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guerilla

CAPTAIN
CANADA



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FLORA 1971

Milton Accorn
Waverley Hotel
Toronto
October 21st, 1971

guerilla

201 Queen St. E
Phone 864-1902

To the Staff
Guerrilla

Sirs and others:

You might as well convert what you have left of the last several issues of Guerilla into scrap paper, because that in essence is what they are. Your short romance with Trotskyism left a virus in you. You identified yourself with a bourgeois capitalist paper... inevitably on the "Oh please kick me again! I love it!" relationship typical of the LSA and YS (because if you'd seriously tried to enter the NDP you would have been treated the same as the Trots - to the delight of all who know them - are treated). During your short flirtation (which is now, I hope, done) THE GUERRILLA noticeably lost fire and interest.

Factors leading up to the succession of humiliating defeats suffered by the NDP - after it looked like they were going to develop a sweep - are many. The most important was undoubtedly the publicity accruing to the NDP thru the existence of the Waffle (a hopefully left-wing group)... a publicity which backfired when - in one of the dirtiest conventions in Canadian history - the Waffle was cheated of victory. Previously the NDP had won in Manitoba, succeeded magnificently in taking itself out of election in B.C., but even after the convention the shock waves of the 'Yankee Convention' had travelled too slowly to prevent the NDP coming back in Saskatchewan, Alberta (where the NDP, under one of its many names - names which it uses to redesignate itself everytime it got discredited - had ruled before) was the tip-off. There the NDP lost 2 per cent of its already abysmal vote support; but due to a freak counter-current they managed, for the first time in years, to get in a member.

The Left went into the Ontario elections too confused and fragmented even to field a candidate. All illusions that the NDP was a left-leaning party had been squashed by the NDP itself. The Left, however, had not been ineffective in non-electoral politics. Spadina had been stopped - at least temporarily. There had been promises - which now may be conveniently broken - to stop the cutting in Quebec. In the absence of a Left electorally, the benefits and credit for these actions went to the incumbent Conservatives. Far more of a factor was the American labor bosses' endorsement of the NDP. Not knowing who to vote for, the workers of Ontario at least got a clear directive (even if it was worded in reverse) who not to vote for, and set to work with a will. Result was the workers knuckled down the NDP, jumped on it, spat on the corpse, buried it and stamped down the earth over its grave. Hurry for the workers!

In the 1960's, when Canada seemed close to the political flashpoint; the Trotskysts worked persistently and patiently to divert Revolutionary sentiment into support for Social Democracy. The CP then made an incredible attempt to follow the Trotskysts into their Social Democratic lairs, and of course was itself co-opted. The CP finally wound up, in 1945, campaigning for the Liberals... not really any worse than campaigning for the CCF, but a good illustration of what happens when you get diverted into a political orientation which is mainly electoral.

What does a Left party do when it is faced with a situation when it could take power? Hold back and wait for the next election? Don't be silly! The bourgeoisie is not obliged - not obliged even in Canadian law - ever to call an election. There is a custom of calling an election every four or five years, but it is simply a custom, not the law. It is a custom which has been violated several times in Canadian history. Essentially, elections take place at the convenience of the bourgeoisie.

For example, between 1942 and 1944, the Saskatchewan Liberals perpetuated themselves in office for two extra years - lengthening their term to seven. Finally, in 1944, Douglas was allowed to run and won as expected. Shortly after that the CCF got one of the most generous American loans any new government ever got.

Well - obviously some deal was made. What it was we do not know. Nobody even seems to be very curious. But it is an record that, after introducing a few essential and overdue reforms, the CCF fit Saskatchewan settled down to twenty years of political paralysis; interrupted by only a partial deathbed repentance - the introduction of Medicare. It is absolutely true that Douglas, by refusing to take any steps against the spread of corporation farming, depopulated Saskatchewan. I repeat, that is no Tory sneer, it is the rock-bound truth. Today Sweden is reverting form forty years of political paralysis. The country is in an upsur. Revolution is not out of the question. The touted Social-Democratic heaven is more like a hell.

Good luck to GUERRILLA. Personally, when I helped start GEORGIA STRAIGHT less than half a decade ago, I had something on the lines of GUERRILLA in mind. May you learn from your mistakes. Recover from them; and set about building a real political alternative - for separation from the American Empire and the transmigration of Canadian life.

CLOSE THE 49th PARELLEL ETC.!

Yours with love
The Peoples Poet
Milton Accorn



Reply to Milton Accorn,

Dear Milton: As a political analyst you make a much better poet. We have never had much of a flirtation with the Trots and as I understand it at present they're quite down on us. As for our support for the NDP, we had a lot of struggles around that before coming to the position of not ignoring the election and trying to find the best alternative available. With some candidates (Steve Penner and Dan Heap for example) we felt there were some good things going down. At any rate that's all over now and we have no intention whatsoever of continuing with the NDP, so take heart. As for our politics, as fucked up as they are they're all ours, and we're struggling hard to develop, so you'll just have to bear with us as we make our mistakes and learn.

Dear Guerilla:

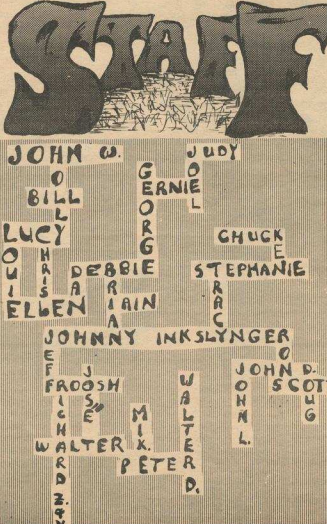
Shocked - completely disappointed by the continuous slanderous remarks being laid on black artists by your music section. The most recent being, quote "I don't like B. B. King" and it goes on to expound (never understanding) 'the simple-minded' tactics which he tries to relate to the abilities of Mr. King. Granted one's opinions (I burned the fucking paper before realising the critic (Guerrilla) name) are entitled to what one gets, feels, or reacts from different experiences. However after reading continuous degrading (Ex. one song Aretha, etc. etc.) remarks of black artists, I feel the need to explore the meaning or purpose of such remarks.

On a recent local extension from the U.S., radio station (one of many) there was a billing of the all time top 300 - need I say more? There was one black group (that is if you wish to let physical condition be the deciding factor) the 5th Dimension, among the top 20 (that I heard). Elvis Presley is the father of rock-n-roll, Benny Goodman is the father of jazz, and Janis Joplin the Queen of the blues, and bullshit, bullshit. For those who still believe in Tom Jones (and I suspect this critic to be one of them) I refuse to argue factual points which would only be a re-write of publicized (known) facts. So what else is new. I dug Muddy Waters. In fact I went back a couple of times. I'm quite sure that I and the critic have entirely different experiences. (I wonder why.) The critic (still not understanding quote 'nothing he did was mind-blowing,' and who's obvious concern and disturbance was over the fucking price of a ginger-ale (I guess Muddy was not supposed to get paid) probably set there parts in his feet like everyone else, UNBELIEVEABLE. (When the shit goes down, I hope he ain't in my foxhole.)

Muddy Waters is a legend, a genius in black terms a poet (rejecting Shakespeare). Not until the middle sixties (the beginning of the latest continuing plot to rip-off some more black culture) was he, B. B. King or any other black blues singer brought up there to be studied more closely. I remember once reading an article on Eric Burden in which he stated how it pissed him off to be given top billing (not to mention money) over a black blues artist whom he idolized, and even imitated. (Disturbed over the price of a fucking ginger-ale.)

I am a product of the Black american subculture the ghetto (cadillacs and all). For those who wish to dismiss me at this point (critic) terms of racist, or nationalist or just plain Nigger, I assure you my actions are as my reactions, revolutionis. Why you may holler (justifiably) about 10 per cent of your dollar, I'm screaming about 50 per cent of my soul. If Guerrilla is to be a spokesperson for the people (and I hope the people are ready) it must be a voice for all the people. There is no place for bourgeois imitators in the third world, and I hope you're not still thinking in terms of modifying this one. All power to the people.

C. Lytes.



short bursts



"BRAVE NEW" CHINA

ALGIERS—Eldridge Cleaver, in a recent message to the San Francisco Good Times, made the following observation on China's policies towards the US:

"Various countries, which we thought were our friends and allies to the end, are now making a separate peace with our sworn enemy, the fascist imperialist US government and ruling class. The coming into view of the diglog, and negotiations between the US government and the government of the Peoples Republic of China should be the final signal necessary for each and every one of us to sit up and take notice."

China's Machiavellian policies towards Bangla Desh, the Warsaw Pact/Common Market discussions of merger, the great North American Empire, all add up to a united front against Africa and African people. China's pragmatism seems to be a step in selling out their brothers of color. Then there's the vigilante off-duty police actions in the States whose sole accomplishment seems to be baiting black people into being murdered.

Eldridge, and other observers, seem to see the black people stranded and alone on the globe. Huxley's 3-powers world now exists, and China has decided to side with the whites.

After all, didn't Trudeau and the Liberal government recognise and welcome Red China onto the continent so that the US could get over the shock of their new allies?

HEY! WAKE UP BENSON

WASHINGTON—The Labor Department, after announcing that unemployed in low-income neighborhoods rose sharply in the third quarter of 1971, stated it would suspend reports on such statistics during the 1972 election year "in order to switch its calculations, from 1960 to 1970 data." The "temporary" suspension will last until "sometime in 1973."

By that time, hopefully, most everyone would have forgotten that there ever were such things as "unemployment statistics."

UNRESEARCHED RHETORIC

STARK WORLD—Alexander Ross, in a recent column, accused Guerilla of unresearched rhetoric, then blithely went on to state, in the same paragraph, that we ran reprints from the Berkeley Barb.

We have never reprinted anything from the Barb.

Read through the Star(K)'s coverage of demonstrations, strikes, tenants' protests at City Hall, community action groups, federal government actions and policies, coverage of news events in Quebec during the October crisis, etc., etc. So much for "unresearched rhetoric."

WEST COAST GHOULS

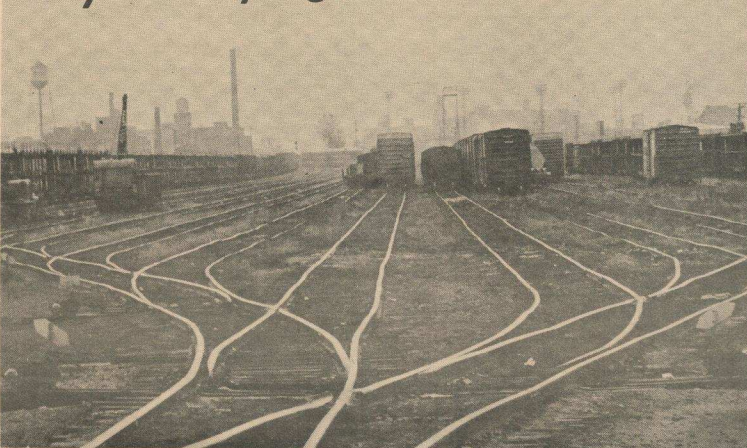
TACOMA, WASH., (LNS)—Sacred Indian graves are being robbed in Washington State not only of their gold and jewels, but of the bones of the dead as well.

The going price for an Indian skull asstray is \$75 in California.

The father of Chief Joseph, one of the most brilliant of all Indian chiefs, was buried in the mid-1880's. His skull is now being used as an asstray by a Washington dentist.



They are trying to railroad farmers



The export of Prairie grains is still one of the top three or four foreign exchange earners for Canada. Earnings of foreign exchange have what economists call a "multiplier effect", which is very significant in the economy. This simply means that export sales lead to other wealth-generating activities in the economy, such as storage and handling of the export item, transportation and other related services, plus the activity generated by the producer through spending his realized income on consumer goods.

In recent years the sale of Prairie grains abroad has been threatened as an earner of foreign exchange for the Canadian economy.

Undoubtedly the fur will fly over the coming months as the politicians and the papers try and place blame for the retraction of Bill C-244. Probably the centre of contention will be the \$100 million payment that goes down with the bill and the higher annual payments that likely would have been made under C-244 than those made under the Temporary Wheat Reserves Act.

Don't be fooled by all of it one little bit. Stabilization may be sleeping, but it isn't dead. Stabilization of income from the sale of Prairie grains is bound to come in one form or another. The real argument is over the form, over who stabilization serves, and who's income is stabilized and at what level.

Farmers have lost \$38 million of the \$100 million transitional payment the government tied to C-244 and they have lost the payments that would have been marginally higher under it than those made under the Temporary Wheat Reserves Act. But they would have lost the other way, too, if the act had been passed.

If you stabilize the income of a man who's flat broke he remains broke and is not one bit better off for it. That was the first thing wrong with C-244. It did nothing to raise the incomes of cash-short farmers.

Nor would C-244 have offered any stability to the only income ultimately important to the farmer — his realized net income, the money he and his family lives on. Since payments were tied to gross income farmers received no protection from rising costs or falling prices under the bill. After all, gross income levels could be maintained by selling a larger volume at a lower price, even below the cost of production, and net income could be declining or even disappear at the same time.

Bill C-244 was never designed to serve the needs of Prairie farmers. It was meant to serve others and was designed to be consistent with government agriculture policies as spelled out in the Task Force Report on Agriculture.

The only problem with such a scheme, from the point of view of those behind it, is that such practices mean a completely unstable and unpredictable world market with prices skyrocketing one minute and nosediving the next. Such wide fluctuations in incomes resulting from such a situation would wreak havoc on the economy of Western Canada and cause problems for the whole Canadian economy. The answer, of course, is some kind of stabilization plan.

That's why bill C-244 appeared on the scene, to put some stability into the cash flow pumped into the Canadian economy by the export of Western grains.

All the above, of course, means the government is thinking of the removal of two-thirds of the grain farmers as envisioned in the Task Force Report. They simply won't be able to survive in their present numbers

while bearing the main burden of financing the government's export policies.

Such legislation is obviously not in the interest of farmers. They are better off without it because if it had been passed, then the government would have felt free to go ahead with the selling practices described above. The result would have been an increased number of farmers driven off the land.

As for stabilization, it will be back on the agenda sooner than most people think. The government and agribusness need a stabilization plan for their own purposes. Our job is to gear ourselves to fight and see that when stabilization is brought in, it is designed to protect the farmer and not designed to farmer removal.

Last Post News Service

Board of Ed out-morals teacher

On October 7th, Brian Clow, a teacher of English at Don Mills Collegiate Institute, received a summary conviction for possession of marijuana and was fined \$500, payment to be effected on October 15. On Oct. 13, the Director of North York Board of Education informed the Education Minister that he had suspended Mr. Clow with pay pending a Ministerial decision on the revocation of Clow's teaching certificate.

His certificate is "Interim Type A", which requires him to complete this year satisfactorily in order to qualify for his permanent certificate.

The Ontario Secondary Schools Teachers' Federation, Don Mills Branch, quickly came to Clow's aid with a resolution of support.

The Province grants the Teacher's Certificate; only the province has the right to revoke it. The Board signs the contract with the teacher; and only the Board has the right to suspend, cancel, or change the contract; but the board can only hire people with a Teaching Certificate.

Section 19 of the Schools Administration Act of Ontario states that a Teaching Certificate may be awarded to "British subjects of good moral character." While the Act does not stipulate terms of revocation, it does permit the Dept. to establish regulations concerning these matters. No

such regulations have been written.

Consequently, an informal process of ministerial discretion has been established. There are no stipulations in the School Administrations Act concerning revocation due to Criminal Code offences.

The Don Mills Community School Assembly consists of every student, teacher, and parent in that area. In an October 13 meeting, by a vote of 402 to 47, that body resolved:

"That the majority of those attending this meeting do not consider, in the light of the circumstances, that Mr. Clow's conduct is a sufficient breach of good moral character to warrant revocation, suspension, transfer, or dismissal of his certificate or contract."

The Toronto Daily Star has been running the transcript of the trial of Mr. Clow, along with many letters claiming the October 19 meeting was stacked. According to the meeting's organizers, a general mailing to all organization members preceded the assembly; and the event was well publicised through newspapers.

Representatives were elected by the CSA to communicate the sense of the resolution on Clow to the proper authorities.

Ernest Fusco

4

DEMO DEMENTIA





(Photos by Charlie Dobie, José Kaufman, Scott MacDonald, Chris Gousheff, and Bill Saunders)

The creamy-skinned kids jumping out of their dad's Camaros are easy targets. They look much like the high schoolers I remember going to homecoming football games with. The only difference is that they're marching in the streets against American wars of empire, and being led by commies.

They are easy targets for sceptics like this grizzled old writer because the politically rebellious act they're participating in was co-opted long ago. The annual fall Vietnam Mobilization marches have become one of the hits of the social season. That they've never become anything more accounts for their remarkable degree of co-option. After all, to be co-optable, the thing in question has to somehow acquire a facade of trendy daring while at the same time demonstrate conclusively its total impotence to fundamentally change anything.

That impotence is, of course, the key factor ensuring that the Mobe marches increase in size every year. The only reason the Mobe has the blessing of such noble pillars like the New York Times, the United Church of Canada, Stephen Lewis and naturally, those loveable old teddy bears, Pierre Berton and Charles Templeton is that the above named can wallow in righteous

self-vindication, secure in the knowledge that the Mobe has absolutely no chance of succeeding.

Even Vancouver mayor Tom Campbell instinctively grasps the harmlessness of anti-war demonstrations. When asked recently for his response to a Yippie V.M.C.-sponsored demonstration, Campbell replied with all the knowing pragmatism of a power-bred politician. "The greatest effect on Vancouver", he said, "was that 700 cops got overtime pay".

While the imposing New York Times was pontificating all over its editorial page that "Cannikin is a project that traditional protest cannot halt", a \$6,850 ad appeared on its "concerned liberal protest" page asking please for a stop to the Amchitka H-bomb blast. Meanwhile, back in Toronto, the redoubtable Berton and Templeton were announcing their grand plan to take a petition of protest to Washington.

The thing is, the day of the respectable peaceful protest is over. Nobody is listening. Oh, it served its purpose. It awakened people to the fact that something was wrong, and Mr. Jones is no longer going to be able to quietly consume T.V. shows without being reminded of burning babies. But it's over now. Anyone who's really serious about burning babies has recognized the profound complicity of the New York Times and other liberal institutions in war crimes for years now. You can't keep selling ads to General Motors and accepting their editorial influence without realising that their president funds the C.I.A. front, Radio Free America no matter how fashionably liberal your editorials get.

When the demonstrators at the Wednesday Amchitka march in Toronto defied their Trot leaders in the peurile protest, they showed they understood this. They're ready for something else. For all their innocent greenness, they proved that they want to go beyond protesting outrages; they want to stop them.

John Williams

...and in toronto—

This past week saw 2 of the largest demonstrations ever to happen in the history of Toronto. The first, last Wednesday, was by far the better of the two — and for some very good reasons.

The demonstrations were both organised by the Vietnam Mobilisation Committee (the Trot front) and possessed all the draggy aspects of every Trot demonstration to ever take place in this city.

The one Wednesday afternoon began with the required 15 speeches and had every one good and bored and on the verge of splitting before the actual protest (which was to be in front of the US consulate) even began.

It was quite indicative of the tone of the whole affair when the contingent from the U of T marched into Nathan Phillips Square to the cheers of those already assembled there. The only problem was that they kept right on marching right through the Square and were heading for the consulate when the VMC marshals ran to the front of the march, stopped them and made them turn around and go back.

It seems they weren't following the "official" program, which called for everyone to

listen to more speeches (and to contribute to a collection that went around) before they went to the consulate.

That was too much for me and for quite a few others as well, who decided to go over to the consulate when the rest of the march was turned back. There were about 200 people already assembled there but not much was happening.

I made note of the fact that the US flag had been removed, and watched the police set up their movie cameras on the roof of the consulate to record the action when it happened.

They didn't have long to wait — but they also didn't have much to record. As the main body of marchers moved onto University Avenue, they were met by the VMC's rented pick-up truck and portable sound system for guess what? ...why, of course — more speeches.

Cooperating all the way with VMC, the police closed off the street and allowed the entire boring affair to run its course.

I was feeling pretty pissed off and was on the point of leaving when the crowd — now numbering about 3,000 — were marshalled out for a march through the city to Queen's Park. Deciding to stick it out, I moved near the front of the crowd for some pictures and marched along with them down Queen Street.

Then an incredible thing happened. The crowd rebelled!

The VMC parade permit called for the march to go along Queen and up Bay Street to Queen's Park (only Eaton's Santa Claus parade gets to march along Yonge Street, where all the people can see).

(cont'd on pg. 6)



Amchitka

—CONT'D

However, when the marchers reached Bay Street, the cries of "Yonge Street!" "Yonge Street!" became louder and more frequent. This got the police very uptight, as they were heavily outnumbered. So they moved the horses in to block Queen Street At Bay, and force the marchers up Bay Street.

But even with the help of the VMC marshalls, who kept shouting and pointing to go up Bay Street, it didn't work!

People were determined to go to Yonge Street and go they did. They forced their way past the police horses and charged down Queen Street, heading for (that's right) — Eaton's.

I was with the group that turned up James Street, which turned out to be a mistake. The police had Albert Street blocked and there was no way out. Someone yelled "Into the store!" (Eaton's) and I had this quick flash of 4,000 fleeing protesters shortcutting their way through Eaton's for the biggest sale in their history. But alas, no more than 15 or 20 did so.

The rest forced their way through the police lines and finally achieved their initial objective — Yonge Street. By this time the crowd had swelled to over 5,000, and there was NO WAY the police were going to contain them. Score a victory for the people!

An equally funny scene was the Trots chasing the marchers up Yonge Street. The vanguard trying to catch up to the masses. That about sums up where the Trots are at.

Because the Trots have the same philosophy and the same tactics every time they promote a demonstration. They're in to seeing themselves as THE vanguard — and everybody else among the people as taking direction and control from them alone.

This explains their ever-present sound truck (for "crowd control", as the cops would call it). It also explains those marshalls, another regular Trot demonstration feature. They do the same work the police perform — and for the same purpose: basic suspicion of the people's ability to see the

truth for themselves and seize the initiative.

In a way, the people who took over Yonge Street on Wednesday afternoon should've been glad the Trots were at a loss, because given their present methods and principles, the further behind the Trots fall, the better it is for the people.

But the people's freedom was shortlived, as they did manage to catch up about Dundas Street and reaction immediately set in. A whole group of Trots moved to the front and urged people to slow down and get on the sidewalk — something the police had been completely unable to manage.

They finally succeeded, and despite chants of "Withdraw Trot marshalls!" they managed to get people under their control once again. Although the rest of the march maintained some of its militant character (some people still marched on the road, and NOBODY was listening to the police), the rest of it was pretty uneventful.

The march moved down College Street and finally reached Queen's Park. By this time the numbers had swelled to over 10,000. More speeches followed, the most sickening of which was the Trot who attempted to take credit for the large numbers of people. Most of those were picked up on Yonge St. and Marx knows how hard they tried to stop that from happening.

At any rate, neither they nor the police were taking any chances on Saturday. The police were there in full strength and the Trots rented a larger truck (with sound system) from which to lead the masses and this time keep ahead.

They had nothing to worry about. The weather was bad and the large numbers of police and marshalls kept everybody in their place. About 10,000 people started the march but the numbers dwindled rapidly once the unbearable string of speeches started. By the time the protest finally moved to the US consulate the numbers had faded to 1500.

At the rate they're going, the Trots could successfully bore to death an entire revolutionary army, but of course we all know the Trots are going to fade into the irrelevancy they so richly deserve well before then. All power to the people! Fuck the Vanguard! Bill

New Paintings By

GERSHON ISKOWITZ

GALLERY MOOS
138 Yorkville

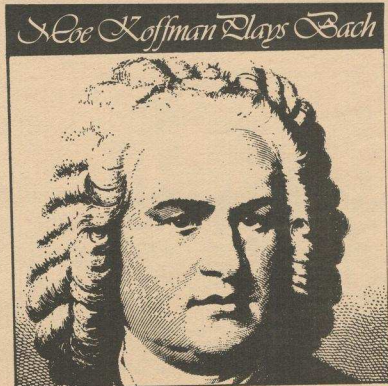
The Women's Collective of Guerilla is meeting every Sunday at 3:30 PM at 4 Kensington Place. The purpose of the meeting is to discuss and pass into the paper articles and other things relevant to women. Anyone interested is welcome. Bring articles, graphics, photos and what ever.

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Liberal money has same old mask

Well, Liberal tokenism, that of "if you can't beat the problem, give token gifts to someone so that he can't really do it either" game is back in action. After last summer's Opportunities for Youth handouts cooled off the unemployment problem, (for students and "movement" people: anyway), something has to be done with all the former working people who don't have jobs any more.

What to do? Why, Balkanize of course. The Federal Government has set up a fifty million dollar project called Local Initiatives Program which is similar to the Opportunities for Youth scheme. People who would normally be on unemployment insurance or welfare will now get to join the bureaucracy sweepstakes for a stab at \$100/week jobs for five months.

According to the terms of L.I.P. (strange, seems that the program would be designed to keep people from giving the government "lip" about the fucked-up economy, i.e. - another word: co-opted), a project must include at least 30 man/months. This means that the group who sets up a project must be prepared to employ 6 people for five months or some equivalent. Funding is retroactive to November 1st and ends May 31, to tidy over the seasonal unemployment figures nicely. It will probably take four or five weeks to process an application, so the sooner you get one in, the sooner you get on the bandwagon. Budgets under \$12,000 will not be considered (local?), any budgets under \$75,000 will be decided on locally by Manpower and Immigration. Anything over that and under

\$500,000 will have to go to the national office.

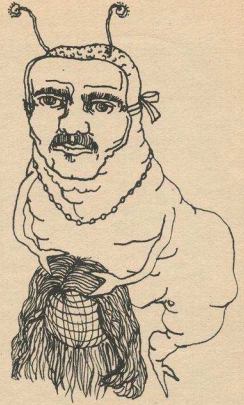
There are a few stipulations on a project aside from the requirement that it employ regular members of the labour force. (Read *look* like regular labour force). It can't put other members of the labour force out of work or compete with existing businesses. (Read, it cannot be anything that would continue beyond the end of the grant.) The jobs have to be meaningful both to the workers and the community. Of course, this means that the workers must have an important part in planning work and in decisions affecting working conditions.

The least the L.I.P. people expect from a job is that the worker learns something from it. They claim that in no way do they want to create busy work to keep people occupied over the winter. With unemployment higher than it has been since the Depression, what the hell else are they trying to do?

Service projects, skilled labor, educational programs, craft cooperatives, and similar other projects could all be considered.

In summary, if you can get five or six people together to decide on a project, know a chartered accountant or bookkeeper who knows his shit as well as a government auditor will, enjoy filling out hour by hour accounts of how you spent your time for the next five months, have your application approved (i.e., the government thinks it's a "safe" project), and mail an application in to the L.I.P. offices at 181 Bay Street, suite 602, you *might* receive \$100 per week per person for the next five months.

You also need references to prove you are capable of administering your own project. So, if you don't have your shit together as well as Pollution Probe did this summer, when they netted over \$500,000 in O.P.Y.



money without having to get special consideration (they broke it up into various projects within the corporation), good luck. Then some guy got \$20,000 for writing a bullshit letter. Join the sweepstakes, wouldn't YOU like to be one of the Federal government's "token" employed.

...er...you! It is a kind of genius to be twenty-one. To win back my youth there is nothing I would not do - except exercise, get up early, or become a useful member of the community!



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The following is a statement by the Partisan Party of Vancouver, involving Dave McKinnon, a double agent for the Federal government's Secret Police and the New Morning Collective in Halifax, Nova Scotia. This letter, which is the most concise information we have received concerning McKinnon at press time, is a part of a major effort by the Partisan Party to encourage discussion, criticism and growth between various groups in the factionalized left.

AGENT AGENT

Last Thursday, November 4th, in Montreal, Dave McKinnon, a member of the Central Staff of New Morning Collective in Halifax was exposed as an agent of Solicitor-General Goyer's Secret Police.

McKinnon, with the approval of the Central Staff of New Morning, has admitted being a double agent, reporting to the police, being paid, and reporting back to his collective. At government expense, he has flown to Vancouver, Montreal, Toronto, Ottawa, and New York making contact with revolutionaries. It is the Secret Police, according to his own admission, who tell him where to go and who to see.

He was in Toronto last Thursday, November 4th, Montreal Friday, the 5th, and was going to be in Vancouver Friday night but didn't show up. Perhaps he is a pig. Perhaps he is crazy. At any rate he is probably armed, and is dangerous. Just three months ago he made plans to kill with a sawed off shotgun, a member of the Partisan Party. He says government information led him to believe the person was an agent.

On 15 October, McKinnon, in Montreal, was seen receiving a \$75 pay-off after 20 phone calls from the Nelson Hotel. A man in a yellow VW bug gave him, at a meeting

Red Morning of Toronto is in agreement with this letter, having established close contact with the Partisan Party, including discussions of differences of politics, actions, and tactics. The government's sophistication is suppressing social change grows as the revolutionary strength of the people grow. The government will go so far as to encourage murdering our allies at this time; a double agent, regardless of his intelligence or principles, is a dangerous tool of the government.

place, a white envelope with the money.

What has really happened is that the government has bought itself a revolutionary collective. They finance New Morning in



return for information from McKinnon. McKinnon is paid to travel around the continent meeting revolutionaries. Why the Central Staff of New Morning has permitted this is not known. They are a very small and unsophisticated group doing some organizing in Halifax. But travelling nationally, working for the State Police even as a double agent, is something different.

Frank Drea....

A LONG LOOK AT THE LAW?

"Sometimes the difference between law and justice, is as far apart as day and night." LONGLEY 1970, after the CAMPBELL WALLACE affair

It is my contention, that the law should be measured with equal amounts of mercy, compassion, understanding and wisdom with the uplifting of the individual and the worth of the individual as prime requisite rather than his or her destruction or belittlement or attack on their dignity.

And the application of justice should be non-hypocritical, or possess any sham or moral dishonesty, . . . and should at all times be equal to all persons, regardless of their power or lack of power, their influences or their lack of influence, their money or their lack of money . . . and the law that is extended towards the John Bassetts of this world should be identical to the law that is extended to the poverty stricken or the thief.

For starters, all judges should take courses in human relations, refresh themselves on the law in general, and acquaint themselves with the social climate around them . . . and goddamn it, they should be elected and not appointed . . . and because they are the dispensers of justice (?) they should be elected by the people. ALL attorneys, regardless of their price or ability, should be placed on a revolving list with all the accused being placed on a revolving list, so that regardless of prestige, regardless of the big buck, regardless of who or what or where you are, each and every person accused of a crime would at least have an even-money gamble of having a skillful attorney to represent them, and not be a victim of the stinking legal system we now exist under.

As for the payment of these legal services, by a fund formulated thusly, the following suggestions could be in order: a ONE PERCENT charge per individual per one week's wages once a year for all those making over 7000 dollars per year; a TWO PERCENT charge per one week's wages per year for those making over 9000 dollars per year; a THREE PERCENT charge per week's wages for all those making over 11,000 dollars a year; a ONE PERCENT charge per 52 weeks for those making 14,000 dollars per year; and a TWO PERCENT charge per week per 52 weeks for those making 15,000 dollars; from then on, there would be a ONE PERCENT added to 3 PERCENT per week and up the scale.

With such a policy, or one put together on these lines, every person under the law would at least have a chance at justice and remove a portion of the "loaded" justice we now live under. (to be continued)

AIN'T NO JUSTICE

When six members of the FLO recently filed a libel suit against the Quebec Superior Court they were quashed by Justice R. Hanneu who already had his judgement written in advance. The plaintiffs wanted an injunction so that their conditions of detention would be the same as those of other prisoners. But they hadn't had all their witnesses heard before Judge Hanneu came down with his judgement.

Needless to say, Francis Simard and Francois Schirm were flabbergasted by this so-called justice. They immediately shouted insults at the judge when he pulled out his little piece of paper and started reading.

"That's your justice," cried Simard, "you wrote your judgement last night. We've testified for nothing!"

A precedent to this kind of activity is found in the United States. A black cultural national group, United States (US) was formed in Los Angeles, mainly around UCLA by Ron Karenga. This group was financed by the internal security division of the Central Intelligence Agency and actively worked to smash the Black Panther Party. They did, in fact, kill 2 panthers, John Huggins and Bunchy (Apprentice) Carter.

New Morning is not a counter-revolutionary group like U.S. But it is an unsophisticated organization that could be just as dangerous if it cooperates with and receives its advice from federal agents.

Because we believed McKinnon either a pig or a fool (and both are dangerous), the Partisan Party decided to blow McKinnon's cover.

When this action was taken, it was realized that this would temporarily hurt New Morning. They lose a leader and most of their funds. But any organization that cannot stand without Secret Police help cannot stand at all. New Morning will have to rebuild from the beginning.

The two prisoners then said they wanted to leave the courtroom but added that the FLO "would look after him" if he did not go into retirement soon. Simard added: "My condolences". When asked why he had been convicted Simard replied, "for having taken part in the big autumn clean-up." Simard was convicted for the assassination of Pierre Laporte.

The problem with the conditions of their detention was that ever since September 3, as Francois Schirm said:

"There have been escapes and it is the members of the FLO who are punished. The reason for the injunction was simply that the plaintiffs simply wanted their conditions of detention made normal again.

Tracy Howe

The first step they must take is to expel McKinnon. Any group with an agent as leader or even a member, whether a double agent, James Bond, or whatever, will not be trusted by the people or by other revolutionaries.

Secondly, New Morning must make public an explanation of their foolish actions which have endangered many persons; and we call upon them to publicly criticize themselves. Such irresponsibility is not taken lightly.

Finally, Dave McKinnon, if he is really a double agent, should call a press conference and expose himself. He should tell all the names he knows, who pays him, how much, and all other details. He may not be welcomed back to the movement with open arms. After all, there's not much room for retired double agents. But he may help partially clear himself.

In the meantime, watch out for Dave McKinnon, 20 years old, 6 feet one inches, light brown short hair, no beard.

He's dangerous.

And now that the articulate ACTION LINER from the now defunct Telegram has relegated himself to the ranks of "Conservative Conviner", as a taxpayer and a seeker of verita etc. I would like to ask from citizen Drea, when and where and how he and all those sterling CONSERVATIVE GENTLEMEN are going to put the arm on DOW CHEMICAL for that very large sum of money in the suit regarding pollution.

Also, to Mr. Drea, with his corrosive wit, I would like to know when HE AND HIS GOVERNMENT FOR THE PEOPLE are going to get some kind of justice in the matter of PILKINGTON GLASS in Scarborough in regard to the pollutants that are making LIFE in that area intolerable. This particular situation has been "in the works" for almost a year, with a great deal of "TORY STALLING" and in response, PILKINGTON GLASS has extended and expanded their operations.

Which only leads me to believe what I've always suspected, that Frank Drea will step on toes, as long as they are toes that won't step back. You remember EATON'S, Frank?

THE EMERGENCE OF THE "SUN"?

And so the game has been played out, the Telegram is kaput with its subscription list going to the Star, for TEN MILLION and out of the dust and the subterfuge, the dawning of an archaic new day, the right wing rays of a devious SUN.

Moderation will be the key note, Mr. Creighton informs Toronto citizens. Apolitical will be the policy, he further adds and I sit back, with tongue in cheek and say succinctly and sincerely, "BULLSHIT!"

The "SUN" is, and will be nothing more than a devious vehicle to extend Conservative thinking and anti-union conjecture. The tip-off is, firstly, Mr. Dunlop, a former Tory MPP from Rosedale(?), who is the president and blessed to the working man. Such added people on the board of directors as Bratty and Worthington and Hunt only furthers the assumption that the "SUN" is nothing more than a RIGHT WING RABBIT that will not concern itself with and escapes or veerage against the veiled evils of the establishment.

The proof of the pudding, to wax Dickens with apologies to same, is the aristocratic, barbed snobbery of "MACK THE HACK" PORTER, and the slanted abrasiveness of SINKER ZINK, while those that at least went to bat for the little guys, like RON HAGGERT and MARK ZWELLING are strangely missing from the ranks of the "SUN".

Time will only tell, to what extent and to what degree, the "SUN" will further the ambitions of those that continue to delude and to misconstrue the truths and the patterns of our fair province.

And, pray tell, why is Frank Drea not added to the CLIQUE? HE FITS . . . perhaps if prodded, he could be inducted to add a further partisan Tory voice in a city loaded with such voices . . . in still another TORY CONTROLLED MEDIA.

ON THE BRICKS

As of this writing, the REDPATH strikers are still on the street, being continually hampered by the shenanigans and the snide behaviour of CANADIAN DRIVERS POOL. All unions should be aware of the anti-union practices of the CANADIAN DRIVERS POOL, and I sincerely hope that this matter will be discussed at length at the OFL Convention.

George Longley

Bear's Lair

YAREMKO

It was quite interesting to note the hue and cry our Bellwoods members of Parliament raised in regards to the Yaremk brutality during Kosygin's visit . . . and the demonstrations.

Not that I am knocking any kind of demonstrations or the righteous cries of anger against the police. I only wonder why such a hue and cry was not registered in equal fervour at the VIET NAM protest a few months ago. By Yaremk, when the identical situation arose, even to the self-same horses and the same alleged brutality by the police, and why at that time other politicians were so quick and so positive in the righteousness of the gendarmes and the wrongness of the demonstrators.

FEMALE LIBERATION

...As A Basis For Social Revolution



findings of great joy...
a revolution is born

by Roxanne Dunbar

The present female liberation movement must be viewed within the context of international social revolution and within the context of the long struggle by women for nominal legal rights. The knowledge that is now available, gained in past struggles, makes the current women's movement more scientific and potent. Black people in America and Vietnamese people have exposed the basic weakness of the system of white, Western dominance which we live under. They have also developed means of fighting which continually strengthen themselves and weaken the enemy. The dialectics of liberation have revealed that the weak and oppressed can struggle against and defeat a larger enemy. Black Americans and the Vietnamese have taught most importantly that there is a distinction between the consciousness of the oppressor and the consciousness of the oppressed.

INSTITUTIONALIZED SEXISM VIEWED HISTORICALLY

Women have not just recently begun to struggle against their suppression and exploitation. Women have fought in a million ways in their daily, private lives to survive and to overcome existing conditions. Many times those "personal" struggles have taken a self-destructive form. Almost always women have had to use sex as a tool, and have thereby sunk further in oppression. Many women still believe in the efficacy of fighting a lone battle. But most and more

women are realizing that only collective strength and action will allow us to be free to fight for the kind of society that meets basic human needs.

Collective activity has already had an enormous effect on our thinking and on our lives. We are learning not to dissipate our strength by using traditional methods of exerting power — tears, manipulation, appeals to guilt and benevolence. But we do not ignore what seem to be "petty" forms of female oppression, such as total identification with housework and sexuality as well as physical helplessness. Rather we understand that our oppression and suppression are institutionalized; that all women suffer the "petty" forms of oppression. Therefore they are not petty or personal, but rather constitute a widespread, deeply rooted social disease. They are the things that keep us tied down day to day, and do not allow us to act. Further, we understand that all men are our policemen, and no organized police force is necessary at this time to keep us in our places. All men enjoy male supremacy and take advantage of it to a greater or lesser degree depending on their position in the masculine hierarchy of power.

It is not enough that we take collective action. We must know where we have come from historically and personally, and how we can most effectively break the bonds. We have identified a system of oppression: *Sexism*. To understand how sexism has developed and the variety of its forms of suppression and mutations, female liberation must, as Betsy Warrior puts it, "re-examine the foundations of civilization."

What we find in re-examining history is that women have had a separate historical development from men. Within each society, women experience the particular culture, but on a larger scale of human history, women have developed separately as a caste. The original division of labor in all societies was by sex. The female capacity for reproduction led to this division. The division of labor by sex has not put a lighter physical burden on women, as we might believe, if we look only at the mythology of chivalry in Western ruling class history. Quite the contrary. What was restricted for women was not physical labor, but mobility.

Because women's reproductive capacity led to her being forced into sedentary (immobile, not inactive) life, the female developed community life. Adult males were alien to the female community. Their job was to roam, to do the hunting and war-making, entering the community only to leave again. Their entrances and exits probably disrupted normal community life. What hunters experienced of the community were feasts and holidays, not day-to-day life. At some point, when women had developed food production and animal domestication to the point of subsistence, hunters began settling down. However, they brought to the community a very different set of values and behavioral patterns, which upset the primitive communism of the community.

In a very real sense, the hunter was less civilized than the female. He had little political (governing) experience. The experience of the hunter had led him to value dominance; he had become unsuited for living as equals in the community, because he knew only how to overpower and conquer the prey. Other masculine values, formed in the transient existence as hunters, included competition (with the prey) and violence (killing the prey). Hunters developed a taste for adventure and mobility. They developed technical skills and a sense of timing and accuracy and endurance. Though hunters worked together and developed a sense of brotherhood, their brotherhood developed outside community life.

As societies became more affluent and complex, life was rationalized and ordered by introducing territoriality, or private property, and inheritance. Patrilineal descent required the control of a female or a number of females to identify the father. The offspring served as labor as well as fulfilling the function of transcendence for the father (the sor: taking over), and females were used for barter, as were cattle. This then led to the dominance of the male over a wife or wives and her (his) offspring. The female, like the land, became private property under masculine dominance. Man, in conquering nature, conquered the female, who had worked with nature, not against it, to produce food and to reproduce the human race.

THE FEMALE "CASTE"

In competing among themselves for dominance over females (and thereby the offspring) and for aid, a few males came to dominate the rest of the male population, as well as the entire female population. A peasant laboring class developed. Within that laboring class, males exploited females, though the male peasant had no property rights over females (or land). The landlord could take any young girl or woman he wanted for whatever purpose and the peasant was not allowed to "protest"; "his" woman.

The pattern of masculine dominance exists almost universally now, since those cultures where the pattern developed have come to dominate (colonize) pre-literate societies, and have introduced patterns of private property and nationalism. The Western nation-states, which have perfected colonialism, were developed as an extension of male dominance over females and the land. Other races and cultures were bought and sold, possessed, dominated through "contract" and ultimately through physical violence and the threat of destruction, of the world if necessary. We live under an international caste system, at the top of which is the Western white male ruling class, and at the very bottom of which is the female of the non-white colonized world.

Why is it important to say that females constitute a lower caste? Many people would say that the term caste can only properly be used in reference to India or Hindu culture. If we think that caste can only be applied to Hindu society, we will then have to find some other term for the kind of social category to which one is assigned at birth and from which one cannot escape by any action of one's own; also we must distinguish such social categories from economic classes or ranked groups as well as understand their relationship.

A caste system establishes a definite place into which certain members of a society have no choice but to fit (because of their color or sex or other easily identifiable, physical characteristics such as being aged, crippled, or blind). A caste system, however, need not be all based on a prohibition of physical contact between different castes. It only means that physical contact will be severely regulated, or will take place outside the bounds deemed acceptable by the society; it means that the mobility of the

(cont'd on next page)

FEMALE continued

lower caste will be limited. It means that whatever traits associated with the lower caste will be devalued in the society or will be mystified in some way.

Between male and female, thousands of taboos control their contact in every society. Within each, there is a "woman's world" and a "man's world". In most, men initiate contact with women, usually for the purpose of exploitation. Women have little freedom to initiate contact with adult males. The same is true for black and white in America.

Often, in trying to describe the way a white person oppresses or exploits a black person, or a man oppresses or exploits a woman, we say that the oppressor "treats the other person as a "thing" or as an "object". Men treat women as "sex objects", we say; slavery reduced black human beings to "mere property," no different from horses or cattle. This interpretation of caste oppression overlooks the crucial importance of the fact that it is human beings, not objects, which the person in the higher caste has the power to dominate and exploit.

A caste system provides rewards that are not entirely economic in the narrow sense. Caste is a way of making human relations "work," a way of frustrating relationships, so that conflicts are minimal. A caste system is a social system, which is economically based. It is not a set of attitudes or just some mistaken ideas which must be understood and dispensed with because they are not really in the interest of the higher caste. No mere change in ideas will alter the caste system under which we live. The caste system does not exist just in the mind. Caste is deeply rooted in human history, dates to the division of labor by sex, and is the very basis of the present social system in the United States and Canada.

FEMALE LIBERATION AND MARXISM

The present female liberation movement, like the movements for black liberation and national liberation, has begun to identify strongly with Marxist class analysis. And like other movement, we have taken the basic tools of Marxist analysis (dialectical and historical materialism) and expanded the understanding of the process of change. Our analysis of women as an exploited caste is not new. Marx and Engels as well as other nineteenth-century socialist and communist theorists analyzed the position of the female sex in just such a way. Engels identified the family as the basic unit of capitalist society, and of female oppression. "The modern individual family is founded on the open or concealed domestic slavery of the wife, and modern society is a mass composed of these individual families as its molecules." And "within the family, he (the man) is the bourgeois and the wife represents the proletariat." Frederick Engels, *Origin of The Family, Private Property, and the State*.

Marx and Engels thought that the large-scale entrance of women into the work force (women and children were the first factory workers) would destroy the family unit, and that women would fight as workers, with men, for the overthrow of capitalism. That did not happen, nor were women freed in the socialist revolutions that succeeded. In the West (Europe and North America), where proletarian revolutions have not succeeded, the family ideology has gained a whole new lease on life, and the lower caste position of women has continued to be enforced. Even now when 36.9 per cent of the Canadian adult female population is in the work force, woman is still defined completely within the family, and the man is seen as "protector" and "breadwinner."

In reality, the family has fallen apart. Nearly half of all marriages end in divorce, and the family unit is a decadent, energy-absorbing, destructive wasteful institution for everyone except the ruling class, the class for which the institution was created. The powers that be, through government action and their propaganda force, the news media, are desperately trying to hold the family together. Sensitivity, encounter, key clubs, group sex, income tax benefits, and many other devices are being used to promote the family as a desirable institution.

Daniel Moynihan and other government sociologists have correctly surmised that the absence of the patriarchal family among blacks has been instrumental in the development of "anti-social" (revolutionary) black consciousness. Actually, in the absence of the patriarchal family, which this society has systematically denied black people, a sense of community life and collective effort has developed. Among whites, individualism and competitiveness prevail in social relations, chiefly because of the propagation of the ideology of the patriarchal family. The new sense of collective action among women is fast destroying the decadent family ideology along with its ugly individualism and competitiveness and conceit. Our demand for collective public childcare is throwing into question the private family (or individual) ownership of children.

Yet, under this competitive system, without the family unit and without the tie with a male, the female falls from whatever middle-class status she had gained from the family situation. She quickly falls into the work force or has to go on welfare. Such was the case with black slaves when a master voluntarily freed them, and when slavery was ended as an institution. In both cases, the "helplessness" is used as

the rationale for continued domination. Lower caste status always means lower class status as well. For women who are supported by and gain the status of their husband, working-class status is always a potential threat. If they do not perform their wifely duties properly. However, many of these supported women have chosen to enter the work force in the vast pool of female clerical workers, in order to gain the economic independence that is necessary to maintain self respect and sanity. On these jobs, women are still subjected to patterns of masculine dominance. But often on the less personal ground of work place, a woman can begin throwing off the bonds of servitude.

THE REVOLT AGAINST THE FAMILY

How will the family unit be destroyed? After all, women must take care of the children, and there will continue to be children. Our demand for full-time childcare in the public schools will be met to some degree all over, and perhaps fully in places. The alleviation of the duty of full-time childcare in private situations will free many women to make decisions they could not before. But more than that, the demand alone throws the whole ideology of the family into question, so that women can begin establishing a community of work with each other and we can fight collectively. Women will feel free to leave their husbands and become economically independent, either through a job or welfare.

Where will this leave white men and "their" families? The patriarchal family is economically and historically tied to private property, and under Western capitalism with the development of the nation state. The masculine ideology most strongly asserts home and country as primary values, with wealth and power an individual's greatest goal. The same upper class of men who created private property and founded nation states also created the family.

It is an expensive institution, and only the upper classes have been able to maintain it properly. However, American "democracy" has spread the ideology to the working class. The greatest pride of a working man is that he can support "his" wife and children and maintain a home (even though this is an impossibility for many and means misery for most). The very definition of a bum or delinquent is that he does not maintain a wife, children, and home. Consequently, he is an outcast. It is absurd to consider the possibility of women sharing with men the "privilege" of owning a family. Even though 750,000 families and headed by females in this country, they gain no prestige from doing so. In fact, the family without a male head or support is considered an inferior family. A woman supporting her family actually degrades the family in terms of social status. At this point in history, white working-class men will fight for nothing except those values associated with the masculine ideology, the ideology of the ruling class: family, home, property, country, male supremacy, and white supremacy. This force, the organized or organizable working class, has been vital in other social revolutions. However, because of the caste system which reigns here, the American democracy of white males, and the power of the nation in the world with which white workers identify, white male workers are not now a revolutionary group in America.

However, the women who "belong" to these men are going to revolt along with the women who belong to middle-class men, and women on welfare and women not yet in the cycle of marriage and family. Black women will probably continue to fight as blacks alongside black men with a reversal of the trend toward taking second place to the black man in order for him to gain his "due" masculine status according to the prevailing masculine ideology. When the white working-class man is confronted with the revolt of women against the family and the society, he will no longer have the escape valve of supremacy over those beneath him in the caste system.

FEMINISM NOT JUST EQUALITY IN A MAN'S WORLD

Feminism is opposed to the masculine ideology. I do not suggest that all women are feminists, though many are; certainly some men are, though very few. Some women embrace the masculine ideology, particularly women who college education. But most women have been programmed from early childhood for a role, maternity, which develops a certain consciousness of care for others, self-reliance, flexibility, non-competitiveness, cooperation, and materialism. In addition, women have inherited and continue to suffer exploitation which forces us to use our wits to survive, to know our enemy, play dumb when necessary. So we have developed the consciousness of the oppressed, not the oppressor, even though some women have the right to oppress others, and all have the right to

oppress children. If these "maternal" traits, conditioned into women, are desirable traits, they are desirable for everyone, not just women. By destroying the present society, and building a society based on feminist principles, men will be forced to live in the human community on terms very different from the present. For that to happen, feminism must be asserted, by women, as the basis of revolutionary social change. Women and other oppressed people must lead and structure the revolutionary movement and the new society to assure the dominance of feminist principles. Our present female liberation movement is preparing us for that task, as is the black liberation movement preparing black people for their revolutionary leadership role.

The female liberation movement is developing in the context of international social revolution, but it is also their to a 120-year struggle by women for legal rights. The nineteenth-century feminist movement as well as its child, the women's suffrage movement, were comparatively modest in their demands. They fought from a basis of no rights, no power at all and linked their movement to the abolition of slavery. The early feminists did not see the family as a decadent institution. They wanted to find a way to force men to share responsibility in the institution they created by supporting their families. They saw alcohol as an enemy of family solidarity.

With the end of slavery, only black males received citizenship. Black women and white women remained unfranchised. Women then began the long struggle for the vote. They felt they could make the large-scale and basic changes in society which they saw as necessary by their influence in politics. They believed that women's political involvement would bring her out of privacy. Many of them questioned the very foundations of civilization, but their strategy and tactics for gaining the desired upheaval of their society revolved around political influence within the system.

In the process of their struggle, the feminists and suffragists opened the door for our present female liberation movement. They won not only the right to vote, but other legal rights as well, including the custodial rights to their children. More than that, women began to fight their oppression and lift up their heads. At the same time, working women were fighting their wage slavery. Women began to emerge from privacy and to know that they did in fact have rights for which they must fight. They gained confidence in the struggle, and asserted a new independence, which we all inherited.

We also inherited an understanding of the weakness of single issue tactics, and of "organizing" women around issues rather than teaching a complete analysis of female oppression. We learned that there is no key to liberation. We must fight on many fronts at once. Thanks to gains made by our feminist predecessors, though, we have the confidence to assert feminism as a positive force, rather than asking for equality in the man's world. We can demand that men change. We can consider leading a social revolution, not just working in supportive positions, and hoping for the justice, benevolence and change of heart of men. We can assert the necessity of industrializing all housework, and for right now, to have school cafeterias open to adults as well as children. We can demand the extension of public education facilities and funds to include infant and childcare. We can demand the development of maternal skills and consciousness in men. We can insist on the necessity for revolution to be based on the needs and consciousness of the most oppressed of women. We can revoke any privileges we have which divide us from other women.

We are developing necessary skills — self-defense and physical strength, the ability to work collectively and politically, rather than privately and personally, and the ability to teach our ideas to many other women in such a way that they can become teachers as well. From these new relations and skills will be built the values of the new society. Right now they are our tools of struggle. Though we may work in isolated and difficult and dangerous situations, we can know our larger strategy and goals, and know that we are a part of a world-wide struggle for human liberation.



Roxanne Dunbar is a founder of the Female Liberation Movement in Boston (formerly Cell 16) and a major movement theorist. Much of her work can be found in *NO MORE FUN AND GAMES: A Journal of Female Liberation*, or can be obtained from the *New England Free Press* in pamphlet form. The following article is a reprint from "Notes From The Second Year: Women's Liberation" and has been carefully edited for length but not for content. Statistics have been changed from US to Canadian with the help of the NDP Research Group.

My apologies to both Larry Solway and Larry Zolf.

To Mr. Solway, for saying all those mean, nasty things about you. To Mr. Zolf, for not getting your name straight, and for NOT saying all those mean, nasty things about you. I didn't intend to get your names mixed up, but at the taping, it was never made clear just who was here, except for Ms. Greer, who I met before we did the taping. I didn't even know Mr. Borowski, until someone mentioned his name on the show. I'm sorry. It won't happen again, I promise.

Ellen

COP 54, WHO ARE YOU??

Two bogus policemen are at large in Toronto. During Soviet Premier Alexi Kosygin's tour of the Ontario Science Centre, someone made off with 2 complete Metro police uniforms, including badges.

Unable to identify the missing badge numbers immediately, police began arresting fellow officers whom they could not personally identify. During Kosygin's Toronto visit, some 60 officers were detained as suspects, and then released when their identities were confirmed. The uniforms have not been recovered.

The source of this story is a member of the police department, who obviously cannot be identified. A tight lid has been clamped on all press coverage of the incident.

"Police have been warned," said the cop who gave me the story, "to look out for those badge numbers. If they make new badges, though, or alter the numbers, it's going to be hard.

"Some of the big guys think maybe the Edmund Burke Society, or some Jewish organisation got the uniforms, and so they aren't worried. Political groups generally don't rob banks or anything in Ontario."

The public itself may not be in danger, as our policeman friend says, but the fear during the Soviet Premier's visit was of assassination. And as a tool of assassination, in the hands of a right-wing group, those uniforms might prove useful.

E. Fusco

FLORIDA WOMAN DENIED RETRIAL

1868 Abortion Law Upheld

In what could be the most serious setback to date in the struggle for abortion rights, the state of Florida denied a motion for retrial in the case of Shirley Wheeler, the 23-year-old Daytona Beach woman who was convicted July 13 of having an abortion under the homicide subsection of an 1868 abortion law.

Felony court judge Uriel Blount handed down a sentence of two year's probation, saying that he was sufficiently convinced "that you are not likely again to engage in a criminal course of conduct."

The conditions of her probation, which are a further outrageous attack on women's rights, are that she either legally marry Robert Wheeler, the man she has lived with for the past three-and-a-half years, or that she move to North Carolina and live with her family. Shirley Wheeler told one reporter that when she asked the probation officer if she could continue to live in Florida if she lived alone or with a female friend, he responded that if she refused to cooperate he would call the judge back and he would rescind her probation and throw her in jail.

Other vague and archaic conditions are that she "avoid injurious or vicious habits" and "avoid association with persons of harmful character or bad reputation."

Shirley supposedly committed a crime. That crime was to have an abortion.

Although few women in Canada have been convicted of murder, the fact still exists that to have an abortion illegally in Canada is a crime. Many women in Canada are forced to become criminals because the present abortion laws do not allow women the right to choose to have an abortion, deny them the right to choose whether or not to bear a child. Many other women are forced to spend a great deal of money on legal abortions in New York.

Unwanted pregnancies bring women many problems. Campus women often have to quit their studies and disrupt their lives.

High school women often disappear, have to drop out of school and face the attitude that they are criminals because they are pregnant.

The Ontario Women's Abortion Law Repeal Coalition is a large group of women representing many different sectors of society, including many student groups, which reunited around the issue of repealing the abortion laws. The Coalition was formed at a cross Ontario conference held on Oct. 2 in Toronto. We decided to launch a cross-country petition campaign for repeal of the abortion laws and also that we would build for a mass assembly in Ottawa on November 20. In order to do this we are speaking to many different groups, holding speakouts, and generally involving women in building the campaign.

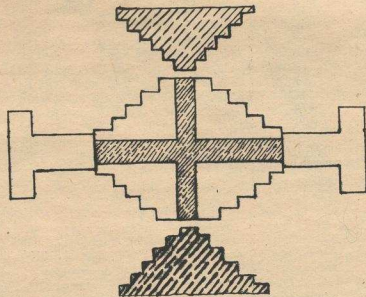
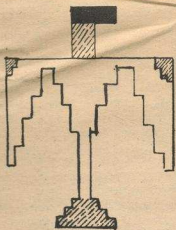
We feel that the issue of abortion is one that touches every woman's life. We have already seen the great polarization in our society with organizations like the New Democratic Party, the United Church of Canada, and the National Council of Jewish Women calling for repeal. On the anti-abortion side are groups like the Roman Catholic Church and the Knights of Columbus.

Student women also have a great deal at stake in this fight to repeal the laws. We want to be able to control our own bodies, one of the most basic rights for women. We want to be able to live without the monthly fear that we are pregnant. On the campuses and in the high schools we can do many things to build up the campaign. We can circulate the petition, get the student council to sponsor and give money, set up literature tables. We want to build an abortion movement on campus and in the high schools. The campus workshop at the conference called for a cross-Ontario referendum in the beginning of 1972. We want the students all across the province to make it clear how they feel about the issue of abortion and challenge the administration to take a stand.

Student women can form a powerful sector of this campaign and be part of winning a big victory for women across Canada. United we will win.

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HOW TO SEND A TELEGRAM DOWNRIVER



THE BASSETT-EATON LOVE STORY

Baton Broadcasting Inc. of Toronto owns the Toronto Argonauts football team, the television station CFTO and 2 Windsor radio stations.

The major shareholders of Baton are Telegram Corp. Ltd. and Hewittdale Productions Ltd., a company controlled by broadcaster, Foster W. Hewitt. Telegram owns 65.98 percent of the issued shares and Hewittdale 19.88 percent.

John Bassett is president and chairman of Baton. Baton's authorized capital is 4.5 million common shares of which 1.7 million shares were issued at September 15th.

CFTO-TV Ltd. had a profit of \$1,896,028 during the year ended August 31st including a gain of \$110,113 on the sale of investments, compared with \$4,250,562, including \$3,246,305 profit on the sale of shares in an affiliated company, a year earlier.

CKLW Radio broadcasting Ltd. of Windsor, operator of AM and FM stations, had a profit of \$2,080,594 during the 11 months to August 31st, compared with \$1,973,247 during the year ended September 30th, 1970.

Profit of Argonaut Football Club Ltd., during 1970 was \$166,125, up from \$74,874 in the preceding year. During the eight months to August 31st, profit was \$22,267, compared with \$59,368 in the 1970 period.

Baton acquired CFTO-TV Ltd. on August 31st for \$28,346,133. It paid \$118,374 in cash, a \$750,000 promissory note with interest at 8 percent due in 1981, \$5,990,000 in other notes and 300,000 common shares of Baton. It paid \$6,687,064 for Glen-Warren Productions Ltd. consisting of \$349,726 in cash, \$410,400 in notes plus Baton shares.

CKLW was acquired in December, 1970, for \$1-million (U.S.) in cash plus notes for \$3,885,159 (U.S.) and \$23,564 in Canadian funds. The notes are due in 1976.

The Argonauts were acquired for \$2,300,800 in cash on August 31st. Baton has a 99.45 percent interest in the football club.

Bassett entered into an employment contract with Baton, Glen-Warren and CFTO as chief executive officer until he reaches the age of 65 and as a consultant thereafter.

Under the contract, Bassett will receive "a salary of \$125,000 per year until his retirement, and thereafter a pension of \$75,000 per year. On his death, his widow will receive a lifetime pension of \$15,000 per year."

The purchase on August 31st by Glen-Warren of a "residence in the Municipality of Metropolitan Toronto from John F. Bassett, vice-president of the company, for the sum of \$168,000. Simultaneously with the closing of this purchase and sale, Glen-Warren entered into a lease of the residence to John F. Bassett at an annual rental of \$8,400 for a term of ten years."

"Mawkish" was the appropriate word that appeared unintentionally on the front page of the final Toronto Telegram last Saturday. The word describes the sentiments of most of the Telegram staffers who started as young innocents out to get the real story, then became hardened cynics in front of the paychecks and the editors who killed or changed their stories, and finally sentimentalists who praised the publisher and "editor", John Bassett because, "We had the freedom of expression, thought and action at the Telegram..."

When Peter Worthington made that last statement, doubtless he was carefully forgetting that the columns of a fellow staffer, Ron Haggart, had been pulled by John Bassett because of Haggart's "irresponsible union activities."

"I had no wish to provide a platform for Mr. Haggart's views any longer," Bassett said after he learned that Haggart intended to devote his last 2 or 3 columns to an explanation of why the Telegram failed.

Worthington, in the scrupulous Telegram-style, also failed to notice that Marc Zwelling had been pulled by Bassett personally from the labor boat because he was president of the Toronto Newspaper Guild and this "would prejudice his reporting." And, of course, it was only a few years ago that Bassett ran for a seat in Parliament as a Conservative without prejudicing his newspaper.

It's been the policy of the Telegram to hire innocents or cynics who know how to write copy that would please the editor. And the Telegram image pandered to the hopeful who feel that newspapers deliver the news.

But as Zwelling said, "The real function of our nation's press has been to sell readers to the advertisers."

Accordingly, when Bassett announced the folding of the Telegram, the Weekend Magazine, known for its recipes and fashion photos, scurried to find another outlet for its advertisers by bumping the unprofitable Globe Magazine.

Newspapers are used to make money first, push the politicians second, and thirdly to print the news that "fits." This is the code of Roy Thomson, who in Hearst-like style became Lord Thomson, K.C. Irving press baron of New Brunswick, and John Bassett who now leaves newspapers for radio, tv, and sports.

The money had been made. The position had been achieved. CFTO-TV had been initiated through the Telegram. John Bassett and the Eaton family were one in Baton (Bassett-Eaton) Broadcasting Limited. (See box for breakdown of BBL.)

How to send a Telegram downriver

Lately, police have taken a page out of the New Left theories and have learned of the concept of conspiracy. In Fredericton, 9 people were charged with "conspiracy to traffic in marijuana." In Quebec the entire population was put under charge of conspiracy to overthrow the

government. And recently in Toronto during the Quebec solidarity demonstrations, people were charged with "conspiracy to commit an indictable offence."

Could you similarly charge John Bassett with conspiracy to make a million and a liberal (sic) image to boot while working with the Toronto Star and Globe & Mail to set up a monopoly press situation in Toronto?

Bassett likes to think of himself as a man who struggled hard against overwhelming odds. However, he also likes to think of himself as a "sagacious capitalist who takes bold risks for high stakes."

But "Bassett doesn't like losers," according to one reporter. "He once tried golf and turned to other sports when the ball wouldn't go where he wanted it to."

In 1952, Bassett picked up the Telegram for \$4.25-million with John David Eaton of Eaton's backing the loan. He then started revamping the paper that during the '20s had the largest circulation in Toronto and that was now trailing behind both the Star and the Globe & Mail.

One thing sells a newspaper — news, so the Telegram started to compete with its afternoon rival, the Star.

With the usual finesse of a newspaper that backs the conservatives, news to the Tely was Marilyn Bell swimming Lake Ontario. The Tely then ferried Marilyn Bell and any swimmer to any body of water so that it could give you "stroke by stroke" accounts.

The competition did grow between the papers as they hunted for the big scoop. It was so fierce that the Telegram would print the first 100 copies of its early edition, then insert the "big" story as the Star runners would scramble for the first papers off the press to run them back to waiting rewrite men.

But the competition, besides breeding some sensational journalism, bred the philosophy of "get it first — and THEN get it right." In one edition, August 20th, 1970, the banner headline was:

"Storm Slams Sudbury, 10 Killed"

In the next edition, it read:

"Storm Slams Sudbury, 5 Killed."

No real news is Tory news, so the Telegram went after stylistic changes. A name change from the Evening Telegram to the Telegram. A pink front page. And within the last 2 years a newly-designed format and an emphasis on columnists. "We tried to appeal to everyone at once," says Peter Worthington.

In a television poll, one answer to the question: Why will you miss the Toronto Telegram? was, "Because it has lots of pictures."

According to former Telegram reporter Zwelling, "He (Bassett) let the paper decay in the control of underlings who knew little, it seems, about successful newspapering. Indifferent management wrecked the paper's final years. The malignancy attacked all departments."

Charles Templeton, former Star executive, former prospective buyer of the Telegram along with Pierre Berton, was quoted as saying, "I saw the Telegram becoming, in my



....SLOWLY

view, sloppy journalistically. . . ."

In an article in *Content*, a publication aimed at undermining the staff and the paper's integrity.

"The paper seldom seemed as gutsy about sacred cows as the *Globe & Mail*. A long story on the CTV and the CBC advertising rates was killed because it didn't support a managing editor's preconception that the public network was unfairly undercutting the private network and its flagship station, Bassett's CFTO-channel 9.

"Midway through a major series on Quebec, a reporter complained about wholesale changes in the copy and demands removal of her byline. The series was discontinued.

"Bassett personally scuttled a story by columnist Ron Haggart on how the T. Eaton Company was laying off 200 maintenance workers."

Bassett, while looking for a liberal image, knew where his politics were and made sure that the *Telegram* staff followed them. Former labor reporter Norman Simon informed the Davy Commission that he had been ordered to play up violence in his strike stories and downgrade the "egghead stuff."

And Zwelling also writes of how "the paper let Action Line conductor Frank Drea write ubiquitously about the Progressive Conservative government's departments and agencies and about prominent Tory politicians while he was receiving several thousand dollars from a government consulting job." He was running in the October provincial election on the Tory ticket with the slogan "Drea Means Action" while his column appeared daily with his picture. (He got in.)

A quotation from Bassett's last editorial might be appropos at this point:

"The Toronto *Telegram*. . . has helped to mould the development of Toronto and has contributed to the political and social growth of Ontario and Canada."

"The Sagacious Capitalist"

"A newspaper's duty is to make money," was the dictum of John Ross Robertson, the Tely's founder and Bassett heeded those words right through the demise of the *Telegram*.

In the same afternoon as Bassett wrote the obituary of the paper, he announced that the subscription lists had been sold to the Star for \$10-million. The Tely plant is to be leased to the Star for 2 years at \$1-million per year. At the end of that period, the *Globe & Mail* will have bought the plant for a sum between \$7-million and \$12-million.

The money from the Star will cover the Tely's debts and severance pay for the 1,200 employees. The rest of the money — somewhere between \$9 and \$14-million — will be virtually gray.

Yet this explains nothing of the financial deterioration of the *Telegram* under Bassett's leadership and control. Nor does it explain how smoothly Bassett moved from newspapers to the now-lucrative field of "electronic

journalism and entertainment."

Just over 10 years ago, Bassett, with the help of the Tely's editorial policy, got Toronto's second television licence, beating out his rival, the Toronto Star. With CFTO-TV, he was now able to get into the advertising market that formally had been open only to the non-advertising-prone CBC and the 3 American channels beamed to Toronto. He was also able to consolidate his power in the "electronic media" by making CFTO-TV the flagship of CTV, the new private-enterprise national television network.

Bassett learned well from his American counterparts and used the Tely staff and operations to build his new television station.

While in the 20 years that he was publisher of the Tely, he was only able to raise the circulation by three thousand while the population grew by almost 100%.

Meanwhile, the Tely was the base for Bassett to build the news department of CFTO and to further enlarge his personal finances by using the paper to encourage the very profitable entertainment industry.

Zwelling, in the *Content* article, reports: "In Windsor, he picked up CKLW-AM and its FM sister station. He has managed to pick up CKPM radio in Ottawa for several hundred thousand dollars."

"There's a report he was involved in an offer to buy the broadcast division of Canadian Marconi Co., which includes Montreal stations CFCF-TV, CFCF-AM, CFQR-FM and CFCX shortwave. . . ."

"Sports are still fun because they make money," says Zwelling. Bassett sold the Maple Leaf Gardens shares owned by the *Telegram* in September (before the announcement of the end of the Tely) and got \$5-million, most of which he said would be used to reduce the paper's debts and erase part of the staggering interest charges that lead to the chronic (italics ours) losses since 1968."

Zwelling continues, "But he bought nearly 100% control of the football Aronauks later that month through Baton Broadcasting which he controls."

Who's In The Money?

So while the *Telegram* staff were singing the Depression Era song "How Dry I Am" at their farewell parties, it is reported that the strains of "We're In The Money," were coming out of Bassett's residence.

Money was still being made over at CFTO, through Baton, so Bassett pointedly ignored and wanted to forget the *Telegram*. When he announced the closing of the paper he pointed to the fact that \$1-million had been lost last year at the Tely since 1968. He also claimed that Toronto could not support 2 afternoon papers and that "the Star was just too formidable an opponent for the Tely."

But a report produced by management consultant, K.M. Vagg for top level *Telegram* offices contradicted Bassett's statements. Vagg worked inside the Tely for 15 months and felt his report was the blueprint necessary to get the paper back on its feet.

"He slammed the Tely's brass in 2 vital spots: advertising and circulation," according to Zwelling. "Taken as a whole, the 3 Toronto dailies have not performed well in the past decade. White population expanded by at least one third in the market total newspaper circulation grew less than half that rate, about 14%. The Star's circulation went up 16%, the *Globe's* 18% since 1961. The *Telegram* remained virtually static."

While Bassett blamed the failure of the Tely on the "general business atmosphere," Vagg said that the conditions were the same for all 3 newspapers, therefore the problems with the Tely "must be internal." Vagg found out that the *Telegram* did not even have a "marketing or research department" necessary for any capitalist enterprise to survive.

It would, however, be shortsighted, not to note that the *Telegram* like the Star, the *Globe & Mail*, and like Montreal's *La Presse* were losing touch with readers. More than 50% of the people surveyed by the Mass Media Commission said that the press is "not really honest" or only "somewhat honest." Seventy percent said their news is "controlled" and three quarters believed they got biased reporting on politics.

However, strictly on business terms, the management consultant, Vagg, the auditors, and the union leadership were convinced that all the Tely needed was time to return to financial health. The paper's own bosses estimated that by 1972 the Tely would break even and turn a slight profit in 1973. The losses of three million over three years were insignificant for a paper generating circulation and advertising revenue approaching \$30-million a year.

An Eaton's-type Sale

John W. Bassett in spite of these statements, concurred with his business partner the Eaton Family in John David Eaton's library that the *Telegram* had to end with the most money possible on the sale.

And while he planned the obituary of the Tely in early September, he knew the *Telegram* was worth more dead than alive. He had already tried to force the Newspaper Guild and 2 craft unions into strike action by refusing to grant them wage increases. He had demanded a one year moratorium on wage increases and offered an increase of only 5% for 1972 and 1973.

Continually denying that the paper was "for sale", Bassett threatened to break a strike if the unions refused his wage freeze. Zwelling writes, "He said he'd shut the joint as he liked to call it, if the strike forced him to suspend publication."

Zwelling, who was involved in the union-Bassett bargaining as president of the Toronto Newspaper Guild further explains the intricate details that will never get published in the now monopoly press of Toronto:

"On August 1st, say broadcasters Charles Templeton and author-broadcaster Peirre Berton, Bassett offered to sell to them for \$11-million. Later he discouraged them from

CONTINUED NEXT PAGE

buying. They could have raised the money, says Templeton, but couldn't afford the commitment of time.

"Why did Bassett change his mind? Only he and Star publisher Beland Honderich know that. It's speculated by union officials that Bassett was betting on a strike to get him out of his financial hassles. If he could break the unions, he could dictate his terms and keep publishing or sell the unionless paper as a going concern.

"But if the conjecture is right, the unions bamboozled his strategy by agreeing to the one-year-freeze and asking for an IOU for unpaid salaries that would bring Telegram wages to parity with the Star. The unions were reasonable. In a strike, it would be Bassett who looked bad. Worse yet, a strike would sabotage Bassett's deal with the Star. It would cost Honderich of the Star almost nothing to pick up a sizeable number of Tely subscribers if the unions struck."

"On September 19th, the day after he had peddled the papers home delivery list to the Star, Bassett had his last negotiating session with the unions and rejected their IOU proposal. The next day, the unions, which had hoped the IOU would unlock the negotiations, took 'strike' votes which their leaders knew — and which Bassett later admitted he knew — would never be used. Twenty-four hours later, Bassett wrote the paper's obituary..."

Interviewed last year by the Windsor Star, Bassett made himself startlingly clear:

"My ambitions are boundless. I am only limited by 2 things. Money and the CRTC (Canadian Radio Television Commission). If I had unlimited wealth and the CRTC would let me have all the electronic media I wanted, I'd be a real pig. I like it. And if you're in business, you want more, you want to be a real pig."

The death of the Telegram is no real loss in the field of journalism. Whenever it spurred competition between the papers, some news still only appeared in any of the 3 papers because of the ineptness of a copy editor to kill a story because it might embarrass someone like the Eatons, or the Roberts.

The Telegram is synonymous with a society that is collapsing.

But the fall of the Telegram also initiates another frightening phenomenon — a monopoly press in Toronto. The Star and the Globe & Mail will still print only "the news that fits".

The new paper, the Sun (of the Telegram), edited by Edward Dunlop, former minister in the Davis cabinet, is only a rehash of "oldies", but it will, in Bassett's words, "mould...the political and social growth of Ontario and Canada for a number of years to come."

Bassett has only moved to television and radio where he can reach a wider market — his minions still exist.
Walter Dmytrenko

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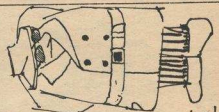
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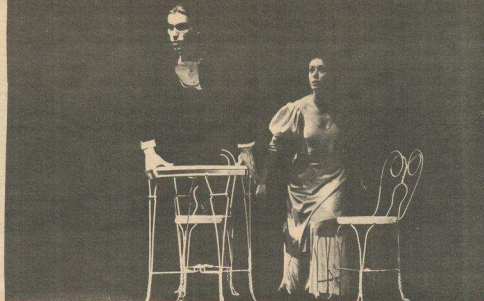
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TORONTO DANCE THEATRE



The Toronto Dance Theatre has now been developing in Toronto for over three years. The company has never been free of some financial strain, and it has passed through many changes of mood, but its present three-week run affirms that it has reached an incomparably higher standard of art than any other Toronto-born venture. The Toronto public, it would seem is reluctant to admit this fact. On the two nights I was there the company was playing to little over half houses: at the Toronto Workshop Production's theatre this amounts to no more than 125 persons. The price of \$2 for students and \$3.50 for general admission is minimal in relation to the experience the company has to give, and that can't be said of much of performing Toronto.

In the last six months, the company has begun to show its full strength. There was always potential, always excitement and originality, but never the sense of unity within diversity that marks its present programme. In fact there was a danger this time last year that the group had ended its two year development in a dead-end lane. It had certainly reached a high degree of technical perfection and intensity of purpose, but each dance was beginning to look too much like the last; the dancers seemed to concentrate only on the physical shape and coordination of their bodies. The resulting seriousness and self-consciousness badly needed a balancing lightness and a sally into more unexplored areas. The excitement of their current programme is that not one but many openings have been discovered out of that seeming impasse. Small touches heralded the change — the performers no longer return constantly for solemn curtain calls; the technicians play around with lights and sets between numbers, to the point of introducing a dance with a set change; the performers have dropped their fixed, expressionless masks and use their eyes to create a more immediate and less abstract sense of communication. The sum effect is a company at ease with itself and its abilities, that no longer needs to tense up its nerves and those of the audience to an electric pitch before every performance.

Two larger factors contribute even more strongly to this opening-out process. First, the three main choreographers, Peter

Randazzo, Trish Beattie, and David Earle (also joint directors of the company) have moved off into quite separate areas of creation. The second is the bridge that they are throwing over between drama and dance.

The newly developed diversity of talent is quite extraordinary. Instead of offering three artists, all under the same influence and working more or less within the same framework of expression, the company now offers three working in very different areas. In any company this is somewhat unusual (how often do you find three strong artistic talents under the same roof, surviving each other's strengths, left alone stimulated by them? George Luscombe of TWP, for instance, would do well to learn from the Toronto Dance Theatre's example by encouraging a totally different vein of direction to instill new life into his workshop.

The company's current programme demonstrates its newly-found versatility in three new works of striking contrast — Peter Randazzo's "Visions for a Theatre of the Mind", Trish Beattie's "Rhapsody in the Late Afternoon" and David Earle's "The Silent Feast".

Peter Randazzo's present direction is extreme abstraction — space, stars, and human beings, floating spaceless and timeless or reduced to jerky puppet-like motions. He has retained the dancer's expressionless mask, so much a part of the Dance Theatre's earlier days, and appears interested almost totally in geometric shapes and abstract designs — human bodies working as instruments in shifting patterns of movement. This demands very high technical standards from the dancers, and in some of his works ("Voyage for Four Male Dancers" and "Dark of Moon" for example) one is impressed with the sheer virtuoso quality of performance, with the gymnastic potential he sees in the flexibility of the human body. At breath-taking moments, particularly in combination with Ann Southam's music, this vision can transcend all physical and temporal limitations. One can see why his direction has been so fixedly spaceward.

In his most recent works, "Starscape" and "Visions", Randazzo seems to have reached a point of no return. With the dancers already deprived of facial expression or naturalistic movement, he has removed their versatility of movement, so that little

dramatic impact remains. The original spaceless, timeless mood remains, but contains no lasting power apart from the initial impact. This is particularly true of "Visions", compelling in its starkness of design and in the silent entry of three figures dressed in black skullcaps and deep orange robes. But nothing develops from that initial mood, and boredom cannot help but set in when so much time is taken up with the figures individually robing and derobering for no apparent reason. Peter Randazzo's process of reduction is perhaps more effective in contrast to the styles of Trish Beattie and David Earle. However extreme and static his style has become, one must appreciate it as part of the company's newly-found diversity.

Trish Beattie is extending into the fantastic and the surreal. Her development over the last year is remarkable for its liberation from extreme seriousness and intensity. "Hot and Cold Heroes", which sprang forth last year in a sudden release of laughter and fantasy, seems quite different even though it is performed — as if the company in their hilarious depiction of mindless grey people are celebrating their new informality in a continuous variety of improvisations. Her newest work, "Rhapsody in the Late Afternoon", has a similarly humorous framework, but its final effect extends much more into the realm of nightmare. In both works she initiates the company's most interesting development — the fusion of drama and dance. The work is designed around a woman's extended flight of fanciful thought between the moment she approaches a rendezvous with a man and the moment when she joins him at his table. Her flight of fancy is conveyed in terms of dance, but the man remains very specifically a non-dancer, waiting resignedly for her arrival. The contrast of style created between the two figures is most effective, as are ingenious combinations of a table and two chairs that adapt to the work's dramatic development.

David Earle's versatility as actor, dancer and choreographer must qualify him as Toronto's most talented artist. It is he that at the moment is taking the Dance Theatre in its most exciting direction — a combination of narrative drama and dance — and his new work is his most successful fusion of these elements.

"The Silent Feast" is a strikingly original interpretation of the story of Herod, Herodias, Salome and John the Baptist. It involves a large acting/dancing chorus that alternates roles from a frenzied rabble to onlookers at court to the soldiers who finally crush Herodias to death. Their adaptability is the key to the pace of the whole work, particularly as they are also responsible for changing the design and dimensions of various shaped blocks to suit the mood of each scene — they become both scene-shifters and mood-setters around which the figures of Herodias and Salome dance and spin. Herod is an immobile face, hardly visible initially in a glittering costume, suspended aloft above his own bread and circuses. The head leaves its costume only after the soldiers have crushed Herodias. As a naked body, Herod leaps down onto stage level writing in the pangs of birth. Barely escaping destruction by his own subjects, he scrambles back behind the invulnerability of his kinsship. Through this one image, David Earle has given the original narrative a broad political context and made it a searing commentary on the horror and power of masked authority — the helpless child and the domineering lord are one and the same person.

What gives David Earle's choreography its excitement is his recognition of so many different ways in which the art of pure dance can be extended and supported dramatically. Salome, Herodias and Herod each define their own roles through their own style of dance, but the style is always contained within and often contrasted with the dramatic mood created by the chorus's shifting roles. As the climax of the work builds, the interaction between dance and drama strengthens, allowing one to recognize the full implications of the company's nature. It has become in every sense a dance theatre.

Two more names must be mentioned — Barry Smith for his giant progress as a dancer over the last year, and the genius of Ann Southam. Her ability to fuse electronic and natural sounds is quite staggering; she will convert any doubter to the subtleties and melodic possibilities in electronic music. Without her the Toronto Dance Theatre would be very far from complete.

Stephen Martineau

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IN THE GOOD OLD
FEUDAL DAYS
THE PEASANT
WANTED



THE KING WANTED

MORE
LAND



AND THAT MADE SENSE
BECAUSE IT WAS A
FARMING ECONOMY

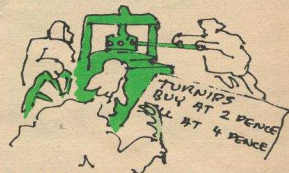
TO GET A BIGGER SHARE
OF THAT YOU HAD TO...

PRAY

FIGHT,
AND YOUSE
LADS ARE
GOING TO DO
THE FIGHTIN'



ABOUT THIS TIME SEA
TRADE WAS ON THE UP BETTER
SHIPS AND THINGS. TRADING
TOWNS AND PORTS WERE ESTABLISHED,
UNDER ROYAL PROTECTION



AND IN THE TOWNS A CLASS
OF MERCHANTS DEVELOPED
WHO, COULD, READ, AND COUNT
WHICH NO SELF RESPECTING
KING WOULD DO, THEY SOON
REALIZED THAT TURNIPS COULD
BE CONVERTED INTO GOLD.

BUT THERE WERE CERTAIN
DRAW BACKS! THE KINGS



SHOOK THEM DOWN FOUR
LICENCES AND PROTECTION

AND THE CHURCH ATTACKED



THE VERY NUB OF CAPITAL
PROFIT

THE MERCHANTS OR
BOURGEOIS POINTED,

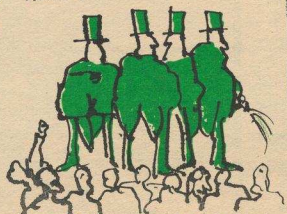


OUT THAT THE CHURCH
WAS CORRUPT, AND
STARTED ITS OWN.

AND THEN THE KINGS
ALWAYS WANTED



AND SO INSTEAD OF



THE KING AND HIS PALS
ON TOP WHICH CONSTITUTED
A CLASS, YOU HAD THE
BOURGEOISIE

AND THATS SOMETHING
YOU SHOULD NEVER ASK
A BOURGEOIS FOR



SO THE BOURGEOIS POINTED
OUT THAT THE FEODAL
STATE WAS CORRUPT SO
THEY STARTED THEIR
OWN

OF COURSE EVERYONE WAS
VERY PLEASED

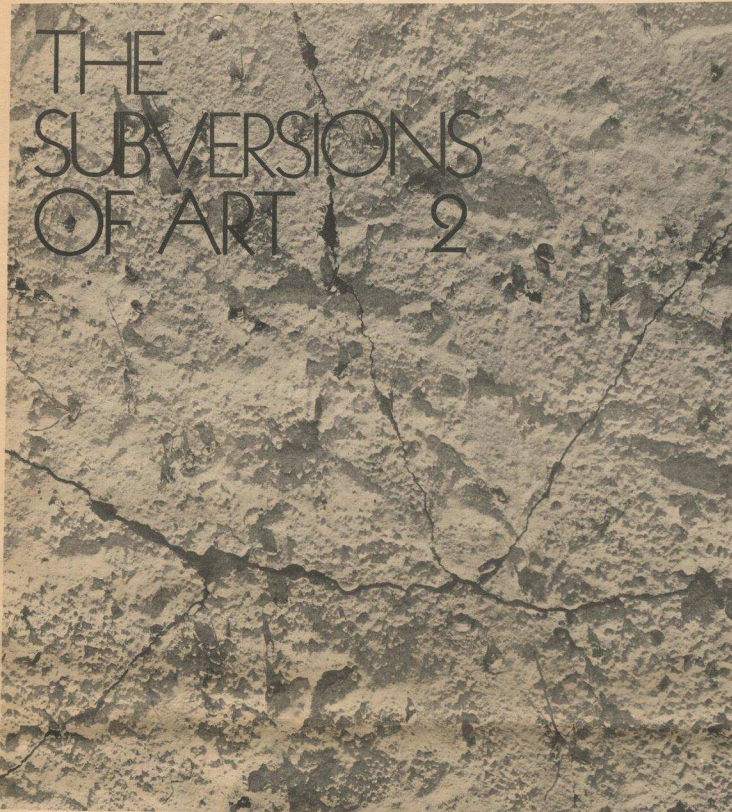


THEN SOMEBODY
HAD A BETTER
IDEA



AND WHEN ONE CLASS
OVERTHROWS ANOTHER,
THATS A REVOLUTION

THE SUBVERSIONS OF ART 1 2



Sacks and Slabs and Stacks of Straw

A revolutionary art need not be a call to arms or give visual expression to radical politics. In a period of transformation such as ours it need only announce, clearly and simply, a new order and a new consciousness which make the established social and aesthetic values relics of the past. Such an art is not prophetic; it is a sign that the irrevocable change has already begun.

So it is that the subversiveness of recent works by Robin Mackenzie rests in this basic paradox: they are apparently ahead of their time in that they challenge the existing order while being profoundly of it (by expressing the present existing alternatives to that order).

The previous review of the Mackenzie

exhibit at the Carmen Lamanna Gallery linked the revolutionary nature of these pieces to their ability to distort our normal sense of time. While observing these pieces we are in effect made to enter a different time zone. It is one in which we become conscious of a slowly evolving (and, for the most part, barely predictable) natural process. This is radically opposed to our urban-conditioned sense of time in which things are presented to us either all at once or in a quickly recognizable series or sequence.

As a result, this distortion signals a switch away from the restrictive, narrow bans of awareness imposed by routinized urban life. We are made conscious of the fact that objects and processes exist irrespective of any function they might have in a man-made technology. To take an example from every

day life, it is like an "acid" consciousness in that we are able to relate to things openly in a variety of ways. Our involvement with these things takes new dimensions. Our relationship to them is on a more equal footing than before. We realize that they have their own terms of existence.

You might even say that the movement away from the city and its system and its "consciousness" is a movement toward an entire way of life that is conducive to this other, alternate consciousness.

In the present review we shall consider this reorientation of consciousness required by Robin Mackenzie's work within the context of present day society and current art. The work's deeply subversive and revolutionary implications both for art and society should become salient.

Mackenzie's art operates against the traditional concepts and categories of art on several levels. Like the work of a number of contemporary artists it represents a breakdown of art's venerable domains such as painting and sculpture. In this new art there are no specific disciplines to be acquired. It is an art neither of representation, or one that produces objects.

Historically, the artist has always dominated and imposed his aesthetic will upon his material. The empty canvas, inert and often intimidatingly blank, or the uncut block of stone was there as a challenge to the artist's technical skill and to his creative imagination. The aim of the art student was to eventually gain "mastery" over a given set of skills and tools so that this material would be pliant and under his control. Mackenzie has reversed this convention by insisting on a mutual relationship between himself and that with which he works. In project after project over the past two years his role has been primarily that of initiator. What he sets in motion is basically a symbiotic relationship in which the material itself has as much, if not more, to do with the progress of the work as has the artist himself.

In a series of closely mounted photographs entitled *Cow Ladder-March* '71, Mackenzie has recorded an event ("happening") in which artist and subject interact within the confines of an arbitrary, pre-determined pattern set up by the artist. A herd of cows is shown in the distance moving down the road. Mackenzie stands with a camera in a field at a specific point. Apparently at regular intervals, he moves forward a given distance and then returns to the original point. He constantly records the herd's reaction as he passes back and forth between the points.

It's important to remember that the photographs themselves are entirely incidental; they are offered as observations (a visual record) of the event. However, Mackenzie's arrangement of the photographs is another matter. It subtly fractures any decipherable rhythm which a strictly linear arrangement might produce by reordering them in a random manner. This simulation of a disjointed time sequence forces us to reconstruct what actually took place in the recorded scene. This insures that an individual photo will be seen on its own as well as in association with the others. Above all, it underscores the object of the exercise: to focus our attention on each part of the mutual interaction between the artist and the herd.

In this last but most important aspect, i.e., to see what will happen in a given situation, Cow Ladder suggests an analogy with a scientific experiment. The analogy is a useful one if only because it can lead us to reconsider the nature of scientific method and the extremely prestigious place such a method presently has in the realm of human activity. There are a number of parallels. There is experimentation in the sense that Mackenzie selects and isolates objects from their natural setting. He also exercises control in a consistent and systematic manner.

Unlike his scientific counterpart, how
cont p18

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ever, Mackenzie is not seeking specific bits of knowledge or testing a hypothesis. Though he intervenes to some extent and places controls on his 'subjects' Mackenzie does not for the most part interfere with, or significantly alter, the subject's relationship to its environment or its basic nature. There's no taking apart of the thing to analyse it. Mackenzie deals with the essential, but external, facts of his subject.

The paradox of the scientific approach is that in order to extend human knowledge it must limit the scope of its inquiry. To bring nature within the grasp of human understanding it applies a super-rational perspective with staggering rigour; everything else human is removed. The scientific discipline imposes on us a deliberate narrowing of perception and awareness and involvement. Mackenzie's work, on the other hand, leads to a broadening of our perspectives to include the object in its entirety and resizes us to its relationship to its environment. The active participation of the viewer is also included in the total picture.

There were pieces in last year's exhibit at Lamanna's that, while they observed the systematic procedures of the "scientific" model, contained a distinctly ritual component. In an elaborate log and sod piece from that show, the rhythmic regularity of Mackenzie's involvement in setting out and rolling up the work day by day takes on the aspects of an archetypal rite. As in the

rituals of primitive religions there is an element of man imitating the workings of nature.

The main object of the log and sod piece is to observe the effects over a period of weeks of gravity on the density and 'hang' of the strips of sod which have been laid across three large logs. The observable changes that took place during the show were due to the growing of grass in the sod and to the shift and loss of dirt caused by the repeated rollings up and unrollings of the sod strips over the evenly placed parallel logs.

The repeated patterns of movements required on the part of the participant, in this case Mackenzie himself, involves him intimately with the work. After two weeks Mackenzie comes to know the piece through feeling the day to day differences in his muscles and bones. There is a kind of physical identity with the piece. In respect to the mythic or ritualistic elements as opposed to the scientific, there is also a collaboration with nature; not an analysis of it.

This correlation between art, science and ritual suggested by Mackenzie's works reflects the thoroughgoing cultural rethink we're presently experiencing. Especially interesting is that while these works underscore the latent similarities between the three modes of human activity they equally stress their essential differences. I think the works also point out that each mode, in its

unique way, is a valid way of knowing.

In many ways, Mackenzie's pieces become open-ended speculations on a given event, situation, or natural process. There is a point sometime after the work has been 'started' when Mackenzie himself becomes simply another spectator. The significance of a particular piece, i.e., what it means, is really anybody's question. What is important to remember about any of these works is that its meaning is generated as much by the work itself as it is "imputed" by its "creator".

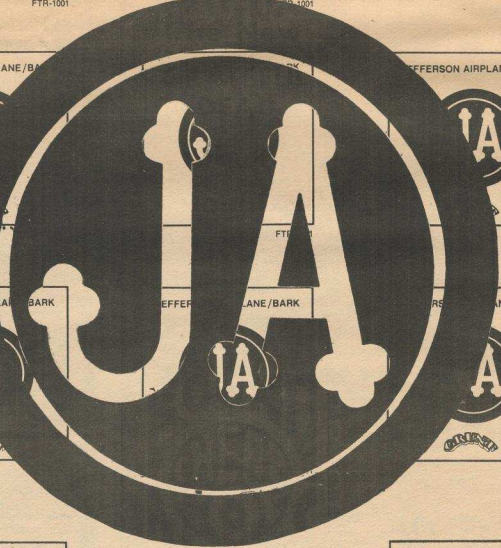
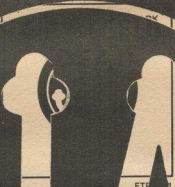
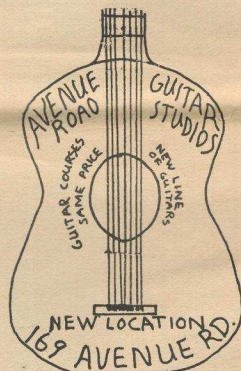
Mackenzie's show even has something to offer the more committed, more literally-minded revolutionary. Consider the cement and seed pieces in the latest show. Before the cement has had time to set Mackenzie has added green seeds to it. At varying intervals he activates the seeds by watering the slabs. This particular natural process is slow, insidious and inevitable. As the seeds begin to expand toward the surface of the concrete, small blemishes appear. Before long, tiny fissures emerge to connect the pock marks. After more activation the fissures become major cracks and the once whole slab is fractured. Hundreds of years ago the Chinese would sabotage an enemy's bridge by adding seeds to the mortar while it was being constructed. After that, the Chinese merely had to wait for the next heavy rainfall for their work to be done. Can you imagine what would happen to the

typical thirty storey high-rise now being constructed in great quantity throughout Metro if... but, needless, to say, such considerations lead the way only to seditious acts and lengthy prison terms.

Finally, Mackenzie's art contains the potential for attacking traditional art where it has resided in our society for quite some time, namely, in the market place. Though all the works recently at the Lamanna Gallery were for sale one had the impression that the price tags were meant more as a token tribute to the economics of art today than as anything else. For it seems to me that the very nature of these works themselves contradicts the present art market-gallery system.

The works demand a prolonged commitment over an indefinite span of time that makes them very much out of place in contemporary art environments such as the private home. Even interested curators of large Canadian public art galleries have been somewhat reluctant to propose the purchase of a Mackenzie work to their respective boards of trustees. What in effect they'd be paying for is not an object or even an idea so much as the opportunity for involvement. In the end this kind of involvement makes sense only in a communal situation where everyone is able to share the experience of the work on an open and equal basis.

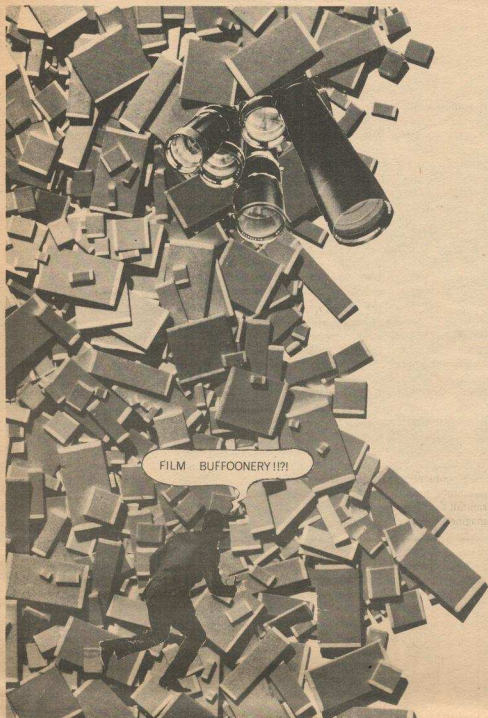
Walter Klepac



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CINEMALUMIERE, 290 College, at Spadina

Presently playing is one of your best bets in town, Francois Truffaut's beautiful film *The Wild Child*. It's the story of a boy raised wild in the forest who learns to use his senses and intelligence and to gain a sense of justice. An interesting speculation on the joys of civilisation. This will probably be followed by Claude Chabrol's thriller *This Man Must Die*, in the French version presented for the first time in Toronto. Chabrol's unique color work is matched by his psychological characterisations. at 7 & 9:30.

Sunday matinees at 2 p.m. On the 14th, Lucino Visconti's *Death In Venice* faithful adaptation of Camus's *L'Étranger*, starring Marcello Mastroianni. On the 21st, Richard Lester's last film to be noticed since his work with the Beatles, *Petulia* with Julie Christie and George C. Scott. And check the papers for the Friday night midnight shows, which should be fun too.

INNIS FILM SOCIETY, University Coll. rm. 104; at 7 & 9:00

Westerns are always fun, and Budd Boetticher is worthwhile for the faithful of the genre. *Comanche Station*, with Randolph Scott, is his best. *Letter From An Unknown Woman* is a brilliant film by Max Ophuls, made with a gentility and grace that gives a charm no one can manage today. These are on the 15th.

On the 22nd: Anthony Mann made a series of terrific westerns with James Stewart. The best was *Winchester 73*, but the one tonight, *Band in the River*, shows Mann's work in color, and there have been few directors to make the outdoors come so alive on the color screen. Also another Ophuls film, *Caught*. Considered the most American of his work, the film contains a wonderfully nasty performance by Robert Ryan as a maniacal Howard-Hughes-type financier.

ONTARIO FILM THEATRE, Ontario Science Centre, Don Mills at Eglinton. At 8.

Starting a series of Hungarian films, which have gained little notice, so I can't tell you a lot about them. On the 16th is *Confrontation*, made in 1969 by Miklos Jancso. A satire on student politics, it includes scenes done in song and choreography. Sounds weird. On the 23d there will be a guest, Zelmir Matko, an executive of the Zagreb studio, bringing some of their short films. Zagreb was highly-regarded in the mid-60s for its animation work.

OISE, 252 Bloor West; at 7:30 & 9:30

On Nov. 11th, Sergei Eisenstein's epic classic *Alexander Nevsky*, my favorite of his films, for its movement and controlled caricature. There should be a 2d film, but it has not been announced as yet.

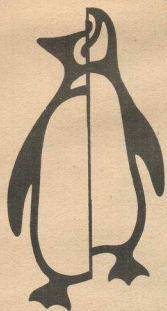
On the 10th, two of W.C. Fields' films. *It's A Gift* is fair fun, but *Six Of A Kind* is much better, having been directed by Leo McCarey and also with Burns and Allen.

The Old Fashioned Way is also OK Fields, which is still better than Mae West at her best as in *She Done Him Wrong*, also with Cary Grant who couldn't act yet when he made this film.

POOR ALEX, Brunswick at Bloor

Horror movies at midnight. They're showing 2 with Karloff and Lugosi teamed in both. On the 13th is *The Invisible Ray* and on the 20th is *Black Sunday*. On Nov. 14th at 7 and 9:30, you can see Orson Welles' film of *Othello*. If his other Shakespeare films, *MacBeth* and *Pastor*, are any indication, this should be terrific.

Around and about town is some fun. The Danforth has a great William Wyler film, *Dead End*, which boasts Bogart at almost his best. The Crest has George Cukor's *Dinner at Eight* from the Kaufman/Ferber play and starring Jean Harlow and the Barrymores. If you want to go all the way out to Ontario Place, they're showing BIG films like *Ben Hur*, *My Fair Lady* and some others. The films are good, but I'm told the screen's too huge, shows all its seams to great distraction. Loyd Chesley



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A Penguin paperback book, that is. *Self and Others* at \$1.25 is the latest of four titles by the iconoclastic British psychologist

A Penguin paperback book, that is. *Self and Others* at \$1.25 is the latest of four titles by the iconoclastic British psychologist, poet, guru and revolutionary, whose theories have played havoc with all our traditional distinctions between sanity and insanity. In it Dr. Laing analyzes how a person can oppress and manipulate another by simply denying him confirmation of his identity. To put it another way, how people lay trips on each other.

Other Penguin books by R.D. Laing are *Sanity, Madness and the Family*, *The Divided Self* and *The Politics of Experience and The Bird of Paradise*.

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Church of the Holy Trinity	362-2595
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Grotto	964-6179
Guerrilla	864-1092
The Hall	923-0944
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Legal Aid	366-9631
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St. Raymond's Centre (Legal Advice)	937-9696
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Scott Mission, 502 Spadina	924-4437
Social Planning Council	363-4971
Stepping Stone, 185 Avenue Rd.	923-3369
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Toronto Anti-Draft	920-0241
Toronto Community Hostel	925-4613
Toronto Free Youth Clinic, 252 Dupont	925-6223
Toronto Women's Caucus	368-6583
TTC	487-2424
This Magazine is About Schools	364-3333
THOG	531-6241
Toronto Citizen	532-4456
University House, 49 St. George	928-2542
U. of T Dental Clinic	928-2784
Womens Liberation, 380 Victoria	863-9949
Young Communists	922-8309
Young Socialists	363-9618
Youth Employment Service	366-2516
Distress Centre	368-1121

TO TELL THE TRUTH ABOUT THE CIVIL STRIFE IN IRELAND, Sean Kenny, official representative of the IRA and Joint General Sec'y of the Sinn Fein of Ireland will be speaking at the Ryerson Auditorium to clear up the distortions given his group by the straight media. Nov. 17, for confirmation call 364-5908.

Learning Resources Centre, 666 Eglinton Ave. West. Free movies Thurs. Nov. 18. "Shoulder Arms" (1919) with Charlie Chaplin and Thurs. Nov. 25, "The Kid" (1921) with Jackie Coogan.

St. Lawrence Centre, Nov. 18. Roxolana Rodak, soprano and Valdimir Orloff, cellist. Tickets: \$3.00 and \$2.00.

Students International Mediaa Society, 3 Playter Boulevard (Broadview-Danforth area) are holding introductory seminars every Tuesday evening on transcendental meditation as taught by Maharishi Mahesh Yogi, 465-3601.

10 Trinity Square will be opening a multifaceted Youth Clinic in the basement. They need help in cleaning and painting. Call Maggie Longdon at 966-3455.

Youth Clinic at Women's College Hospital, has doctors, psychiatrists and a social worker. All cases treated confidentially, by appointment or walk-in. Main floor of the North Clinic, 75 Grenville St. They are looking for a location for an extension of their services. Tell Mrs. Giffen 966-7156.

Regents Park Community Improvement Association. Currently operating on a Federal Health and Welfare grant of \$85,000 are purchasing YMCA resources, and apparently need competent people to administrate their programs. Further info, call Dennis

McColland, 920-9210.

Delisle House still has an opening for one boy and expect an opening for a girl shortly (age 16-20 max.). Call 929-3481.

A Task Force on Community Schools has recently been set up by the Dept. of Education. Call Mr. Couthard, 365-6867 for details.

Task Force on employment opportunities for welfare recipients. The two month Task Force is investigating the current problems related to unattached employable persons who are applicants for or recipients of general welfare assistance. Groups should submit their opinions, problems and suggestions to Mr. Barry Swadron, 362-1234.

Sounds like what you want to dream up ways of getting us back into their economic scheme of things, back into the capitalist work force. Phone them to find out, but I wouldn't think a task force is really there to act on your suggestions, do you?

The Grotto 121 Avenue Rd. is serving apartment 70 - 100 meals to us needy people on Mon., Wed., Thurs., Frid., and Sat. evenings. They have a lot of space that can be used by all sorts of community people for free.

Wednesday

Dental Clinic at Free Youth Clinic, 6:30 to 10:00 pm. Please phone before you go.

Legal Aid at the Free Youth Clinic, 7:30 pm. 252 Dupont at Spadina.

Legal Aid Clinic at Red Morning Centre, 19 Baldwin St., 8:00 thru 10:00 PM.

Community School Workshop General meeting on Wed., Nov. 10 at Dewson Court, 65 Concord Ave. at 7:30 pm. Anyone interested in making schools into community schools welcome. Much help needed still. For further info, call Joan Doiron, 929-0427.

Toronto Community Hostel

191 Spadina Rd.
925-4613
Couples, women

156 Spadina Rd.
no phone

Stop over
36 College St.
921-7971
Guys

Stop 158 (YWCA)
158 Spadina Rd.
922-3271

Girls
(longer term women's holding station)

Spadina ROAD is much different from Spadina AVENUE, the latter being below Bloor St. The one you want begins at Bloor and continues North. These hostels are just south of Davenport.

Digger House, at 115 Spadina Rd. is a residence on a first come basis for people who need long term help. (929-5527) They are looking for a free second-hand piano and bass fiddle for their band. Anything you could give to these other groups is a good thing too.

7:30 PM. for information on Childbirth classes, phone Sharon at 489-6350.

Thursday

Noon on the Square. Come and meet Don Montgomery, president of the Metro Labour Council and tell him what you think.

Woman's Photography Workshop (Bring Pix) at 23 Baldwin Street Gallery at 2:30 PM. Every Thursday, but time will change in the future. Also, a dark room for women is available there.

Yoga classes at Neil-Wyck College, 8:30 PM. Bring donations or a blanket.

Friday

Nov. 12 and Nov. 13, the Nash Rehearsal Hall is having a benefit concert for Toronto bands, to raise funds for establishing a clean decent rehearsal hall for union and non-union bands. The Ontario gov't will give a grant if a good start is initially made. Tickets are \$2.50 at Sam's Downtown, St. Lawrence Hall, Nash Studio (King & Sherbourne) and various urban high schools. The concerts will be at 8 pm at St. Lawrence Hall, with Deep Water, Flak, Mud, and Sun on Fri. S.H.E., Frog Level, King Pest, Fly and Powerhouse on Sat.

Factory Theatre Lab Playwright's Workshop Series. Tuesday Nov. 23. The Inefficiency of Horton MacFleed by Keith Scott. Tuesday Nov. 30, Blood.

a brilliant playwright is 1 in 1,000,000 a very good playwright is 1 in 100,000 there are 21,377,000 people in Canada there must be 213.7 very good playwrights in the country. there must be 21.4 brilliant playwrights in the country We want them. Write a play. Factory Theatre Lab 374 Dupont St. Toronto

Theatre Passe Muraille at Trinity Square starting Friday November 19 a new musical led by Charles AKA Jesus Christ. This is the largest production for them for this year. 366-3376.

St. Lawrence Centre the Repertore Company opening production of the season is Brecht's Galileo and Orton's What the Butler Saw. Mucho costo.

Nov. 12 at Chameleon, the new club under Cine City. Munoz is playing. Munoz is a certified community resource. Dig him.

NEW MORNING CENTRE

19 Baldwin St.
Mon., Wed., Fri., 2-6 pm.

Temporary new hours during internal re-evaluations. Wed., free legal clinic, 8 - 10 pm. Fri., Political education, 8 - 10 pm. No free food program during next few weeks.

CHAT dance at Holy Trinity, 8:00 PM.

Lounge for Student Democracy coffee house with donuts, music and talk. 8:30 pm at the YMCA, Bayview & Sheppard.

Movies at Niel-Wyck. \$1.00, 8:00 and 10:15 PM.

Political Education at Red Morning Centre, 19 Baldwin St. 8:00 - 10:00 PM.

Saturday

CineCity midnight special. "Marat Sade" for \$1.50.

The Ontario Women's Abortion Law Repeal Coalition of 90 Gerrard St. East Toronto, will be massing in Ottawa to demonstrate the right of women to choose to have an abortion. Buses will leave from their place at 7 am, at the 2 pm march on parliament hill.

It is reported that Trudeau might condescend to be influenced if the crowd is big enough. Aside from the fact that we are only a mob in his eyes, your support will help offset the kind of bullshit the Globe and Mail gave its readers last Friday.

People for Ecological Action have a recycling depot, Sussex Mews between Harbord and Sussex. Open Weekends 10 - 5; or phone, 922-1271 weekdays. Papers, bottles, and cans, clean please.

Sunday

Nov. 14, Toronto Gay Action meets at Guerrilla offices, 201 Queen St. East for all who are interested in getting unswerved. This weeks meeting is about pornography.

If you are working, you can get a bagged lunch in the morning from the Scott Mission, 502 Spadina Ave.

You can get free food at the Fred Victor Mission, 147 Queen St. East. and at the Good Shepard Mission, 412 Queen St. East. Militant Co Op meets at 92 Ossington Ave. ab:12:30 PM.

Monday

Rochdale Clinic, Group Rap, 7:00 pm.

Tuesday

People for Ecological Action meets at Roxdale Rm 610 at 7:00 PM. Office hours are Mon. thru Fri., 10:00am - 5:00 PM.

Rochdale Clinic, Pre Natal classes at 1:30 PM. Bring a pillow & blanket for exercises.

BUY & SEEK AND YE SHALL FIND! SELL

CLASSIFIED ADS ARE NOW FREE FOR THREE WEEKS — MORE INSERCTIONS COST \$50 per line DISPLAY ADS \$5.00 per column inch. ★★



Room in co-op house to rent. Queen & Spadina area. Graduate or senior student; mate or couple preferred. \$60/month plus utilities. 396-4829.

Two males require two females 21-30 to restore balance to home-life and share amenities of a Beaches-Woodbine flat. Phone 691-7549 Ken or Dave, evenings.

Wanted: roomer or persons to share 7-room furnished apt. near Broadview. Call 465-0983, after 10 pm.

Youthful U. of T. professor seeks furnished flat or room in communal house. Call Allen 928-4859 weekdays.

Anybody wanting to live in the area of High Park and Bloor (i.e. Gothic Ave.) renting co-op houses or rooms please call Andy at 766-8984 or Brenda at 762-2922. Be subversive, help fight the developers.

I've got an apartment to share, fully furnished on Sheppard St. No rules, no hassles. Rent \$14/week. I'm gay, please write Mike, c/o Guerilla, 201 Queen St. E.

Room & kitchen unfurnished for working man. Twenty-five dollars/week in a house. Call Mrs. Babcock 602 St. Clarens Ave. 533-0051.

Four friendly, relaxed down-homesies seek place to live at less than \$150, not need fireplaces. 489-0342, Greg, Cheryl.

Women who is to include children to look after 5 year old girl. Room and some bread. Please no young freaks or really straight women. Call 925-8724 after 6 pm.

To sublet, 1 bedroom apt., unfurnished, excellent location. Phone 924-8067 or 535-3181.

Couple with three-year-old child and 1 cat looking for cheap room in friendly house — preferably with other children. Phone Suzanne 966-3091.

Newly formed house needs one female to round out new household, 60 Wroster anytime. Pape & Danforth area.

We are 4 people with 2 kids looking for people with kids to come and live and farm with us substatently. Write P.B. Sanders, RR 4, Tweed, Ontario.

Unfurnished room for rent; 766-9194; Bloor & Keele

Parkdale; furnished room in co-op house; share kitchen; \$15/week; call Dave 535-9182.

Large communal house is possible 2 bedrooms; couples preferred; 1833 King St. W.

Instructor & students from OCA would like suitable accommodation (e.g. town house, coach house) for life & work, downtown area preferably. Phone Marshall 789-2756 after 6.

Inted: 2 girls interested in film for -op. Phone Marshall 789-2756 after 6.

Studio drumroom space available; large recreation room for rent as studio, drumroom, or some other quiet (legal) activity (not for living); own separate entrance Call John 929-5654. (Harbord & Spadina)

Space for rent; suitable for store, studio, etc.; 9 Charles St.W. one block S. of Yonge & Bloor; available immediately. 962-0650.

House in country; 10 room house near Bolton, commuting distance. 17 acres, barn, stream, woods — to share with four other math-calculus prof., another prof. plus telescope maker. \$115/month. 857-3729

LAND — 38 acres bought for \$500 about year and a half ago. 40 miles west of Kapuskasing on Highway 11. Nothing built on it. Access to all facilities. Steven Ambrose 633-5189.

Needed — room or flat in house with access to fireplace (it's already November) and quiet exposure to people who love life & beauty, art & music, wine & communication, & going crazy half the time; please call Nick at 233-4781 after dark.

Capable friendly student wanted to live in and babysit in exchange for room & board. Children — two & five years; pleasant eat home. Call 694-5364.

Homes Flat or house wanted in downtown area for cat & 1 lady; have own furnished apartment, want tranquility; 488-6481, Karen after 7 pm.

Have a one bedroom apartment — interested in sharing it with a woman; phone Jack 962-7322.

Hi. Just arrived from Vancouver & I'm looking for a room in a good vibes house. Super good if house is communal and vegetarian. Phone Stanley 636-9366.

Have very long 1 bedroom apartment with 2 fireplaces. Wish to share it with hip chick or guy. \$60 rent. Near Broadview/University. 463-2543.

Woman looking for a commune which needs someone into good country cooking, sewing, knitting and all around s. A prefer farm can raise white ducks. th. 117 Jeffrey Toronto.

Reformed ex-male chauvinist pig wishes female person to share cost of flat (half of \$80/month) & food. Preferably student, artist, or intelligent freak. I am a university freak (4th year); call Dave 6-10 pm; 636-1661.

Flat to share-22.50 a week (including food) no need fireplaces cause I study. 147 Howland near Bloor and Brunswick after 6-30

Guy has flat to share. Prefer someone into arts or crafts. \$15 a week Call Dan 767-1929 days.

Responsible working person to rent single room sharing house with others. 463-5045 Greenwood & Danforth.

two rooms available co-op Davisville and Mt. Pleasant female or couples preferred. \$2.50-37.50 a month. Call 488-5025

A room in a Zues in Rochdale-aff facilities. Preferably neat clean person \$80 a month. 964-1899

Couple wants flat (preferably two rooms) for November or as soon as available. 534-3893 Corrie.



Guitar player looking for group dialogue with other UNION brothers. Call John 929-0985.

Girl from England, 23, sings the blues & other things. Looking for understanding musician to really work with. 20 or rock. Also advice or information. Jennifer, 923-5723 between 6-7 pm.

Ludwig Hollywood outfit 3 years old, excellent condition, 4 quiddizind cymbals, with heavy duty stands & cases, \$500. Call Ralph 924-0539.

Stereo: 70 watt tuner and amp; 10 inch 3 way Electro speakers; Gerrard (turntable optional); almost new \$400 call Norm at 368-6105 days.

Advanced 5 string banjo lessons wanted. Larry, after 7, 531-5974.

Baboon & Vegetable neat brass who are into jazz, rock, blues, etc. All original material. Baboon split the zoo (loopy food). Call Vegetable 222-2242.

Piano & theory lessons — registered teacher who teaches class at Toronto Free U. Arnold Padolsky, B.A., Mus Bach, 70 Beverley 362-0571.

Barclay — solid body — double pickup — 6 string lead — cheap — make an offer; call Bob 929-5554.

3/4 finish speaker cabinet 36" by 26" by 12"; single 15" Marshall speaker — make an offer call Bob 929-5554.

I want to sell French Nobilette clarinet — best offer. I want to buy used electric Gibson. Will also trade; Stanley 636-9366.

Sceptre bass amp; dual Marauder; old & heavy but works like new. \$85 or best offer; John or Melanie 694-7671.

Musical gear wanted — to play in a kitchen bar every Sat. from 4 on. For full session Jan 1st to end of March. Call 964-7651.

For sale, Premier single & high lat. Complete with stands and case. Cathy 962-9022.

Marshall 50 watt bass amp. Phone Douglas at 633-5183. Must sell.

Fender telecaster like new hard-shell case \$250 251-1478 between 5 and 7 leave name & number

Drummer seeks job with working bar group phone 923-5957

6 string espanya guitar for sale, immaculate condition comes with case. Stair 225-8164

Drummer wants to join or start jazz-rock group call Shelly 962-5287

Bass player from Chicago with 9 years experience available. Call Charles 466-5749

PAIR OF USED CONGRAS NEEDED FOR ANOUNCING 100 - RAIN, 366-0193 or 863-1537.

CO-OPS

Free office space for community school workshop and magazine wanted, lease message at Guerilla 864-1902

Bloor-Bathurst Information Centre now located at 376 Bathurst at Lennox, 1 block south of Bloor at Bathurst United Church. 531-4613; 10-12 am. and 2-5 pm. Information referral, counselling, and friendly place to drop in for coffee.

People for Recycling Action Recycling Dept. Suxes News between Harbord & Buxes. Open weekends, 10 to 5; and phone 922-1271 weekdays. Papers, bottles, and cans, clean please.

material scraps wanted for children art class at Regents Park call between 9 and 4:30 966-3600 ext 455 Carmen.

Sixteen coops now form the core of Dundum Villi in Hamilton. Art studio, outlet for crafts, record store & coffee house already established. Hope to start food co-op, free school & health food restaurant. Wanna help? Write/call 63 George St. Hamilton 525-9096.

Project Seed, a free secondary school, needs voluntary resource persons fluent in French to conduct conversation and studies in literature, drama, etc. Westher Johnson, 921-4181, days and 923-1644 nights.

Don Vale Food Co-op 90 Winchester St. Hours: Thurs 7-p.m., Sat 11 am-5 pm., Mon 7-p.m.

Day-care for two year olds and over call 463-3239

FREE AUDIENCE-If you have something you want to try out on an audience, we provide the audience. If you provide the something, PLAT-FORM at Global Village Centre Vinneta 929-3376 (lawering service)

Jackie Stark call sister, 416-920-6097

Anyone knowing whereabouts of Walter Water, young guitar and banjo player, please call Ralph 921-7289.

Don: Susan would like her tent back if you are not using it. Call 920-4931.

Boy, 24, tall, would like to meet girl for friendship. I like yoga and French culture. Hilt Raymond 2837 Yonge St. Toronto.

Gord Love please contact Mike or Al regarding: Pakistani Relief. Urgent. 933-9287.

Renaissance '71 has 4 years of personal irreplaceable drawings and I can't find them. I offer or return please Doug Ford, Goodwood, Ont. 649-5365.

Brian O'HARA call CONNECTION. You have a million fucking messages.

Christian Encouter now forming; if interested 864-9029.

Shirley I've lost your phone number. Please call Bob 466-2695. If you know someone named Shirley, please tell them about this.

JENNIFER FRASER — anyone knowing her whereabouts, please call Turk 247-8574.

(more personal) Wir treten mit einer grossen Bitte an sie. Wir sind verneinert und sind seid 1 1/2 Jahren hier in Canada. Es ist sehr schwierig, aber wir kennen keine jungen Leute. Nun unsere Bitte. Wir moechten ein junges Maedchen oder Frau bis 27 Jahren kennenlernen, das uns English lernen kann. Wir sprechen schon etwas English aber nicht schreiben. Sie braucht kein deutsch sprechen. Sie koennte an Wochenenden bei uns schlafen. Wir fahren an Wochenenden sehr umher. Sie koennte immer mit uns mitfahren, essen koennte Sie auch bei uns. Koennen Sie so schnell wie moeglich jemand finden. Es ware sehr nett von Ihnen. Ich lese Ihre Zeitung mit grossen Interessen. Pechter schoene. Dank in vorname Claus Reuter, 2619 Eglinton Ave., E. Scarborough.

Sandy! Sandy! Sandy! I PLEASE call third house on the left.

RUTH CRUBIE JUST CALL HOME MOM + DAD

Check desperately need ride to Florida by Nov. 15. Share expenses; 964-1899, 964-1899 Mary or leave message.

Ride wanted by young mother & 3 year old girl to Edmonton around Nov. 15. Will share driving & gas. 920-1353 Maureen.

Ride wanted to Madison Wisconsin sometime after November 8; phone Bob 924-3032.

Ride wanted to Fredricton (New Brunswick) share expenses. Call Duncan 928-4899 (days) or 485-1900

LIZ SCHWEIG — call home and let us know you're all right. Are at our wit's end. We love you. If anyone has seen our daughter who is from Glen Rock, 16 years, 5 feet, 95 pounds, hazel eyes, and ash brown hair. Call George Schweig at 210-444-3817.

Anyone seen Dana and Nedgo? Four year old twins with their father Peter Rogers, 26, thin with brown hair, sings and plays guitar. He is Canadian but driving car with California plates. Might be in country. Mother is very worried about them. Please write Alicia Rogers, 219 Green St. Cambridge Mass. U.S.A. or call Mrs. Bliss at 463-4262.

Dave Clark please pick up stuff at Amelia immediately and pay debts. We are being evicted.

Private lessons in French and Italian (conversational and university lessons) by University graduate. Call Rose 466-4873 evenings

Tarot readings reasonable rates for information call 533-4812.

Anyone knowing whereabouts of Walter Water, young guitar and banjo player, please call Ralph 921-7289.

Wanna? RIDES

Ride to N.Y. wanted for American Thanksgiving (about 25 Nov.) for 2; will share driving and expenses; call 920-0283.

Elizabeth wants a ride to Boston Nov. 22. She can help with expenses a little. Call 925-7450.

Driving to Mexico in January. Seeking pleasant female companion to share adventures and expenses. If interested write Al Darrow, 201 Gerrard St. E.

Need ride to Ithaca N.Y. (on way to NYU); call 929-3548, ask for Holly or Ingrid.

Need ride to Montreal every Friday — will share expenses and driving \$33-4240 ext. 80 Giles.

Vancouver ride needed soon. Call Jerry mornings 922-4560, to share expenses.

Ride needed to Vancouver as soon as possible — can pay \$20.00 expenses contact 763-1948, Bob.

Two girls need ride to California, Nov. 15-20 share expenses. Urgent 537-5692.

Helen Mintz 864-9981 will split expenses going to Montreal; anytime from Wednesday to end of week.

Looking for ride to Madison Wisconsin sometime after November 8; phone Bob 924-3032.

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BUY &

SEEK AND YE SHALL FIND!

SELL

CRAFTS



FOR SALE



AND

SERVICES

Talented, intelligent, excellent writer, hard worker with creative mind, good eyes and ears, looking for steady or freelance WORK. 5374-350.

Daycare for children available. Call Mrs. Babcock 533-0051.

Audio guy looking for interesting things to do. Larry 924-2082.

Females seeking part-time employment — I am a music student, have experience in office work, can type, will do anything legal. Call Duffler 782-5378.

Charlie makes wooden furniture, boxes, tables, gifts. Call 368-5386.

I need to rent or share space in a woodworking shop or there to do furniture & display work. Call Berne 962-4153.

Gays Dating Assoc. — Gay girls and boys... — wide choice — fully confidential. Call 536-7529.

MIKE + MARTHA
ARE STILL
SILKSREENING
T-SHIRTS ETC.
POSTERS ETC.
363-3953

JOBS

WANTED: dishwasher,
5 years experience,
PID. required; minimum
wages. Call Mr. Jones

If you have a quiet (reasonably) room with a telephone that I can use for 2 or 3 hours (daytime) for 3 days per week — I will be helping an out-of-town pioneer businessman survive the rat race. I will pay weekly, so what can you offer? Graham Mathewson c/o General Delivery Malton Post Office Malton, Ontario.

I'd really like any kind of work, for very little bread. Out of the city would be nice, but... phone Kerry 489-7175.

Intelligent, responsible, perceptive girl, 21, seeks interesting employment. Perhaps with animals, aquariums, research of any sort, as assistant for anything. Interests varied and most willing to train, will consider and respond to all. Please write to Miss Green, 78 Howland Avenue, Toronto.

Am desperate — will do anything for a quick buck. Call Jim 463-1596 weekdays 9-11, Sundays all day.

Toronto Women's Caucus is looking for men and women to sell Women's Lib papers. You make 10 cents a copy. Call 368-6536 or pick up at 188 Adelaide West. Subscriptions \$1 for five issues.

co-operative Habitat association of Toronto looking for part-time secretary/bookkeeper: call 279-9819 ask for George

For sale: one ten-speed touring bike, 4 months old, cost \$300 new, best offer. Chris 536-2290.

Going to England, must sell: tape recorder — Sony 230 W; typewriter, Olivetti portable; camera, Canon tele; carpet, 9' by 12'; king size waterbed; 3 chairs, small tent. Call Gordon or Jim at 536-4370.

For sale: Underwood electric typewriter, needs fixing; call 922-7767.

For sale: Pentax SL with 28 mm, 55mm, and 200mm lenses, luna six lightmeter, tripod and misc. Call 922-7787.

WANTED - LOVING
HOME FOR MY HIRE
58 VOLKS CAMPER
SLEEPS 2
TABLE, CUPBOARDS,
ROOF RACK
AS IS \$250.
(NEEDS WORK ON
4TH CYLINDER.)
PAT JOHNSON
694-7841

There's this stainless-steel sink (in an arborite-topped cupboard) living in my little room.

I don't much like it or want it, but it's in good shape. Someone out there might find it useful. If you know how to plumb, to remove and/or could use such a thing yourself, call Donna at 924-3507, evenings or 368-6635 daytime. Can pay a little to a plumber to take it out and cap the pipes.



Wanted: Siamese kitten, can pay small amount; 929-5260.

Trying to find a farm that wouldn't mind taking a 4 month old puppy for a year. Will have our farm by then. We love her and we'd like to have her forever. 922-6229.

For sale; border collie, male, black & white. Call Sebastian at 463-0216 after 4.

FREE TO ALL YOU ANIMAL LOVERS! One beautiful long-haired mooms cat Ms. Dubek and her new litter of 5 fantastic long-haired kittens (sired by the ever lovin' toad). We're moving and can't take the whole gang along, so if anybody with a farm or enough Whole Earth Soul out there needs a warm and affectionate furry friend(s) call for CATS at 364-0539 or 31 Huron St. real soon.

I LOVABLE 7 YEAR
KITTEN TO BE
GIVEN AWAY
924-3509 OR
COMETO 132 CARTON

LOST DOG 11 WKS.
FEM. HUSKY-COLLIE
BLACK-WHITE-TAN
COLLEGE + BEVERLEY
SEVIURA 922-7374

WARNING: about 50 lbs. of Red Lebanese has been taken in the Post Office; it's being followed to popoff as many as possible; TAKE HEED!

I need one voice-grade cassette player; 954-6854; will pay money or have old TV parts etc. to trade.

Looking for a pair of used iced skate size 6; call Kathryn 920-2388.

Have stained glass (pieces); need someone who knows how to work with it. Contact Charlie c/o Guerilla.

If anyone has the issues of Rolling Stone from 1970 containing the interview with John Lennon and primal therapy, please contact Janice, 173 Spadina Rd.

I am planning to leave the U.S. and immigrate to Canada (Toronto probably). I need to correspond with someone who has gone through this experience and can answer questions dealing with immigration hassles a human might face. I would also like to know about jobs, rents, etc. If you can help write to me Mary Kay Ryan c/o The Seed, 950 W. Wrightwood, Chicago, Illinois, 60614, U.S.A.

If you promise not to browse, come on in and get your GUERILLA at no charge during November and December at Lil Andrews News Agency 23 Gerrard St. W. Phone 368-2893.

Poster artist, OP, POP, Funk, Psychedelic, etc. lowest rates. Call Richard 231-2715

Need rug 9 x 12 or larger Cheap. We're poor. 929-0063.



We are tired of kids in Peterborough getting bused through lack of knowledge of legal rights. Anyone having a bust card or knowing where we could get one contact.
Youth Info. and Crisis Centre
475 George St. North
Peterborough, Ontario

Information on membership in North American Survival and Homesteading Association. Free survival information. Free catalogue of books on survival and homesteading. NASHA, Box 5286, Station "A" Toronto 1, Ontario, Canada. Please enclose \$1.00 postage.

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Idée Aluminium

ADAMS GALLERY

602 MARKHAM
536-3767

All Dogs Welcome

Abortion: A Woman's Right to Choose

MASS ASSEMBLY OTTAWA NOV. 20

2pm March leaves Supreme Court

3:30 pm Mass Assembly



REPEAL
ABORTION
LAWS NOW!



Buses leave Toronto 7am from:
Ontario Women's Abortion Law Repeal Coalition
96 Gerrard St. E. Toronto (416) 863-9773