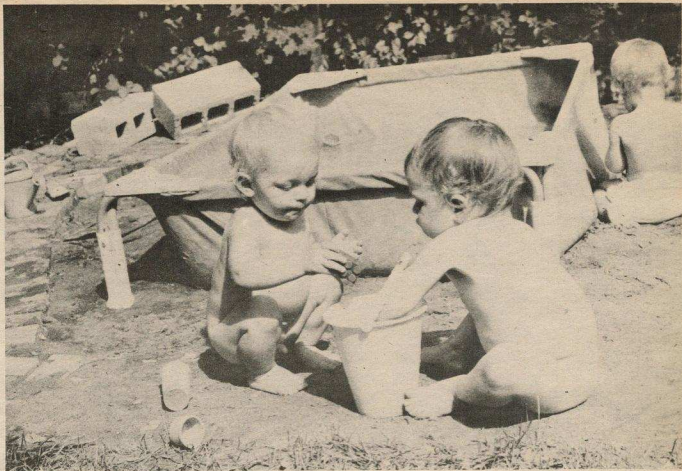
consider how many daycare centres there are for under 2's and they want to shut us down.

There are many unanswered questions about the day care issue. We know that the system needs women's labour to use as an extra supply against strikes, as well as for those jobs that no man would do. It is no longer enough to have one breadwinner in the family. In the case where there is one breadwinner and she is a woman with no support from a man a single mother, that is, she is likely to be one of the 33.3 per cent of female heads of families who are poor (income less than \$2900).

In fact the average for a single mother is \$2536 per year. How is she to pay \$25 per week for mothercraft for daycare? Although the economy depends on unorganized labor, more and more women are seeking paid labour outside the home. Over 35 per cent of the Canadian work force is female. Capitalism can't have it both ways. It now needs to provide daycare. So the big businessmen buy franchises for daycare centres to be run by the companies employing the women.

How is it possible to organize day care which is parent controlled for parents with a 9 to 5 schedule who haven't got the time to organize it or take shifts?

A prerequisite is money. Not all community groups can wrangle \$12,000 from a university to pay for building repairs. A second criterion is people — people who care about children, and who can help spread the good news about the "little people." The stumbling block is power. The city must be forced into funding free day care, and we can start by fighting Day Nurseries for the right to control our centre.



We are asking community support not only for our 20 children, but for the beginning of a city wide day care movement. When we go into the hearing for the second round we will be counting on the support of several tenant associations, unions and community groups. A public meeting will be held on Tuesday, Sept. 21, at the Quaker

Friends House, 60 Louthter Ave., at 8:00 pm.

We will be showing a videotape of the Day Care Centre and discussing our pleas for the hearing. If you care about our children, all our children, come and help us plan a strategy.

All power to the little people!

TEXPACK

For seven or eight weeks, this plant in Brantford has been on the bricks and it is interesting to note that the components of this strike is comparable with the strike at Proctor Silex, in Picton almost five years ago.

Firstly, the strikes both took place in medium to large sized towns — Picton in comparison with Brantford. Secondly, the strikers then and now, had to contend with town police that continually used excessive muscle and over reacted in many situations and showed bias against the strikers. And of course the bias of the Ontario Conservatives.

Thirdly, the immoral, unethical and should be illegal use of professional "SCABS", in a word, the vulturish "ANNINGS SECURITY", at Proctor Silex and at TEXPACK, with the self same modus operandi — the bus to run the scabs thru the picket line.

Granted, there are differences, a difference perhaps in the attitude of the townspeople and the attitude of the mayors, and now, the "King of the Canadian Scabs", my arch foe, Raymond Annings in company with some more "anti union" scum, Argus Security and S.I.S. has sold out to the foreign power, old Yankee land to the south. (Christ, even our Scabs have sold out to the Stars and Stripes.)

And there is something else, a something in the wind, a feeling that the trade union movement is starting to move that the workers are fed up with "Yankee Bullshit", with "Yankee domination and exploitation". They are becoming aware of the "Annings Security" scourge. They are starting to understand that ALONE they are ignored by our Tory government, that ALONE they can be victimized by a tentacle of a vast conglomerate octopus, that ALONE they can be abused by the Annings and Argus and S.I.S. scum, but TOGETHER they are something to be reckoned with, TOGETHER they can put the fear back where it belongs, TOGETHER they can turn the whole thing around.

TOGETHER thru UNITY they can win their strike.

And it is at this time, that I wish to commend this gallant and courageous local, I wish to commend its leadership and to those teamsters from Local 879, who have supported this struggle and to anyone and everyone who have walked their beat at TEXPACK.

SALUD.

Workers unite to beat Annings! If you've been burned at your place, support our demonstration Thursday by coming to it!

TEAMSTER STIKE BECKONING IN THE WINGS

There is a very distinct possibility that a strike by the teamsters in Southern Ontario could be in the offing, unless there are some drastic changes in the very near future. In the interests of strategy etc. I wish to refrain from any more comment at this time. But to all those union brothers from other than teamster local unions who have promised their physical and moral support, hang ready.

PIONEER ELECTRIC

This U.E. Local 512 strike still in progress as of this writing at Horner Ave. in the North Queensway Area. The strike breakers that are plying their nefarious wares are the Canadian Drivers Pool, 36 Oak St. in Weston, 249-6366.

Bear's Lair



MASS !! TEXPACK DEMO QUEENS PARK

THURSDAY SEPT 16 4:30

QUESTION ON A BUS

He got on the Kipling bus, just north of Dundas, early twenties, denim with longish hair combed neat.

An ordinary looking guy of medium size with one exception — he was carrying a copy of Guerilla.

Now, Guerilla readers come in three kinds. We have the sitting in the back tucking it within the scurvy dailies type of Guerilla reader. We have the hiding under the seat and reading by flashlight Guerilla reader and then we have the most common — the one who sits on the front row, flips it open and just reads with a kind of "if you don't like it buddy, fuck off!" kind of attitude.

My companion on the bus, was the third kind as I am and as I was immersed also in the inner reaches of the Guerilla paper, it was kind of like a read letter day, with two Guerilla readers who flip it open and just read with that kind of "if you don't like it buddy, fuck off!" kind of attitude. Like it must be a first as there was only seven or eight people on the bus, altogether.

"Anyway, I digress: here we were sitting him on the side and me directly across in an aisle seat.

He looks, sees the Guerilla in my hands, gives a little smile.

I look at his Guerilla and return the smile.

Kindred spirits.

Next thing he moves over and we start talking. I ask him how he likes the paper.

"Good," he replies, "It still needs a little polish, but it's getting better all the time."

I ask him how he likes the juice freak.

"I like it. I've even tried some of the spots he's recommended. I'll try him on a couple of more."

"What about the Bear's Lair?" I cross my fingers.

"The Bear's what?" he questions.

My ego slips.

"You know, the Bear's Lair."

"Oh the Bear's Lair", Silence.

"I've got to get off here," he answers.

He gets up, moves towards the door, "For one thing, you should stop writing poetry, Bear."

I look up and he's laughing, like it's a put on.

As he gets off, he gives me the V sign.

"Like I said, it's getting better all the time."

He waves, and I wave back. The bus takes off.

Conversation on a bus, with a very sharp, young man with a very wry sense of humour.

ANNINGS

Recently, Wackenhut Corporation, of Coral Gables Florida purchased Annings security, Angus Protection and Investigation Services of Windsor for more than \$1 000,000. So, some more shit has hit the fan, and guess who is going to be tie press of this whole new Yankee combine guess! Why no other than Raymond Annings.

So, brothers and sisters and other interested people, we now have an added list of prospective "SCABS".

American companies running Canadian firms, with American controlled SCABS while our sterling wily Progressive Conservatives do nothing but ignore the majority of the Ontario laborator.

The workers,

MARX: ALIENATED YOUTH

A review in relation to "youth culture" by Ken Hansen and Bruce Winer reprinted from A Usually Reliable Source, Ottawa.

MARX'S THEORY OF ALIENATION
by Istvan Meszaros

There is probably no word so widely-used and so little understood today as alienation. In a time when so much simplistic conventional wisdom is concentrated on the subject, it is refreshing to read a scientific analysis of what must be done to create a world where men can live as "rich human beings." Istvan Meszaros' book, *Marx's Theory of Alienation*, while it does not deal directly with youth, does point out some contradictions in the so called "youth culture."

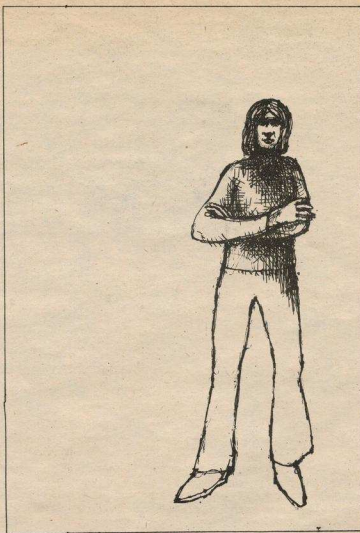
Here is a brief rundown on how Meszaros approaches the question of human alienation in the light of Karl Marx.

Man's nature is mediated by culture and applied production or industry, which requires social organization. Meszaros and Marx see production as a first-order form of alienation, a necessary separation between man and nature which forms the basis of "human nature." Social organization is held to be historically relative. It is but the firm for the ever-unfolding content of the human potential; thus alienation is not an absolute characteristic of human society, but can be superceded historically.

Marx was preoccupied with the idea of "alienation" being at the core of the capitalist system. Only through revolutionary practice could it be defeated.

The central form or image of capitalism which necessarily implies the alienation of the human beings within it, is that of private property, competition and wages.

The temporary interests of the bourgeoisie are enforced through this form in such a way that the worker is alienated



from his own activity (the car he assembles is not the goal of his labour, the universal wage is), and is therefore alienated as a *tool* of production. From the ability to collectively determine how they will use their labor-power. Because of these class relationships, mankind is alienated from its "species-being", the full potential of self-conscious ordering of its life according to collective needs.

Meszaros holds firm to the position that these were not two stages in Marx's intellectual development, one where he idealistically studied philosophical problems, another where he was pre-occupied with "pragmatic" political economy. He shows that Marx considered both traditional speculative philosophy and political economy as alienated forms of investigation. He opposed these with a true "human science", which uses the method of dialectical materialism to point out contradictions and which forms the theory upon which revolutionary practice is formed.

Marx saw value in a socialist society as determined not simply by the quantity of labour used to produce a commodity, but by the social necessity of producing it. In other words, the "value" and therefore priority of producing goods such as the needs of the working class superceded those of the ruling class.

In this as in other cases, the victory of the proletariat is the precondition for the liberation of mankind. This idea of non-alienated value is shown by Meszaros to be especially relevant to artistic production. In capitalist society, the product of the artists' labour is objectified and hardened into a dead form which becomes saleable on the market. But in a communist society, the enlightenment and understanding of reality which the art produces in its audience would be the measure of its value. The objectified relation between producer and consumer mediated by the private property-commodity market-wage system in capitalist society would become one where a free exchange of ideas, building ever more complete pictures of reality, would unite the two.

Man is by nature social, says Meszaros, and it is his

"sociality" which pushes him to go beyond his immediate form of society to create another which allows for a freer association of people and their potential.

Meszaros points out all throughout his book that Marx's analysis of alienation comes from a materialist rather than an idealist outlook. The dialectic of history, based in material production and manifested in social forms, is the area through which alienation must be superceded. In other words, while people are still tied to an economic system which binds them to wage-slavery, they cannot break out of their alienation and become "rich human beings". Marx, unlike idealist philosophers before him, does not say alienation "ought to be superceded", but rather he scientifically demonstrates how man can make his history and progress through its material forms to create a society where humans rather than institutions decide their future.

Meszaros is refreshing reading in the way he shows that Marx was truly a humanist, that his theory and practice was aimed at creating a man free from economic restraint and at one with his society. While he at no point forgot that our present reality must be transcended, materially and historically, his goal for mankind was one where work and play, theory and practice, needs and means, man and woman, man and his potential becomes integrated and harmonious. Those vulgarizers who claim that Marxist philosophy is one of "economic determinism" are shown by Meszaros to be wrong: history for Marx was completely open-ended; the only restriction on human activity was the previously-mentioned primary alienation of man from nature through culture and industry. What Marx was talking about was self-conscious control of industry (ie. all productive activity) by those who produce. By removing the alienation inherent in the private property-money-wage system, men in a socialist society could collectively decide how to handle the contradiction at the basis of all human activity: between man and nature.

Placing all hope in either pure technology or in destruction of technology as pure evil cannot possibly reverse the relations of production between ruling and working classes, which are the core of capitalist alienation.

Consistently in talking with kids on the road, in hostels, on the street and places where people go to entertain or be entertained, work or study, I find young people with a completely idealistic conception of reality in general and of alienation in particular.

People who have dropped out and manage to survive on their own give me the message that they are powerless to change their reality, that one should not lay traps on

cont. page 23

FROM LOS ANGELES

STEVE BURNS
and his
Flamenco Guitar

THRU SEPT 18

WAVES
FISH PARLOUR

769 YONGE near Bloor
OPEN TILL 1 A.M.

Draught Fish'n Chips

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- (1) Work freaks deliver the goods
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DAVE'S LEATHER WAREHOUSE
82 BATHURST STREET IN THE ALLEY

SANE PRICES

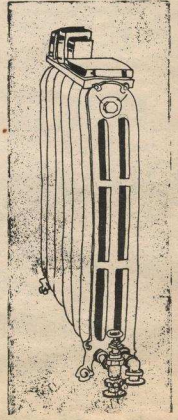
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Siroto, Italy - b. hall

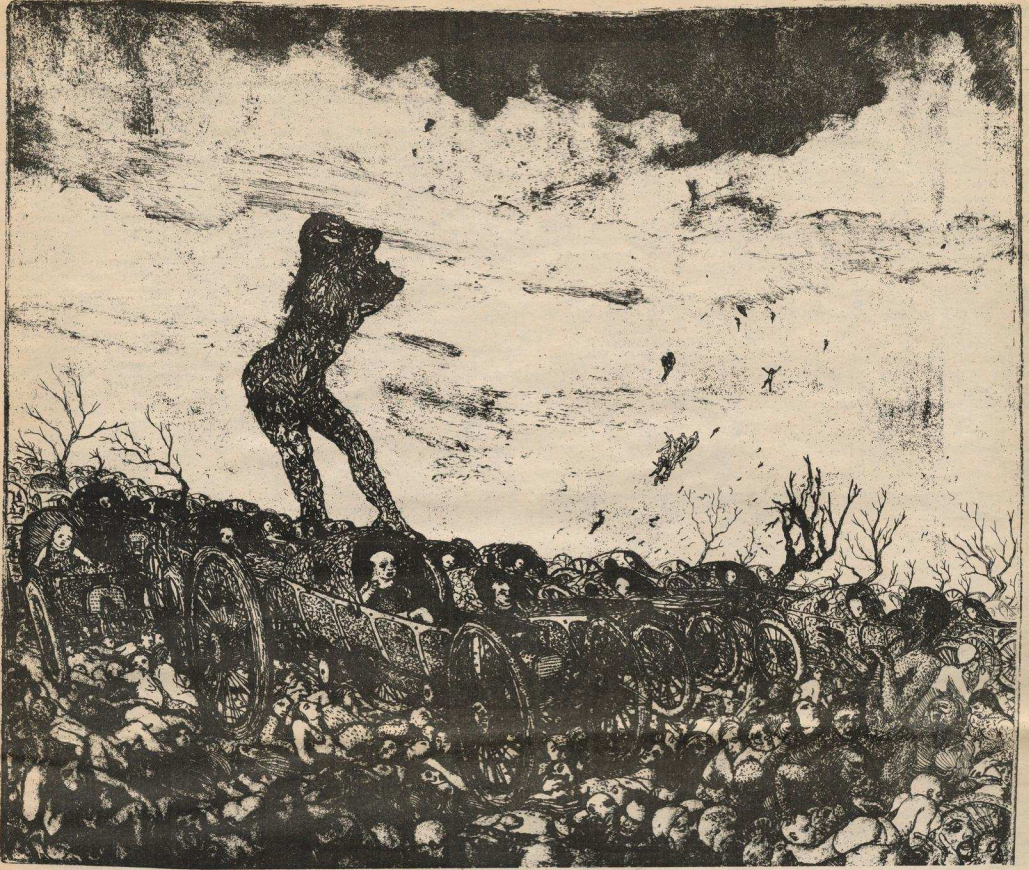
work from the
artists of the
open studio



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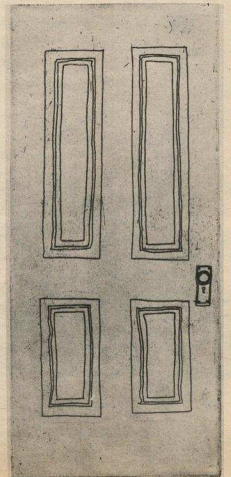
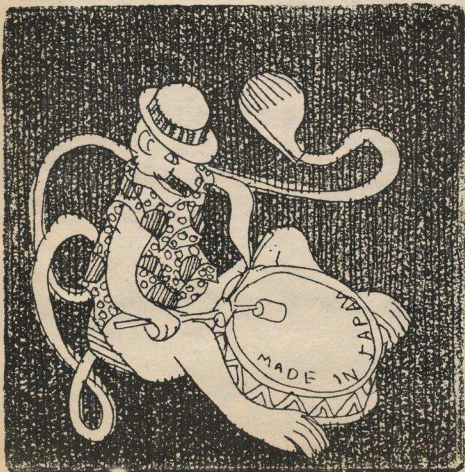
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eggshells - j. lieberman

b. hall



a letter:

The following letter was received at Guerrilla recently—Dear Guerrilla,

After reading the letter to Guerrilla in August 18th's issue, about people on welfare being ripped off at stores, I felt no sympathy at all for them. I am THOROUGHLY disgusted with young people on welfare. What a bunch of fat-asses! Sure they'll tell you that they were forced to go on welfare 'caz of a series of unfortunate coincidences, and that they've been looking ALL OVER for a job. Well, all I can say to that is—bullshit! I was suckled in with that tale for a long time, but no more, boy!

I personally know six kids (aged 16-24) on welfare, and I've met their (also on welfare) friends. Each one's story is sicker than the last person's.

John (assumed name) went on welfare 'caz he couldn't stand his folks. He looked for a job for less than a week, and couldn't get one 'caz he refused to cut his hair (it's 6 inches below his shoulders, STATUS with the chicks, you know!). Since then he's been sitting on his ass using his welfare cheques on dope, booze and crap food. Mary's waiting for a job to fall in his lap. Mary, a chick in his house on Madison, had a baby

replies.

REPLY: Dear Sick-Sue and others of like persuasion,

Your letter printed above is as aberrant a piece of thinking as I've ever read. But it deserves reply not only because it typifies the attitudes of a great many people (read any day's letter-page in the Toronto Telegram), reflecting the bitterness and disenchantment so obvious today in the world of the Juiced Society, but also because the ideas expressed display such an abysmal ignorance of the full political and social context in which the welfare problem (and it IS a problem, children) must be viewed.

Welfare is a problem not, as the neanderthal ravings of you who scream 'unfair' would have us believe, because it rewards those too lazy or selfish to work, but because it is part and parcel of a larger system which feeds and maintains itself on the exploitation of the masses of working people. In case you hadn't noticed, we are living in a society where the means of production are in the hands of a very few people. They decide, what, where, how much, and by whom things will be produced. They also decide, through their control of the media, WHAT THE PEOPLE WILL WANT NEXT, so that they can go about producing it. They also happen to reap huge profits from all this.

The majority of the working people, on the other hand, whose birthright as free creatures of the Earth should entitle them to equal shares of those resources, as well as the profit derived from them, sweat in factories—paid largely what the managers decide their labours are worth. This is what's known as exploitation.

Welfare is a system of relief for that segment of society unable, for various reasons, to contribute to their own support. I'm sure that even you, Susan, in your righteous anger, won't deny that there are people on welfare who really CANNOT work because of physical disability and the like, so I assume your anger is aimed at those who appear to be healthy and able to support themselves.

Fine. What is amazing me is the fact that nowhere in your letter appears even a glimmer of the understanding that the people you so revile, the people you refer to as fat-asses, lazy parasites, etc., (the same rhetoric used by the bosses to discredit those ungrateful swine who have the nerve to demand a larger share of the fruits of their labours), that those people have been DE-LIBERATELY and SYSTEMATICALLY excluded from the work force by industry and government for the furtherance of their own bungling and self-serving economic policies. I mean, didn't you hear Plucky Pierre say that

ON PURPOSE so that she could get more welfare. Now she's pregnant again, looking forward to the next hike in her welfare cheque. In the age when a population explosion is threatening our existence, lazy, weak-willed girls are having babies to get more money for their gorgeous selves! Mike lives with his girl-friend Suzy in the same house. Suzy's been on welfare for over a year now, and Mike's been "planning" all year to go on welfare as soon as he finished school last June. After all, who can knock \$25 or more a week for doing sweat (sic)—piss-all?

I'm paying my way through university and have an ass-kicking job for the summer. So I'm an ass-kicker, but I'm not a parasite living it up while the rest of society pays for it. I lose 1/5 of my pay-cheque in deductions, paying for ass-holes like John, Mary, Mike and Suzy getting stoned out of their minds.

So, please, no hard-luck story about people on welfare. As far as I'm concerned, they can all go stick it 'til they get their acts together.

Sick of that Scene!
Sue Schwartz

he was really very sorry, but the government just HAD to produce some unemployment to fight that nasty old inflation and revitalize the economy

Put people out of work to fight unemployment. This is what's known as double-think.

Now I know we all read those pathetic stories in the mass press about all the executives who were thrown out of work by anti-inflation tactics which are, after all, for their own good. But it shouldn't take all that much heavy thinking on your part to arrive at the conclusion that the policies mentioned above are really aimed at those who have the least value to the System as consumers, voters, etc.—the young, the old and the poor. The young, because the power-structure regards them as ungrateful, troublesome brats. The old, because in a technocracy whose only deity is profit-efficiency and whose wisdom is transmitted by CTV, age has been rendered useless. And mostly the poor, who stigmatized by the still-abundant myth of 19th century individualism and isolation have, by their poverty, committed the greatest affront of all. In an affluent society, poverty is subsversive.

They are all tools—unwitting victims of the technological steamroller which is only too happy to crush them in the name of abstractions such as "growth", "profit", and "a healthy economy".

I don't think it is an overly cynical view to suggest that an added benefit of such a program of selective economic disenfranchisement is to keep those who already derive the least benefit from society too busy worrying about bread to concern themselves with politics. In other words, to keep them powerless. But you know, history has shown that even the disenfranchised and powerless, if hungry enough, may just become perceptive enough to realize that they are being fucked around. And who knows... They might even get desperate enough to try and do something about it.

Enter welfare

Welfare provides for just the amount of relief necessary to keep society's oppression level below the critical point. People are slow-moving creatures—reluctant to trade the myths of ultimate justice and the justness of their world for the uncertainties of change, revolution and violence if they don't absolutely have to. Welfare tries to insure that they won't have to. It also serves to keep the people it supposedly "helps" remain independent and free, DEPENDENT on society and the welfare system itself.

Implicit in the welfare system, since it is a grant by the government, is the idea that what is freely given may be freely

withdrawn. The welfare officer as God. Waste too much shit and the cheque stops. Nice system.

But now we have to look at another problem your letter raises. Specifically that of youth on the dole. It would be nice to think that the view that all young people on welfare are vacant, dope-seeking parasites could only come from a self-confessed ass-kicker, anticipating another ass-kicking job (at \$20,000 per annum, no doubt) upon graduation from the comfort of university. But unfortunately, this is the position 'officially' recognized by our society, laid on us by the media, and swallowed whole by almost everyone. But maybe there is another view.

That most of the 'productive' work demanded of its people by today's technological society-monster is useless, mind-deadening drudgery, far-removed from relevant life-experience and human needs is already a cliché. But true, nonetheless.

Things, however, seem to be undergoing some changes. The ethic-seek-safety-in-the-corporate-womb mentality which was the ruling ideology of our parents' generation is rapidly breaking down today. Young people, and some older ones too, are beginning to refuse to be a part of a system that demands that people relinquish their individuality, their freedom of thought, and sense of usefulness in return for a nameless slot in the bowels of the business beast. People are beginning to say 'no'. People are beginning to quote a well-known rock group—to scream 'we're not gonna take it...'

Is it then a sign of hopeless moral decadence that their young 'John' would draw the line at having to alter his physical image for the dubious privilege of getting a 'job'? Now, I know that President Tricky Dick said a few days ago that "...ANY job is better than going on welfare..." but when we remember that his own economic policies have practically assured that Canada's welfare roles will swell considerably in the next little while...

So 'John' sits around on his ass all day smoking and drinking booze. Don't you

know that people on welfare are SUPPOSED to smoke dope, drink booze and eat crap food all day? Like the happy ghetto "niggers" south of the border, this is their ROLE. This is the status to which human beings, rendered useless and powerless by the power-structure have been reduced to. Cash those cheques, people; eat, drink and be merry, and please don't forget to fuck, because the Even Greater Society of tomorrow needs even more consumers to feed the system and buy, buy, buy.

You will no doubt argue that if 'those people' had any guts, initiative, etc., they would DO SOMETHING to better their lot, and indeed, if you take the trouble to look around a bit, you will see people doing just that.

But think; what happens when people DO get together to find alternate ways to exist in their world without dying spiritually or giving themselves to the system? They are met with police repression, ridicule by the establishment media, and most insidious of all—co-optation by the make-money elements in society, always ready to grab any creative social idea originating with the people and package it for mass-consumption, wrap it in plastic, mark it up 40 percent and push it from Media-One-Stop.

But these factors, important as they are, are only minor ones affecting the seeming impossibility of the mass of working (and non-working) people from getting together to solve their common problems. The main factor is the welfare system itself. Welfare as used in North America is the greatest divisive force keeping the people most oppressed by the system from organizing collectively.

It insures that those with lousy jobs will never find a common ground to meet those with no jobs and discover each others' similarities.

It insures that you will never be able to see that the situation you are in, puts you, in terms of your status in society, much closer to the ones you so mightily scorn than to anyone else. Like the Alabama poor white who grows up being assured that the 'nigger', and not he, will always occupy the lowest rung on the socio-economic ladder, and therefore he is not to fret or raise shit, we, the working people, have been made to believe (even to the point of writing angry letters to newspapers) that we may be welfare, powerless and miserable, BUT AT LEAST WE'RE WORKING—not like those creeps on welfare.

The welfare of all the people lies in the same direction and we can all see it if we look there. We all live within a system which dominates every aspect of our lives. A system grown totally indifferent to our needs, and hostile to our real desires. A system which will eventually kill us—working or not—unless we can throw down the artificial barriers set up to keep us apart. Time is growing short, and things don't always look like they are improving, but one thing is sure, and that is that we can ALL 'go stick it' until we can get it together enough to repossess our planet and retake control of our own destinies from those who have ripped them off.

Richard van Abbe

THE BEAD BAG



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dirty mary



7 & 9:30 Cinemalumiere, College at Spadina
Friday (17th) Midnight: COUNT YORGA, VAMPIRE

HAMBURGERS

THE BIG THREE U.S. HAMBURGER GIANTS HAVE INVADED OUR SUBURBS, REQUIRING A MASS OF HIGH SCHOOL STUDENTS AS 'CHEAP LABOUR'. WILL YOU BE DEVoured?

Part One, in which Mr. Moon speaks to prospective employees:

(TAPS) A cry rings out "Run twenty four please," and a voice in the back of the restaurant replies "Thank You Sir." Thus another twenty four of the four million hamburgers that are sold every day are on their way to the hungry eager faces at the front of the counter. In the following confession I shall attempt to expose that great Evil and its consequences on the unsuspecting public and the poor Fool who is recruited into aiding such an establishment because he can't find a job.

On the first night following our tentative acceptance as employees we were all assembled in the North York Centennial Centre, and there began the dehumanizing process of turning mild-mannered high schoolers into hamburger zombies. After a brief talk by a Yankee brusher, included in which was, "We have nothing against long hair, boys, it's just not permitted for sanitary reasons," we were all requested to stand individually and loudly recite our name and the school we attended. I couldn't help but

feel admiration for the solitary person there who refused to submit to this ridiculous procedure, and who also had the courage not to get a haircut. He also wasn't hired.

Later I received training at one of their already existing locations and was then shipped to a new, ultra-modern spot, where I toiled for two months for a dollar twenty five an hour. I was required to wear black pants and black leather shoes left over from my Northmount Junior High days. If I required a drink I had to go around the back so as not to offend the customers. When we were on 'clean-up' duty and failed to finish by 3 a.m., we were forced to work the remainder without wages and often I discovered that the manager had punched my card on the time clock fifteen or twenty minutes after I had started. On numerous occasions I lost a considerable part of my pay due to this practise. The noise level inside such a restaurant is terrible and usually after eight hours of work I would go home still fancying I heard the hissing of the grill and clattering of the metal trays. The shiftheads I worked with added immeasurably to my growing discomfort. Many of them swallowed all the bullshit they got to the extent that the ambition of one of them was to go to Australia and open the chain's first South Seas location.

Day after day we were constantly reminded how fortunate we were to be working for such a fine organization, and whenever the question of the non-existence of

any form of employee's union was mentioned we were all threatened with immediate expulsion. Workers who were fired were told they were merely being layed-off temporarily until business picked up, but those poor fools would never hear from the manager again. Pay raises were always being promised but seldom materialized, and one day after cutting myself the manager reached into the cupboard to get me a bandage, and there, incredibly, pasted on the inside was a large American flag . . .

Being their favorite man for lot cleanup I was often out there for several hours a day, being subjected to the taunts of the local brats who ranged in age from about 6 to 46, and fearing that one day I might get into a fight. If this occurred I could be immediately fired regardless of whose fault it was.

Part Two, in which Mr. Moon, speaks to prospective customers.

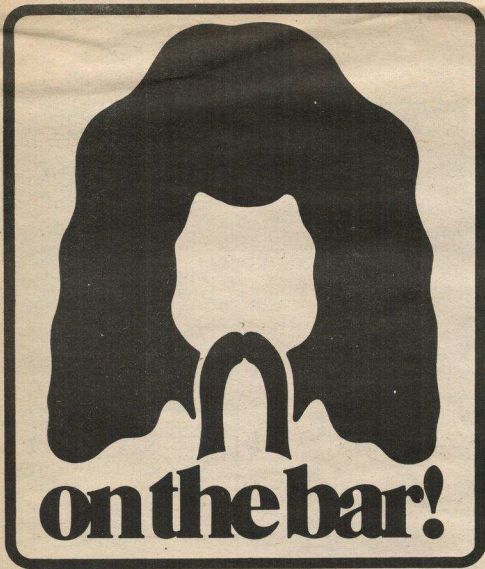
Virtually all the food there is frozen which takes away any worthwhile flavour it may have had; the onions are dehydrated and mixed with water, and that celebrated 100% pure beef is actually any by-product that can come from a cow. As for the service, speaking entirely for myself, I know I would face revulsion if I walked into this place and was immediately pounced upon by five brainless idiots behind the counter, all simultaneously yelling with glee "Yessir! May we help you sir?"

I was once told by the manager that the secret of making one of their hamburgers is to fill it up with a lot of crap, such as ketchup and mustard, in order to compensate for the lack of meat: Therefore Mr. Hamburger Lover, you are getting a bun full of inert crap for your twentyfive cents or whatever.

After being increasingly pissed off for a long time at the place I decided to get my revenge, and strike a blow for myself and any other sane person who might have still escaped the clutches of the monsters who were running the place. While working one fine afternoon a huge wart on my hand was torn off by the edge of a sharp counter. I thought that this wart along with some the creamy yellow puss seeping from the open wound would make a delightful treat in someone's hamburger, but luckily for that unknown and unknowing person, I couldn't bring myself to carry out such a gross deed. Thus my revenge was never carried out, but I promise, They'll get theirs some day.

I would like to close by saying that this institution has absolutely no place in our society: it is merely feeding unthinking vegetables who are seldom hungry, but rather wish to satisfy their base material or social desires and in doing so are perpetuating an obscene and inoperable monster. To paraphrase Ray Mungo, "What will you do when all of North America is one monumental hamburger franchise?"

Toronto Alternate Press Service



sept. 16 — 22

White Cane featuring Ricky James

Heads above the rest.
Upstairs at the Dovercourt Tavern,
767 Dovercourt Rd. (at Bloor W.)

MORTGAGES FOR SALE



PROPERTY: 18 storey, high-rise flophouse centrally located near Zumberger Restaurant at Bloor & Huron.

PRESENT FINANCING: 5 mortgages totalling 6.3 million dollars.

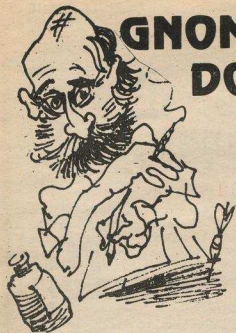
ESTIMATED REAL VALUE OF BUILDING: 3.6 million dollars.

TERMS OF MORTGAGES: \$1000.00 loan repayable at Armageddon, bearing interest frequently. Offered for sale currently are 6th & 7th mortgages. Proposed financing involves sales of up to 50th mortgage.

APPLY: the rental office, 341 Bloor St. W., 921-3168

A GOVERNMENT OF CANADA PROJECT

GNOME'S DOME



Doug Austen

Grumble's coffee and folk house is either a throwback or a return to the late '50's and early '60's depending on where your head is at regarding solo acoustic acts, expensive beverages, intellectual lyrics, etc. Personally I have always regretted the passing of such places as the old Village Corner and the pornographic Onion. There are

nights when I just don't feel like listening to electric rock in a crowded environment—some nights I just want to listen to someone's low-key personal message.

The number of places in which one can indulge oneself in this manner have rapidly dwindled. Economics got most of them. With little or no cover charge and optional pay your overhead and the entertainment too, and the sad facts of life are that only so many people get off on that kind of entertainment. The only folk place which has lasted for any appreciable length of time is the Riverboat, which charges \$2.50 at the door for sure-fire draws such as Doc Watson and Tim Hardin. I like going to hear those people but I can seldom afford it, which is why I hope enough people get interested in Grumbles to keep it alive.

If they do, people like Janis Nieman will continue to get exposure.

The parallels between Joni Mitchell and Janis Nieman are obvious: probably too obvious. Both grew up in the Canadian mid-west both write their own material, both enjoy using picture-imagery, both have travelled extensively, both have that whimsical, free-flowing-school-marm sort of character that others find attractive. The similarities end, however. There is anger in Joni's material these days, and sadness, and occasionally raunchiness. Janis is by her own admission, an optimist. Her material deals with the beauty of country living, of love, and of faraway places.

"... I'd like to see the Taj Mahal and maybe do Nepal..."

She is largely apolitical her feelings extend to a very definite sense of Canadian nationalism and anti-pollution, as well as a feeling that radicals are a result of crowded urban conditions:

"... It's the people in the city who are fucked-up, man, the people in the country are doing fine... they'll always be doing fine..."

Her experience in the States left her with a feeling that Canada has a chance to avoid tensions and get on with just living day-to-day, if only we would. It depresses her when she sees a sign on a fence saying, "Send Burkers to Vietnam," her reaction being, "oh, no, not here too!" When it was suggested that perhaps the reason it was happening here too was because both countries suffer from the same problem: eg. we're both owned largely by American corporate interest, she nodded assent but looked rather doubtful.

Apolitical she may be, then, but certainly not a-human. Her songs have a warmth and a feeling for universal sensitivity that are almost anachronistic in this time of political consciousness. Whether she is a herald or things to come depends on whether you think (North) America is cooling out or not. Obviously the crowd at Grumble's liked the things she was saying. After all, politically conscious or not, it's very difficult to stay angry all the time. Sometime's it's just nice to go and listen to a beautiful person sing beautiful music.

DA JUICE FREEK

THE JUICE FREEAK
GOES TO GOD'S COUNTRY, OR
DAMN THE MOSQUITOS!
POUR ME ANOTHER

Dear reader,

With a view to pastoral relaxation and reflection, the Juice Freek headed north last week to chop down great bloody trees that threaten with rotten bough and branch

the existence of a spartan shack of the sort people call a cottage. For this bout with block, tackle and chainsaw, the Juice Freek purchased a 26er of vodka and a 12er of crème de cocoa, which when mixed produce the mind-expanding "Black Russian."

This cottage was also threatened by wolves "movin' down from the North in search of food", our woodsman host explained as late in the evening their eerie howls drifted across the misty lake.

"Damn cunning beasts," I replied, "that they should so perfectly imitate the call of a loon," but somehow I felt less apprehensive about having forgot to bring along the old 44-40.

Barcroft is a dry town, a scar on the face of God's earth, populated by heretic Fundamentalists who in search of a blessed afterlife devote themselves to rendering this one less so. Barcroft is a dry town.

Well, a consequence of this fact is the existence of two country taverns, one eight miles out of town, called, and rightly so, The Oasis—and another further out called The White Pines. We visited the latter. If you've ever stood in line at Peppio's you will understand that your country cousin has his problems too—the place was packed. A band booming away, Bob Collins and The Westerners, purple

shirts, acoustic guitar—the whole bit; and above the bar, a promise of better things to come—Jack Kingston and Main Street, star of stage, screen, etc., coming New Year's Eve.

The place was so packed that the shuffle boards, covered with planks and check cloths, served as tables. No skipping on the draft and jugs—none of that 2 inches of foam Toronto stuff here. Ah well, the pleasures of country living steam up the old pipes that evening. Fresh air, cold beer, what!

SHORT BURPS

"A BIT OF A GAMBLE"

The Embassy Tavern on Bloor has as its boozers the scab Annings outfit. Toronto Police take note: what about the high stake poker games on the main floor?

"A NEW DRINK

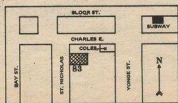
Mix South African Cognac and Portuguese brandy in equal measure, pour over the head of a Spanish Fascist, light wick and toss at an American ambassador. A colonial flambe

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THE KRISHNA LOOK

For the past three or four years, marketing experts in major corporations have established a consistent pattern of taking quality make-shift ideas out of "youth culture," dressing them up, mass producing them with low ideals and high prices. Bell-bottoms, leather clothes, head bands, long hair (wigs) can all be Master-Charged in suburban shopping centers.

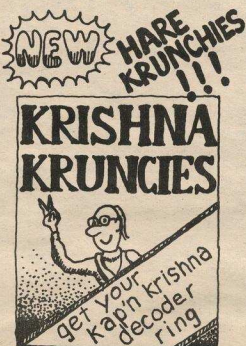
The individuals who come up with these ideas are usually titled "assistant vice president in charge of youth marketing," but they are better known as "house freaks." During the first week in July, there was a "house freaks" conference, of sorts, in Nogales, Sonora, a Mexican border town across from Arizona. After three days of getting ripped on tequila, frequenting the brothels on Canal Street, and trying to buy \$40 Kilos on business accounts, they set about their business.

Each of them admitted that their individual items were doing well, but the recessive economy demanded that they cooperate to some degree to reinforce each other's sales potential (or PSP as it's called in the trade). Their last effort to "keep up with the action," bandolier cross-chest belts—the guerrilla look—was only mildly successful. They half-heartedly hoped the Justice Department would try to stop the bandolier production or advertising on the grounds that it materially aided violent revolutionaries, but no such luck. Even that gimmick didn't materialize.

A new cross-corporation idea will be the "concept look." They would find one well-known "youth idea," and build a whole line of products around it—goods which exist in numerous forms already, but which need a new identity every so often. The whole deal will be displayed all at once as a "total concept package." The idea they chose will surprise and shock the whole trade and youth market: The Hare Krishna Look.

From head to toenail, the entire package will have something to offer. There will be a band, a dance, and all the rest of the schlock which goes with mass marketing a simple idea stolen by capitalists.

Starting with the shoes, the decision was made to imitate genuine Hare Krishna freaks by using plain old sneakers. Red Ball, a major tennis-shoe manufacturer, is handling this. The sneakers will look old and tattered with holes in the big toe position. They will be custom-made for shuffling back and forth from foot to foot for hours on end. An old ad the company used a few years back will be resurrected: "Red Ball lets you run faster and jump the highest."



ASK MOM TO GET SOME TODAY!

Naturally, the most important part of the costume is the robe, or "Honest Man's Toga," as Levi-Strauss will call them when they hit the racks. The cotton robes will be made with Zafaran, a synthetic saffron being finalized now by Dupont. Zafaran, a trademark copyrighted by Dupont, is the Arabic word from which saffron is derived. A major advantage of the robe is that it can be marketed as both a men's and women's item with no change in production assembly.

The Hare Krishna Look for the head will be designed by Hare Tail, Inc., a corporate spinoff of Ford Enterprises, which in itself is a tax loss subsidiary of Ford Motor Company of Dearborn, Michigan. Hare Tail, Inc. will mass produce wigs with a cute 14 inch ponytail for people who aren't quite ready for a natural.

Straight Arrow Publishers, (Rolling Stone), a west coast outfit, is negotiating controlling interest in the Krishna Consciousness Magazine, Back to Godhead. The name and content will remain the same, but the format, style and distribution procedure will change considerably.

Facial design by Revlon, of course. This will include a plain pancake make-up with matching nail polish (two varieties: "humble clear" and "at one"). The company that manufactures the \$2.98 Sears Peace Medalion is currently completing an earring mold for the Hare Krishna nose and ear. It will be available through the mail or over the counter at Discount Record stores. Gillette is finishing a spray which will give the eyes that empty burned-out look of purity. It will come in "regular" and "New Morning." And for those who want the complete look, Zildjian has come up with finger cymbals to be marketed at under \$10 a set.

During the month of September, Dunkin' Donuts will be test marketing a new cookie called "Krishna Krunchies," which resembles the food the street corner Krishna heads pass out. Baskin-Robbins will add a new flavor, "Hare Cherry."

No total concept package does well without its own self-generating publicity, and here's where Buddha is putting together some studio musicians to be known simply as "Hare." Their first album, "Back to Godhead," is scheduled for release on September 5th. Buddha has already packaged the second record, although it has yet to be recorded. Tentative title — "Hare Goes Electric." Liner notes for the first record will have dance instructions, like old Chubby Checkers LP's. They will teach the art of standing on the sidewalk doing the two-step mad fame housed by Hare Krishna freaks around the country. Melanie, who is under contract to Buddha, has seen the advance layouts on the Hare Krishna Look and is toying with the idea of adopting it for her act.

Although it will probably be the most celebrated "new look" in the youthlock market, the Hare Krishna Look has been virtually blotted out of print. Women's Wear Daily killed a story three weeks ago on it when they got too many conflicting reports and feared lawsuits.

The saturation campaign began September 4th. Buddha records has reserved a charter plane from American Airlines for 175 extras from the Los Angeles area central-casting offices dressed as Hare Krishna freaks: the extras will join the regular half dozen Krishna heads at their usual downtown spot on the Boston Common at the exit to the Park Street MTA station. Here the taping for a 15-minute segment on American Bandstand will take place, and the full regalia for the Hare Krishna Look will be unveiled for the public and press.

Tom Miller
Liberation News Service

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WANTED: dishwasher, 5 years experience, P.H.D. required, minimum wages. Call Mr. Jones

FOR SALE



Wanted: nude model. Experience an aid but not necessary. Send photo, age and measurements with a short description of yourself to Mr. S. Batish, 254 Florence Ave., Willowdale, Ont.

Models required: photographer requires girl for nude and semi-nude modelling. 429-2693, between 8 and 11 am.

If you are 18 or over and interested in making a lot of bread in exotic creative and interpretive stripping, call Bill at 929-3377.

Blind woman needs full-time job, preferably taking care of children. Switchboard and other jobs acceptable. Call Lin 962-3815.

Nude models wanted for photography. Top salary for girls with right figure. Please write 1173 West Rd., Toronto 9.

Keen-minded girl to assist 25 year old bachelor's small business. Varied duties include preparing meals, keeping house, answering phone and some light clerical work. Live-in arrangement available. Ultimate goal is to create a meaningful home for bachelor too busy to be able to accomplish it himself. Applicant should be into, natural foods or willing to learn. Write, giving particulars and how to contact, to Box C-3, Guerrilla, 201 Queen St. E., Toronto.

Heads, make money! Make it fast by selling art! Work as little as 15 hours a week, make as much as \$25 a night. Call 447-5604 before noon.

Girl over 20 wanted for light house-keeping a few hours a day. Call 698-4640.

Urgently in need of bread-will do almost anything for lucrative return-call before noon, Jim 463-1956.

(anyone who finds any of these jobs not to be on the level-please call us and we'll take it out.)

66 GMC One Ton Van; good condition, camper or personnel, seats 13. Call 533-2470.

Good stove; we have a van to move it. 487-3726 after 6.

Water bed frames \$65. 921-5272.

1961 VW; good engine and tires going for \$85.

Gas Stove \$10

3 seater chesterfield; green brocade, walnut trim \$45; 921-4057 for all three articles.

Two airline tickets with Toronto-U.K. portion unused. If you can use them, yours for \$100 each, 763-1229.

2 wicker chairs \$5; '64 Chevy 1/2 ton pickup \$550; ladies Raleigh bicycle brand new \$90; bid chesterfield \$180; double box spring mattress \$50; plus other stuff. Peter or Barbey 781-0756, with or without gas?

20 gallon aquarium with good fish complete equipment, pumps, filters, etc. \$60. 925-0063, Big John.

Gardening business for sale. I have a full-time job and two jobs are more than I can handle. For \$1000 you can have all the equipment (truck, cutters, etc.) plus an already established income of \$3200 per month with potential for more. Call Jim at 429-0281 or Jackie at 640-2045 for more details.

An electric stove; excellent condition. Guaranteed. \$25. Call 363-4872 or leave message for Chuck at 864-1904.

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Older guys turn you on? Professional, 39, without hangups, sterilized, wild pad, bread no problem. No lifetime guarantee, but if you groove, who knows? If you are Leo, Sagittarius, Aquarius or Aries don't bother to call. Any other, especially Cancer, Pisces, Virgo or Capricorn call collect 934-9623 or write Dick (personal), Box 32, St. Davids, Ont.

Young man looking for woman (20-25) who enjoys traveling, evenings out, is lot of fun, likes to meet people and go places. She must enjoy sex, music, and good times. Write me to set up a casual meeting next time I'll answer all J. Hen, PO Box 335, Sudbury, Ont.

Tall Aquarian male roddie desires very nice tall woman for mutual territorial affair. No police ladies, please! Write Box 66, Rochdale College, 341 Bloor St.

Wanted: girl single 19-25, interested in spending 2 weeks at cottage near Ottawa in late Sept. Mike, 36 Darcy Street.

OBIT
IBM MT Model V recorder, 15 amp, 3450 RPM code no. 1160417 died last Friday from a nervous breakdown which he, she or it suffered on learning of the death of his half-brother, known as the nite-ric monster and his cousin the MT/SC output. Services will be observed Monday, by one-minute power blackout. Shiva observed at home of Meridian developer Phillip Roth. Donations to your neighbourhood anarchist in form of amps would be appreciated. Interment in City Hall Courthouse, during 3rd hour of speech by Joe Piccininni, (any of em)



For kittens: there are 2 ready immediately and 6 tabbies will be ready soon, Call 922-2502.

I am a 4-week-old kitten, my name is I'm, I'm lovable, I don't make any trouble and I'm house-trained. If anyone can give me a good home please call 781-2637, ask for Debbie.

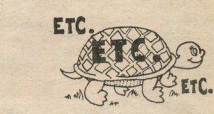
Mother cat and two kittens need saving from "humanis" society. Part Persian, grey, Call Pat 466-6316.

Anyone finding a not-yet-full-grown all grey with a white spot under his belly male kitten, PLEASE return him to 84 Madison. Our heads are fucked out without our Lucifer. Missing on Aug. 30th, 1971. Reward. Basement apt. 920-2614.

Chimpanzee needed to act in amateur film. If anyone knows whereabouts please contact Dawn Golden, 836-4864.

HELP
KIND PEOPLE FOR 3 KITTENS WANTED MADELINE & GRAYSON WHO WERE ABANDONED IN A PAPER BAG ON THE STREET & FOSTERED BY DOBBIE WHO'S EXPECTING HER 4TH BATCH SO WON'T BE ABLE TO CARE FOR THEM AS MUCH. HELP. CALL 364-0539 31 BURTON ST

PLEASE



We need a fridge (badly). 36 Darcy Street.

We have a huge piece of skylight glass, the thick bumpy kind with wire mesh inside. Do you need it? 920-4492.

YEAH MAN! JUST WHAT I'VE ALWAYS WANTED TO PUT ON MY BIKE AS A REFLECTOR!

Needed desperately, Warm coat, fur, alghan or whatever; please call at 397 Huron St. (nr. Rochdale) any time in the evening and ask for Anthony or leave message. Will pay \$.

Wanted 1 or more used but still usable 650-13 tires. Call Holly at Glusleria 864-1902.

Looking for an yone who knows the South Pacific or who has been down there. Am going there myself. Ls, 481-5414.

SLDunits International Meditation Society needs floor covering carpet. 4314 Yonge St. 255-0001.

Maternity clothes needed. Sizes 11 thru 14 also baby clothes for children aged 3 mos to 2 yrs. Call Jean 824-7152.

Minnie is looking for a cash register or new store at 555 Parliament 921-8266. We need an old one in working condition, preferably brass-cheap.

Any American on welfare please contact Toronto Anti-Draft program, 11-1/2 Spadine Rd, phone 920-0247.

ALNY draft resisters new in town needing a place to crash for a couple of days. Call Cliff at 636-7340.

I SHALL FALL IN LOVE WITH ANY SINCERE GIRL - MIKE 964-2590

MARX cont.

some else ("we're all different") and besides ultimate reality is all that matters.

My question is simply this - how can we find "ultimate reality" when drive-in plastic food dispensaries are just around the block? It seems that one can in effect choose one of 3 options: ignore reality, discount it as irrelevant, or work through it.

While those in the university tend to ignore it, those who try to get their education in the street in essence have given up taking it seriously. To me this is both a progressive and a reactionary thing. It is progressive in destroying many bourgeois myths and preparing the way for people to become true human beings.

As Meszaros is insistent to point out, if this process is attempted in terms of waiting for a Second Coming of living in one's head and living only to protect one's personal reality, then effectively no socio-political change can take place. Individual interest, subjective idealism and competition, those stalwart pillars of the capitalist system (and it is a system, not a way of thinking) are still present, mystifying reality, holding out false hopes, and dividing the forces which could build a society where people are not alienated from the power to run their own lives.

In our liberal bourgeois society young people are free to run their own lives only so long as they like to be poor and fed and housed by the government on the latter's terms, and while they offer no real resistance to capitalism. Those

who are alienated do not realize their alienation, for if they did they would necessarily need to act on it and change the cause. The role of education in our society should "be to identify the contradictions which keep people alienated, to destroy false consciousness."

People are a product of their social environment and the youth culture is just as much a product of capitalist society as Mom and apple pie or the Vietnam War.

Youth culture in itself, rock festivals, drugs, etc. do not represent fundamental changes in our society but a logical extension of the alienation young people feel in the Western world.

For example, the impossible pipe dream of Woodstock is not the dawning of the new age but a smokescreen for the old. The contradictions in our society are so great that young people are forced to try and break out of the old structures and either build a new system or rationalize the old. What people forget is that they have been conditioned in school for thirteen-odd years and continuously, by television, the newspapers, and the government, to believe in capitalism. It is difficult to break from this mould regardless of how committed someone is to setting up new structures.

Therefore, back at Woodstock, when the youth culture attempts to set up new forms, it ends up relying on the old society, and therefore does not challenge it. Woodstock relied on N.Y. State health, medical, and sanitary facilities, they relied on music supplied by the rip-off American record industry and it was all part of a scheme that made a million for its promoters. To point out its nature even more clearly, when Abbie Hoffman suggested that their numbers (at Woodstock) meant nothing unless they freed John Sinclair, white panther jailed on trumped-up dope charges, he was hit on the head by the Who's guitarist. There was little audience reaction to this. (Like man, don't talk about the real world, its groovy here.) Alienation is concretely

illustrated here in the fact that these people could not get themselves together enough to respond in any objective way to a situation affecting their immediate relationships.

The record industry does not even balk at marketing "revolutionary music", even promoting it as such. People like the Jefferson Airplane who sing of the "Volunteers of America" - taking to the streets can be accepted by the ruling forces of capitalist society since Grace Slick in her Aston-Martin does not dirty her hands in real revolutionary action which could change American society in a basic way. Traditional socialization between one's mouth and one's body exists as much if not more in the youth culture as in the board rooms of Bay Street. In fact, on Bay Street there is less alienation because many businessmen have no illusions as to what our society is all about.

The "youth culture" could, in some of its aspects, be a uniting force for youth and could be an expression of a new life-style that is part of a change in our whole society. We must create our own music and stop relying on radio stations and record companies to create it for us. We must make our culture. (If we are serious about a truly new society, having the Jefferson Airplane play for us would be contradictory; they maintain an artificial division between artist and audience.)

Instead of education set up to alienate people from the real world we must have education which combines work with play, thought with action. Again, this amounts to pointing out contradictions and inconsistencies in people's behaviour. The orientation of youth must change away from isolation to involvement. Only when all the oppressed and exploited people work together can this society be changed. Actions such as franks scabbing for the garbage company hold back the forming of a natural alliance between the working class and youth in order to create a society where those who produce control their own production.

HARDCORE BY MARGE LAWRENCE © 1971

The True-Life Mindfuck Comix

SATURDAY AFTERNOON AND EVERY BODY HEADS FOR THE STRIP, DOWNTOWN SMUCKVILLE'S THRIVING MAIN DRAG, WHERE YOU'LL MEET THOSE WHO COME TO BE SEEN, THOSE WHO COME TO WATCH, AND THE RARE FEW WHO COME FOR NEITHER

