

# Guerrilla

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See Pages 3 & 4

LOTS OF CORPORATE NEWS!

**guerilla**  
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TORONTO 227, ONT

"Let me say, at the risk of seeming ridiculous, that all true revolutionaries are guided by great feelings of love"

—Che Guevera

**Fucking Hell Guerilla:**

Why is it that although you do seem to be interested in fighting sexism you still tend to personalize objects and refer to certain things of indefinable sex as "she"!!!?

When you did it to Bell Telephone I thought well, I wish they wouldn't refer to a company that evil as being female. However, people have been calling it "Mother Bell" for so long guess it wouldn't do any good to object.

However, there is absolutely NO excuse for assuming that Eaton's is of the female sex.

Why do you? Is it because it's so evil and destructive like hurricanes, etc., and they're called she? Are they called "her" because women are believed to be evil and destructive (Read the Myth of Feminine Evil, etc.)? Do you think that the Eaton's empire parallels the female much closer than it does the male; despite the fact that it is basically run by the male sex — if you really want to get into it.

OR — is it just that many things that are run (by men in the majority of cases) are "female", i.e. cars, ships, planes, etc — like women — who are basically run (handled) by men, or should be? And if they in fact are handiables how nice for the man to have a car society designated as female, which he can drive in to the ground, handle expertly, and call bitch, shit, etc, etc, when (IT) she does not respond immediately to him?

**FUCK THIS CRAP PEOPLE!!!**

The oppression of women ( all people if you really want to get into it) is carried out on many seemingly petty levels. They are important and must be eliminated.

I know Guerilla is trying to, and in many points succeeds, in eliminating blatant sexism from the paper. It has improved the quality. So, be open to this criticism too. **PERSONALIZATION (on that level) IS DEAD!**

Chris

Reply: criticism graciously accepted. Thanx for writing.



Dear Guerilla,

I was greatly disappointed by George Longley's unreasonable comments in Bear's Lair, under the subtitle "Tarred and Feathered", concerning the humiliation of the young Irish woman by her resentful peers. (It was a band of female vigilantes, you know; the IRA itself officially condemned their actions.) I thought that perhaps you were above all this. Anyway . . .

Generously, Mr. Longley grants the victim "a certain amount of sympathy"; after all, didn't she "fall into a trap of ignornace?" Isn't she, he suggests, a "collaborateur" and doesn't this "justify" the measures taken against her?

No, no, no. The implications of these statements are so great that I shall, mercifully, discuss only a few. Let us first examine the incident itself.

The young woman's crime, in fact, was this: she did not allow herself to become engulfed in the hatred that is Northern Ireland today. Instead, she fell in love, a very human act I'm sure you'll agree. The fact that she would choose to wed an 'enemy' at such a great personal risk attests to that love. She did not allow the complications inherent in the terms "British soldier" prevent her from feeling affection for what really matters beyond everything — the man himself. Since she did not share their prejudice, her captors made her pay dearly. What they were saying, in taking these actions against her, was this: "Hate with us, kill with us . . . or else!" This girl, you see, was hardly the ignorant one, as Mr. Longley would suggest. The ignorant ones will continue to blast their respective brains out, assuming for the moment that they do possess these faculties. But "collaborateur"? Oh, George . . .

Another, more important point. Let's not speak of "justification" for an atrocity of this type; don't even attempt to look for it, because it isn't there and never has been. **NO HUMAN BEING IS "JUSTIFIED IN ABUSING OR TAKING THE LIFE OF ANOTHER.** Once we re-affirm and practice this principle, then perhaps we will be ready for what the idealist in us hazily refers to as the Alternate Society or Third World or Counter-Culture or whatever. If, however, we continue to deny human life its due respect then we are — in a word — **NOTHING.**

By the same token, there are still those who feel that we can change society for the better by killing cops. You know: Support peace or I'll kill ya, man." If we do choose to use and condone violence then we are just as immoral as the very people whom we hope to see replaced. A victory not worth winning. Of course, a non-violent revolution takes time and patience — courage — as worthwhile things always do, but, in the immortal words of Ringo Starr, ". . . you know that it don't come easy." Above all, any change for the better must originate from within the individual; he must see that killing in the name of any cause is murder, nothing else, and must persist in finding the alternatives.

Personally, it matters not at all in which newspaper I see

the photo. My reactions are the same: sympathy for a victim of hate and disgust for the anti-humanity in us that leads us to commit such brutalities. No "right-wing hokum" this, George.

Hopefully,  
John Fairchild

**An Open letter to CHUM FM**

Dear Mr. Bob Lane:

I'm usually not into writing letters when I feel put off but your recent introduction of your "TIDE" commercial is not just ridiculous like the rest of your commercials (which cater to teeny boppers and bourgeois hippies) but outright disgusting. We aren't interested in cleaner wash but in a product that doesn't pollute but perhaps you realize this and just want to turn your FM station into antoher housewives hit parade — after all that's where your capitalist dollars lie.

When you first started your station you asked for support and we gave it — and now like all capitalists you spit in our faces when you reach the top. Well, there are certain recourse actions on the part of the counter culture such as looking into the possibilities of a subscriber station (as some already are) or checking with existing stations to consider opening another FM progressive rock station in order to break your existing monopoly or perhaps a few protests in front of your station should bring a little pressure from your dear share holders or some are already turning you off if only for the purpose of mind survival. But of course, mr. Lane I don't expect you to understand that.

Sincerely,  
Herb Hornig

**STAFF COLLECTIVE:**



Chris, Chuck, Victor, Judy, Ron, Tracy, Richard Z., Rick Van Abbe, John the printer, John overtimeallthetime, John Dzeus, Mike, Scotty, Johnny Inkslinger, Ernie, Doug, Dan Newshound, Bob Wright, Debbie, Ken allovertheplace, Ellen, Jeff, Holly onvacatio n, Walter D., Walter K.lain, Martin, Froosh, Bill, Jose ofcanada, Stephanie, Peter, William L. MacKenzie, Louis Riel, and Les Quebecois (in spirit)

*Guerilla is owned and operated by a collective of people that make up the general staff. Right now we're in the process of reorganizing the paper again. For the general reading public this means that most of our collective meetings are not at the same times they were before and we're still not sure exactly when they all will take place. If you're interested, you had best call the office. I was on the street car the other day when the driver started complaining about how he came into our office and gave us a story lead (or something like that) and we never printed it or followed it up. I don't know the facts behind the situation, but I do know that there are many of us here that are overworked and underpaid.*

*We really would like it if more hardy people would come down and work with us.*

# short bursts

## THE ALVIN LUNCH

NEW YORK (LNS)—In October, 1968, the research submarine Alvin sank in a mile of water off Woods Hole, Massachusetts. A year later, when it was finally brought to the surface, scientists discovered that an oceanographer's lunch — two jugs of soup, two apples and several bologna sandwiches — were virtually as unspoiled as the day the Alvin sank.

The sandwiches were soggy and the apples looked as if they had been pickled, but the soup was "perfectly palatable", according to one of the researchers. On the surface, however, all the items rapidly spoiled, despite refrigeration.

Dick Frankenberg, director of the National Science Foundation's Biological Oceanography program, explained the significance of the findings and the importance of further research.

"If we're thinking of dumping garbage and sewage in the deep ocean," he said, "we had better have some second thoughts. It's not going to rot away; it's just going to lie there and accumulate."

## TURNING A DEAF EAR TO OTTAWA

EDMONTON—43 Alberta chiefs, after reaching a total impasse with Indian Affairs Minister Jean Chretien, have been making plans for a general strike throughout Canada by Indian children to boycott "integrated" schools.

The scheme, assimilation, is being used to move children off reservations and bury them in public school systems along with racist white students and teachers so that the problems of giving them special help and training can be ignored.

Mr. Chretien, despite several demands from the Indians in Alberta, has refused to even visit the reservations and the schools to see first hand the effect the schools have on the native children.

He did send his assistant, Russell Moses, however. Moses was so appalled by scenes of squalor on the Kehewin Reserve that he cut short his fact-finding tour. The Kehewin Reserve "attracted" Moses by staging a strike against the local school system, where the reserve school was being phased out.

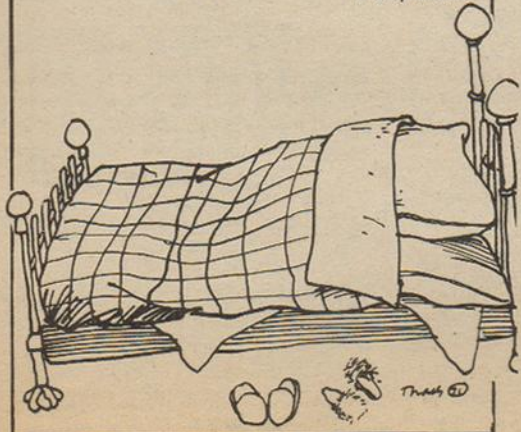
It seems that the basic purpose of the assimilation is to hide the true effect the government's policies has had on the lives of native peoples. By removing the schools, and thereby the white instructors from the outside, the concentration camp life style is kept secret and is not open to the public to embarrass the Ottawa government.

Oh sooo "clean", but the Indians aren't buying any.

## What Happened to the General Strike?

In an article in last week's Guerilla I stated that if the LaPresse conflict was not settled by Nov. 24, the Montreal CNTU workers would go out on a general strike. That's what I got from my sources and they are very respectable sources, namely Quebec-Prese. Nothing's really changed except that the CNTU didn't strike as soon as they had planned. But the idea is still as strong as ever. If you're into statistics the Montreal CNTU unions recently voted 44 to 8 in favour of it. They want a general strike even if the LaPresse hassle is settled! So be on the look-out for that kind of action in the near future.

Tracy Howe



## \$1500/year bribe

# Slowing Down TOMBSTONE CITY

There is a standard bribe available to all South St. James Town tenants of Meridian Development Corp. At least \$125 a month for a year or so. It is one way Meridian tries to break up the Tennant's Association by obtaining the lease in order to destroy the home, make a slum and run down the neighbourhood.

George and Carol Watson who were members of the S. St. James Town Tennants Assoc. sold out to Meridian last week. Dave Starbuck is a roomer in the house at 123 Bleeker St. which was boarded up by the Watsons on Monday November 22. Dave is a member of the tennants assoc. and refused to move. He had a lot of support from other tennant assoc. members as he stayed in the house while it was being boarded up. He left after five hours though when the police showed up. He wanted to stay to protect the house from Meridian who would smash up the plumbing to prevent other tennants from moving in. Meridian plans to build ultra high density high rise apartment buildings. If the houses remain liveable Meridian's plans might be curbed by the city. This would cut into their profits.

The City Executive Committee has set up a working committee to negotiate with

Central Mortgage and Housing Corp. recommending low cost housing provisions be included in any redevelopment of the area. The staff of the Toronto Planning Board issued guide plans for future development of the area. They recommend public participation, lower densities, and rehabilitation of most of the existing housing.

In order to save the house fifty tennant assoc. members of which Dave Starbuck is a member returned the next day and occupied the house. Meridian could not legally move them out without a writ of possession, which must be obtained through the courts.

Now two or three tennant assoc. members are in Starbuck's room all the time guarding the house. Starbuck believes that if they can hold out until Dec 1st the occupation can be considered successful. On that day a family will move into the house and there will be less chance of corporate vandalism.

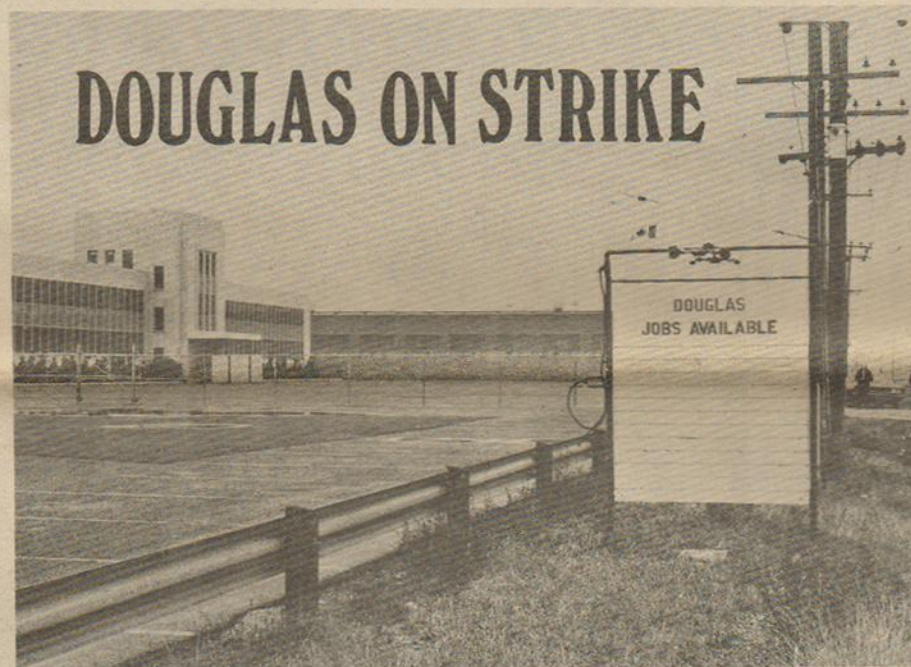
Rather than corporate vandalism, Dave Starbuck met with another form of persuasion on Sunday night. While watching the Grey Cup with a few friends, 2 carloads of former Meridian tenants ran up on the porch, kicked in the front door and began assaulting Starbuck and friends.

Hugh Tapping, a member of the St. Jamestown Tenants Assoc. that George and Carol Watson were the intruders. According to Tapping they wouldn't get paid if they didn't move out. Several of the members were injured when they were kicked and punched them. Robert had handfuls of hair pulled and neighbor was kicked in the face times. George Watson was quoted that the police were coming to Starbuck with breaking and entering.

After Starbuck called police half an hour for a few constables, police cars. When they did arrive says they told the beaten tenants that they would have to go to town to file complaints. The case matter was simply a land dispute.

On Monday afternoon, Roberta Sankey, and a few others went down to City Hall to lay 4 common assault, 1 charge of minor, 1 charge of forcible entry, 1 charge of mischief. (A T.V. set was thrown out of a window).

Dar John



On Oct. 13, 1971 4600 Aerospace workers Local 1967 U.A.W. at the Douglas Plant in Malton, struck the company when all other attempts to negotiate a settlement failed.

The union alleged the company was bargaining in bad faith.

After the Nixon "wage freeze" on August 13, the Company's attitude became more contemptuous and they told the bargaining committee that they were not prepared to talk about anything at negotiations involving money. In effect this became an extension by Douglas of the U.S. wage-freeze,

## Central Intelligence Amerikon Conference

(SAN JUAN, PUERTO RICO) Disguised under the name of "Hemispherical Conference on Criminology" and using as its front the so-called "North-South-Centre" the CIA and FBI are sponsoring here, in the luxurious Sheraton Hotel, a meeting of the main leaders of the repressive organizations of nearly all countries of North, Central, and South America and the Caribbean, in an attempt to co-ordinate a global attack to combat "subversion."

Organized by American Roland Perusso, a well-known CIA agent in Puerto Rico who directs the "North, South, Centre" which is a formal part of the State Department, the "Conference on Criminology" has from the first day held secret meetings (which are attended only by special delegates from the various countries.)

At the end of October the newspaper "Claridad" (Catholic and independent in its views) denounced the meeting, pointing out that it was simply a mask for the CIA to work out new repressive activity in the countries of the area. "Claridad" also declared that the American Government planned the high-level meeting "in great

secrecy" and with advice from all countries of the hemisphere, from Canada to Argentina.

Countries which did not attend were Cuba, Chile, and apparently Peru. However, though they do represent their governments, there are Chileans and Peruvians representing criminology societies who attended.

On the topic of "government planning" the conference is discussing the development in the Latin American peoples' fight for freedom. Obviously important on the agenda is information about repressive activity against revolutionary (urban and rural) which has arisen on the continent since the Cuban revolution.

As "Claridad" said the CIA has prepared plans for the conference with great care in the last six months, and it is notable that it was careful to invite outstanding members of the repressive bodies in some countries, especially where revolutionary activity is strong, e.g. Uruguay, Venezuela, Brazil, Argentina, Colombia and Guatemala.

The general organization is the responsibility of Roland Perusse. Invitations and final plans affecting North, Central, and South America and the Caribbean were the

war-economy upon Canadian workers.

This impudent attitude negotiations forced the workers to strike action.

On November 15 the company offered within the 5 and one-half percent Nixon guidelines. With an inflation rate in the U.S. the offer of 6 percent three years was rejected on the grounds that it was too low.

Large newspapers reported that the company would pay 50 cents or even \$1.00. If Douglas imposes the Nixon wage freeze, Aerospace workers all over the world will try to force the company to raise their prices in Canada.

Holiday benefits have not been raised in nine years. The company offers a 10 per cent of the workers (with 10 years seniority) an extra 2 and a half percent.

The workers are calling for a form of written protests. They are contacting MPs, CLC and OFI and Douglas Aircraft to protest against the company's arrogance.

The company may be forced to an injunction to limit the number of gates to four. If true it shows the company's arrogance. Douglas management when it is forced to do so there are some sixteen gates to the plant.

responsibility of Rosa del Olmo, director of a Criminology Institute in Venezuela. In Puerto Rico the conference was arranged by Professor Jaime Toro Calder, leaders of the program of criminology at the centre of Social Research at the University of Puerto Rico.

He pointed out that most of the conference will discuss the situation already prepared from the United States.

The list of advisers for the conference to be discussed includes a well-known wing extremist criminologist, Schaffer, professor at the University of Michigan, United States, author of several works on criminology, a distinct fascist outlook which has given a few lessons to Hitler.

At present all the conference is being given up exclusively to part in the conference. A scheme — the most severe Puerto Rico recently seen — stops anyone near the foreign delegates, who will only see San Juan through the bedroom windows: from the balcony of the hotel they will be able to see the whole panorama of Puerto Rico, poverty — Puerto Rico, free of the United States of America.

(Last Post)



## SUPPORT THE SISTERS AT BELL

# Operators reBELLion

On November 25, the incoming night shift at Bell Canada's Unit 7 walked out and formed a militant picket line. The operators at the Dufferin St. Station attempted to prevent the entry of management supervisors in protest of a Traffic Employees Association order to continue working pending a ratification vote this Tuesday.

The Bell operators at Unit 7 voted to accept a wage offer of \$30 over 24 months. Their union, the T.E.A., a company sweetheart union, got an offer of \$20 over 27 months. Ever since the vote 2 weeks ago, union president Mary Lennox has been urging the operators to accept the company offer.

Of all the operators spoken to over a 2-day period, not one had anything good to say about the union. Lennox came under particular fire for continually hyping Bell's offer and asking for women to cool it. Bitterness over the T.E.A. easily surpassed any hatred of Ma Bell. In fact, opinion among the operators contacted was about evenly split between open hostility toward Bell and almost complete satisfaction with the company itself.

On the night of the walkout, one

operator said that with a \$97 million profit, Bell could certainly afford to pay the women a decent wage. Another said that despite the press, the strike was legal. She has been considered a radical ringleader and has been watched by her supervisors, she said. Just before this point a few women had been manhandled by police, (one was reportedly kicked in the crotch) as they tried to block the doors to supervisory personnel.

The next morning the picket line was called off and some operators hung around a nearby restaurant waiting for a union meeting called for at the Wedgewood Restaurant at Jane and Bloor. The meeting was closed to the press. When it was over a union spokesman said that the operators had agreed to return to work until the ratification vote on November 30, which had been moved forward 2 days.

The immediate issue under dispute is Bell's zone wage policy which pays operators according to the geographical area in which they work. Parity would bring Ontario employees' wages in line with B.C. employees.

John Williams

## plastic food



HOLLYWOOD (LNS)-Saturday morning TV advertising aims at only one market — kids. A few years ago the big pitch was primarily limited to "toys": the "so kids, tell your mom and dad to go out and get that big red shiny f\*%t\* before it's too late" pitch that drives millions of children to bug their parents so they can be the first one on the block with a hula hoop or a battery-driven, remote-control, mini U.S. tank.

But now the market is flooded with kiddie foods, vitamins and medicines, too. TV is plugging them with a vengeance — and with serious effects. One woman has reported that her young son ate 40 flavoured vitamin pills and went into shock — all because he wanted to "grow big and strong" as the commercial promised.

These and other frightening reports spurred protests before the Federal Trade Commission (FTC) to ban all types of advertising during children's programs. The attack has been aimed particularly at the vitamins and medicine industry — like Flintstones, Pals, Chocks and chocolate coated Zestabs.

Testifying before a recent FTC hearing, Evelyn Sarson, president of Boston's Action for Children's Television (ACT) cited a statement by Dr. Jay Arena on the danger of popular iron-fortified vitamin pills for children.

Arena, president of the American Academy of Pediatrics and director of the Poison Control Centre at Duke University, said:

"Iron can be a toxic substance and it is a tragic reflection on our society that a few irresponsible manufacturers should be urging children to ingest a toxic substance."

An overdose (about 35 tablets) can result in diarrhea, bloody stools, vomiting, and even shock and coma.

Robert B. Choate, a nutrition expert who blew the whistle last year on sugar-coated breakfast cereals suggested advertisers be made to obey an 11th commandment: "Thou shalt not covet my child's purse" and presented a graph showing that more than 50 per cent of the ads on network children's programs are for edible products. One week produced on the three major networks 92 cereal ads, 50 ads for candy and 20 for snacks (all foods of little proven nutritional value) and no ads for fruits and vegetables. Choate cited Libby's major advertising campaign to persuade children to eat its frozen TV dinners: Safari Supper, Sundown Supper and Pirate Picnic.

He charged the FTC with indecisiveness in leaving "the food industry completely free to describe their products on television commercials in almost any fashion they see fit" even though they were aware of the paltry nutritional content.

Choate also detailed the increasing links between food companies and toy manufacturers. "Small wonder the (cereal) companies are using the fantasy world of toys (in the form of premiums) to inveigle your child into wanting their super-sweet products."

Dr. John Condry of Cornell University presented a 1969 memo by the vice-president of a leading advertising agency handling products marketed to children which read in part: "We can shape our future marketing programs on what appeals directly to the child, not to the parent because if the parent initials the interest, then the appeal to the child is lessened and

the job of selling is made more difficult." (and there's more friends!2+\$/%&)

Condry noted that children are exposed to something like 250,000 to 300,000 commercial messages in 12,000 to 15,000 hours of TV viewing before the age of 16. That ought to sell a lot of Trix, Chocks and GI Joes.

### OTTAWA BLIZZARD BREAKDOWN

VANCOUVER- Seems that Ottawa's bombast loses some of its steam on the way across the prairies.

The 510 delegates attending the annual B.C. Federation of Labor convention in Vancouver have a clear head in regards to economics despite Ottawa's and the dailies efforts to obscure the purpose and aims of the Nixonomics in regards to Canada.

The convention unanimously adopted a statement which declared U.S. policy is aimed at asking Canadians to help that country pay for the Vietnam war and to finance the take-over of Canada by U.S. corporations.

The convention goes on to state that Canada has to establish economic relations with Europe and Asian countries, even at the risk of being declared anti-American. (The U.S., after completing a 1.4 billion dollar

deal with the U.S.S.R. to produce tractors and heavy trucks doesn't see itself as anti-American, does it?) Also, full employment is seen as a more important goal than a gross increase in trade.

"Wacky" Bennett put it baldly: full economic assimilation (& eventual political assimilation) with the U.S. is better than any threats of control on "free trade".

Trudeau seems to be in the quandry where an independent capitalist Canada is an absurdity, yet reactionary internal policies, and lap-dog relations with the U.S. make any real efforts to ensure Canada's economic and political independence will be waffled into meaninglessness.

Like Canada's energy policies, economic and political decisions will be "taken over slowly, so the Canadians won't notice," as John Connally, U.S. Treasurer, so succinctly put it.

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# MILITANT

# CO-OP BASH

SATURDAY DEC. 4

8:00 P.M. 16 BANCROFT

OFF HURON N. OF COLLEGE  
ADMISSION SINGLE \$1.50  
BAND BOOZE + BOLOGNA. COUPLES \$2.50

# short bursts

## "FRENCH CONNECTION" NARC DEALS

NEW YORK (LNS)-Detective Edward Egan, 41, who starred in the film *The French Connection*, faces demotion to patrolman and a reduction of his pension for withholding drugs seized in 22 separate cases as well as failing to show up for a scheduled court appearance as a prosecution witness.

As a result of his absence, charges against the defendant had to be dropped.

Bill Friedkin, director of *The French Connection*, defended the detective saying he was "the most dedicated man I've ever met, perhaps too dedicated."

The charges against Egan are not rare. It is common practise for police to withhold drugs and sell them for a profit. In fact, a few days later, another detective on the New York force, Sydney Francis, 46, was suspended when he arrived at the airport to pick up 2 barrels containing 200 pounds of marijuana.

## WHAT'S A PSYOP

OKINAWA-"And the natives are buried under 7 million hard-bound copies of *Naked Lunch*! The last stronghold of un-hip resistance has been smashed!"

"Firesign Theatre" had the idea, but the Seventh Psychological Operations group of the U.S. Army puts it into action. The formal mission of 7th Psyops is "to influence the action, behaviour and attitude" of both friendly and enemy Asian people in support of U.S. strategic policies. Efforts range from smuggling "line crossers" into North Korea to publishing the official Boy Scout handbooks for all of Okinawa and part of Japan.

In regards to the People's Republic of China, leaflets and Boy Scout manuals are dropped by the Taiwanese military. Isn't it strange that Taiwan and the U.S. both agree that *Boy Scout Manuals* are excellent tools in combatting leftist humanitarian tendencies?

The Boy Scouts of the World's next slogan may be "Books Away!"

## "UMBRELLA" STILL UP

TOKYO-More than 2 million Japanese workers went on strike to protest the U.S.-Japan agreement on Okinawa allowing the U.S. to retain its bases on the island after it returns to Japanese administration.

Last Monday, nearly a million marched in Tokyo in the most massive demo since Eisenhower had to cancel his visit to the country in 1960.

To keep the nuclear umbrella up over Japan, the U.S. plans to keep 88 bases and 50,000 troops on Okinawa, along with its nuclear stockpiles.

The strike was called by SOHYO, the Japanese Trade Union Federation.

## "COMMON" PROBLEM

LONDON-The number of persons unemployed in Britain jumped by more than 40,000 in the month of November and edged closer to the one million mark, official figures released last week in London showed. The total number of jobless persons in Britain now is 970,022, the highest figure in the last thirty years.

The British Universities Grants Committee in London reported that 37 per cent of the 1971 graduates of the country's colleges and universities are presently unemployed.

To add to the seriousness of the situation, British food prices rose 11.3 per cent in the June-September period.

## EXECUTED IN THE NATIONAL INTEREST

BANGKOK-Since the U.S. put its seal of approval on the new military dictatorship of Thailand's Premier Thanom Kittikachorn, he has announced that anyone acting against what he called the national interest will be executed.

Like many other 3rd world countries, Thanom told a meeting of 600 government leaders that the coup was launched to "keep Thailand independent".

Independent. After suspending the constitution, imposing martial law, dissolving parliament, abolishing his own cabinet, and accepting CIA help to keep the whole thing smooth; it's enough to even make Nixon jealous.

# THE SURCHARGE A NEW EXCUSE

The federal Department of Industry, Trade and Commerce isn't talking very much about the supposedly disastrous effects of the U.S. import surcharge, but indications are that the impact here of Nixon's economic policies was greatly overestimated.

In the three months following implementation of the surcharge, Canadian production of steel ingots dropped 0.8 per cent while automotive output rose 14.5 per cent and truck production increased by 6.9 per cent compared with the same period of 1970. Output in the pulp and paper industries was down 3 per cent approximately. The import tax on forestry products is only about 4 per cent.

As expected, Canada's money supply is increasing, but there are no clear indications as to the effect of this on the economy.

The government has estimated three months that \$900 million in exports and 90,000 jobs could be lost because of the surcharge if it lasted a year, and \$400 million and 40,000 jobs if it lasted three

months. There is presently no indication that such widespread cutbacks in exports have occurred, other than in a few unique areas of the economy. Whiskey exports dropped by 10 per cent in October compared with October of last year.

But despite the indications of the surcharge's harmlessness, the Employment Support Board continues to pour money from its \$80 million fund to aid industry "hurt" by the surcharge.

The Board has received more than 250 requests for grants to various industries. It has turned none down. Only about \$4 million has been appropriated thus far, but applications continue to pour in.

The federal government has revised its estimate of the number of jobs that will be lost if the surcharge remains for one year to 44,000. If the previous estimated ratio holds true, that means during the first three months about 20,000 Canadians have been thrown out of work by the surcharge, or by existing economic conditions coexisting with

the surcharge.

Nixon's economic policies seem to be a convenient cover for the generally untenable nature of Canada's economic position. There were many people unemployed last winter; but now the federal government can put unemployment to use, as did Richard Nixon, as an excuse to aid large corporations in maintaining their profit margins.

What the Trudeau government is doing is taking the monetary reserves built up by the devaluation of the American dollar, and pouring them back into the economy as a stimulus to investment. But bolstering existing export industries can only be a temporary measure, doomed to fail when the Canadian dollar rises in value conspicuously above American money. The only way for this policy of government spending to be effective is for it to be directed towards re-orienting Canadian industry towards production for domestic consumption.

Ernie Fusco

# GREY CUP

## Our National HERITAGE?!

Greetings Sports Fans!

You've waited a long time for an article on sports and "GUERRILLA" has been waiting a long time for a sports expert.

Since the Grey Cup was played last Sunday and I saw it on my brother-in-laws colour Tv, that makes me as much of an expert as anyone else around here.

Armed with a case of Calgary Ale and sporting double blue jeans, I sat down to enjoy this "Canadian Classic." Before my eyes I saw such great men as Roland Michener, Bill Davis and Tom Campbell, gathered in a cause which is so close to the hearts of every citizen. Yet the most thrilling moment occurred when the national anthem was played. Indeed it was a "classic" seeing Calgary's U.S. imports facing Toronto's U.S. imports.

The opening ceremonies were much the same as any other year. Miss Grey Cup was taken on her first tour of exploitation (just to think she gets this honour for a whole year!). Meanwhile a reliable source informs me that the moment she appears 4,782 men across our nation stated their intent to "lay her" and 23 Don Mills housewives asked "what's she got that I don't." As you can see, even this brief salute to "womanhood" HELPS OUR NATIONAL UNITY!

## The Key Play

There is no doubt in this writers mind, that every other authority in this land

disagrees with me on just what the "key play" was. Sure there was some interesting action during the last two minutes, but most people miss the forest for the trees. So I will set them straight.

The "key play" came early in the game when both teams lined up in an extremely



wide formation. Toronto's defense played very deep, while Robinson of Calgary proceeded to kick the ball. Incidentally, Toronto tried this same play early in the third quarter. Naturally, the first time it was used was the most effective.

The reason this was the "key play" is that it started the game and without it there would be no game, no score, no blood, no gore and everybody would have gone home happy because there would have been no winner and no loser.

## Predictions

Well, the 1971 CFL season is history and it is now time to talk about next year. Unless you prefer to talk about hockey (as you know it is unpatriotic to not mention hockey in any sports report.)

My first prediction is that John (Piggy) Bassett will make lots of money, just like CFL team owners everywhere. Secondly, fans everywhere will spend lots of money and in Toronto, if a domed stadium is built, every citizen will spend lots of money unless his name is Dennison or Piccininni who will probably make lots of money. Strange how the CFL and money are always related - it's almost as if the league that holds our nation together does it only for profit.

Finally, the Grey Cup ended with a score of 14 to 11.

by Russ (like in Jackson) Constable

# Canadian

The Canadian Liberation Movement has designated Saturday, December 4 as Anti-imperialist Day to commemorate the 134th anniversary of a rebellion led by William Lyon Mackenzie. The Toronto executive Committee has been asked to declare the Saturday nearest December 7 as an official holiday. The Committee has not yet acted on that proposal.

The observation will begin with a march from the northeast corner of College and University Ave and proceed to the Toronto Necropolis Cemetery, with bagpipes, fifes, drums, and banners. At the cemetery, wreaths will be laid at the graves of William L. Mackenzie and "revolutionary martyrs" Samuel Lount and Peter Matthews. Afterwards a celebration will take place in the Donvale Community Centre.

The two martyrs referred to were hanged on April 12, 1838 for their participation in the rebellion. Samuel Lount was an American who moved to Canada at the age of 23. He was a blacksmith. Peter Matthews,

a Pickering farmer and a veteran of the War of 1812 joined Lount on the gallows as a discouragement to further rebellion in Canada.

Other than in Quebec it seems to have been an effective deterrent.

The Canadian Liberation Movement is difficult to pin down on policy statements. They support the Waffle movement in the New Democratic Party, and they prefer small Canadian unions to big international unions.

# Liberation

And they want to revive the "Spirit of 37."

The CLM defines this spirit as:  
-unity between Upper and Lower Canada.  
-unity between workers and farmers.  
-a truly popular revolutionary movement.  
And they point out that:

-The revolutions of 1837-39 were the first in the world to take place against British imperialism at the height of its power under Queen Victoria; they were in the forefront

of the world struggle.

-The Canadian revolutionaries were actively supported by the English Chartists, the most advanced working-class movement of the time, proving that "in wars of national liberation, patriotism is applied internationalism."

Just whether the support of a foreign group of workers makes a movement internationalist is dubious. The point about being the first pot-shot at Queen Victoria seems to forget all the other Imperial British leaders, and reduce the struggle to a level of almost personal vindictiveness. But it does serve as a convenient excuse to differentiate (where there is very little difference except in degree of success) between the Canadian struggle and the American one.

Americans it should be pointed out, staged raids, along with Canadian exiles across the border from bases in the United States in support of the 1837 rebellion.

Ernie Fusco

# Movement

AN OPEN LETTER TO ALAN EDWARDS' STAR EDITORIAL:



BEAR'S LAIR

After perusing the article, concerning Richard Grange of the Canadian Drivers Pool, in last Saturday's Star, I ask in all fairness to present my views and opinions on the controversy.

As a member of the Teamsters Union, for over thirteen years, I have had hassles with Annings Strike Breaking Services, the mentor of Mr. Grange who originated pro strike breaking and of course the protege, Mr. Grange and his Canadian Drivers Pool and International Truck Leasing.

And no matter how Mr. Grange wishes the public to see him, no matter how he rationalizes, attempts to moralize, the fact is still abundantly clear . . . Mr. Richard Grange is a SCAB.

One could compare him to "the hired gun backed by the crooked sheriff, in the old west", or a jackal tearing at the huts of a strike. Also the expression "vulture" would be apropos of his despicable profession.

The use of the Doberman is not original. Adolf Hitler made it fashionable during the second world war and like Grange was quite a strike breaker.

So everything fits. Mr. Grange will continue to prosper, making blood money out of problems that are in reality none of his business, and that principled men will not touch. Perhaps in time he will adopt the big, black shiny boots and carry a riding crop and deck his fellow scabs in shiny black uniforms.

Then he'll really be in character.

G.A. Longley

The Militant Co op have arrived at their new winter quarters at 1168A Dundas St. West and all and sundry are welcome.

DANCE

MILITANT CO OP DEC. 4th at 8:00 PM 16 BANCROFT OFF HURON

JOE HILL

There is a picture coming to T.O. within the next few weeks which may be worth seeing . . . a report from WINDSOR has been favourable.

ST' KITTS UNION LOCAL is still another victim if the "democratic" Conservative approach to labour relations . . . and behold we have come up with another wire tap down in the peninsula area . . . apparently Mr. Grange and ilk are busy . . . busy . . . busy . . . later.

PRESS COUNCIL

The Star and Southam Publication have announced the formation of a press council to "hear complaints of the people."

Don't believe them.

According to the Star the Ontario Press Council will be modeled after the British Press Council, a beautiful work of art.

The British Press Council was founded in 1953 to protect newspaper publishers from the public. As the Saturday Revue put it, "The need for a press Council arose in Britain because of a growing hostility between press and public, reflected among other things by increasingly heavy awards against newspapers by juries in libel cases."

A screening committee was set up in the British Press Council to hear complaints and decide which ones merited investigation. A representative year (1967) showed the following people on the committee: Lord Devlin, former lord of appeals; five London newspaper publishers, 3 provincial publishers; one rep each from the Scottish Newspaper Society and Scottish Newspaper Proprietors (read owners), two members of the Periodicals Proprietors Association, two members of the British Newspaper Editors Guild, four national union of journalists; two institute of journalists; and five lay members of the education and religious class.

A nice bunch of people, you might say.

We get an idea of the standards these people use from this quote which appeared in the Star: "Samples from the British council casebook, which appears to set standards, say the Queen should not be photographed secretly in her bathing suit; that an editor has the right to refuse to print a letter to the editor providing some sort of balance is achieved among letter writers; that newspapers don't necessarily have to respect the private and confidential label on documents."

Real high class standards.

The United Kingdom ethics code condemns: "The expression of comment or conjecture as established fact and the

suppression of facts to distort stories; misrepresentation, intimidation, or intrusion into privacy to get news or pictures; failure to rectify harmful inaccuracies as soon as they are discovered and place corrections or apologies in such a form or position that they do not counteract the impression of the original story; refusal to give opportunity of reply to persons criticised and failure to observe confidences."

Examine the ethics code and the casebook example. In both instances all the references are made to stories printed. What about stories the newspaper never covers? All the news in the world that the paper chooses to ignore because they wish to ignore the problem? The British press ignoring Ireland, the U.S. press neglecting China, the Canadian press forgetting the Indians and Eskimos. How do these people get redress?

The press council never answers that one.

So who does it serve? It serves the politicians who think the paper have put them in a bad light. The politicians have no libel case but maybe the council will ask the newspaper to print an apology to the politician.

The people of Britain have already realized what the press council does. That is why most of the complaints still coming in are protesting that letters to the editor were not printed.

Out of 403 complaints received (and we all can think of 403 complaints against the Star in one edition) only 114 complaints were considered by the Press Council to have any validity.

The Star also said that the Press Council in Britain is starting to examine British monopoly situations now that the Star has effectively bought out the Tely they don't have to fear a Press Council and neither does Southam Publications.

James L. Cooper, the Publisher of the Globe and Mail, said he first heard about the press council on the radio after the Star announced it.

Jose Kaufman

Horoscope

By SYDNEY OMARR For Sunday, Nov. 14

ARIES (March 21 to April 19): Sudden changes in areas affected by the gut agreements, note that pun-very song he

TAURUS (April 20 to May 20): Work more than in any other area. Do not touch. Perhaps in time he will adopt the big, black shiny boots and carry a riding crop and deck his fellow scabs in shiny black uniforms.

GEMINI (May 21 to June 20): Be ready for the coming of the new. New beginnings not only necessary. Street pants (there personal the album's stretched taut

CANCER (June 21 to July 20): Stress at work. Don't overdo it.

LEO (July 21 to Aug. 10): Some appointments may be not confused.

VIRGO (Aug. 11 to Sept. 10): Money is unorthodox restrictions. You could be surprised—by a

LIBRA (Sept. 11 to Oct. 10): Creative change, travel. Young person's role.

SCORPIO (Oct. 11 to Nov. 10): Family reveal secret. Advice: don't

SAGITTARIUS (Nov. 11 to Dec. 10): Unions are formed. Be open-minded. Modernize concepts.

CAPRICORN (Dec. 11 to Jan. 10): You could find backing for favorite project. Business prospects are brighter.

For Monday

ARIES (March 21 to April 19): Bullshit and me any other. Just and you'll forge and BS&T and his drummer! And

TAURUS (April 20 to May 20): Stand it" and the away style of prod thing seems to drift bitrarily as it goes going tape drifts in), the

GEMINI (May 21 to June 20): Brown Produced only ing face on the

CANCER (June 21 to July 20): It's one of the m bums in years, an time staying seat write this review.

LEO (July 21 to Aug. 10): as the total ch the gue which was

VIRGO (Aug. 11 to Sept. 10): political of brushing sisterhood. te women dochina, sc sed as impos re's obvious ig

LIBRA (Sept. 11 to Oct. 10): st into the room. lped to keep the a necessary and e.

SCORPIO (Oct. 11 to Nov. 10): that I mean that sed - who is the t would guerilla

SAGITTARIUS (Nov. 11 to Dec. 10): come to the C Winwood. It Mason, Chrien is disruption

CAPRICORN (Dec. 11 to Jan. 10): there was ev- s is UA's lference. I agree —though was not the key tly much chara "Pofane oyed" earlier tapes, and with

LETKI DESIGN SILVER SMITH YELLOW FORD TRUCKS HIGH HEAD SHOP WHOLE EARTH NATURAL FOODS 160 MCAL ST. THE COSMIC EGG ARMY SURPLUS WINTER GEAR ANY DAY NOW FURNITURE ~ CLOTHES OOSHKE MOODIN NATIVE CLOTHING ~ HERBS ~ CRAFTS RAGNAROKK LEATHER CRAFT TRY US 2 BLOCKS S. OF COLLEGE 2 BLOCKS W. OF UNIVERSITY MINDS WERE MADE TO BE BLOWN



her birthday. The girl evident- Charles, and he is miserable: s. She dressed him under his chin." ny. Charles sat in a chair her tea, and scolds then the girl gives Charles cat. Charles and the little cles and sleds. They climbed afraid to go." At last Charles and his true identity.

There are several women's collectives now doing research in the field of children's books - from pre-school on to books for teenagers. The New Jersey chapter of

COAST FAMILY SOCIETY The Sechart Peninsula people are taking community business. Bank account #75 in the Royal Bank in Gibsons has almost \$2,000 in it now. This is part of the \$5,000 needed. sistent hit single groups is back together again. Before their auspicious break-up two years ago.

Gatti-Charles circus open FAMILY FUN

88,000. A hot act just that, is At a flaming 60-wire. his itself. ntourage the west the west- his area, ture. lined up. ing show ts which tingers. is blind- ove the can use a b. These are a y group 8th Ave., 87 and 13- Cambie St., lled the of layout ar. Picture Electrostick ng a triple slab of wax a swings can afford a dfolded, are nice lookPa few of A lot of ne The fa- the contacts aford rid- available. Th e agenda a sometime 683-2630. LIL a week for 160 Claremc ADIAN UNIV Cost dependss a year for a e is available Ont. The decisio bums of this e if you're in de to purchase the

Weight Watchers OF ONTARIO LIMITED THE ALL-CANADIAN ORGANIZATION FOR MEN-WOMEN-TEENS



out a young spirants, de- she had an doctors and she said was doctor, not reverse prob- and is not appalled by attractive—dirty under-anonymous is office and ED. ch woman in iss Clean On she herself ae was good but suffering speak up. e, it was not I do not find g to another self, in my Who should el? Can a s' booklet. 0 cents in lope. Announce ish, send line. MENT'S WEINRIB are the engagement of a 15 David, son of eger. B. MABLEY an- e ment of their Jape to Mr. John Mrs. H. Walker (a.k.a. formerly of land. EPH CAMPBELL once the engage- daughter, Temara son of Mr. and nings. An August JOHN ROCHE of ounce, the engage- lighter, Geraldine

If you think police reports of demonstrations are any different from their behavior there, then you had better read the report on the anti-Kosygin demo October 25 at the Ontario Science Center. Like the demo itself, the report is a classic study of bizarre stupidity.

G. T. Batchelor, Toronto's City Clerk, has copies of this report which are available to the public. It is must reading for anybody interested in police tactics.

The report was submitted to the Police Commission by Harold Adamson. It was

stronger. During this time demonstrators and policemen were being knocked to the ground and trampled.

"I tried to go to the assistance of one demonstrator near the front of the line when he was knocked to the ground. I was almost knocked to the ground and lost my hat.

"This violent attempt to break through police lines would have been within a period of about two minutes. I placed a call to the dispatcher for assistance, but then realized there was no way we could regain control or hold the demonstrators with policemen on

And why do police persist in believing that horses scare or quieten down demonstrators?

That 'seven mounted men' is a lie. The correct figure is about a dozen according to most eyewitnesses and the Globe and Mail said twelve. The Star put it at 30. But it is amazing that even the police administration can't count.

But let Telford continue his True Magazine story:

"When Inspector Johnson and his men first moved into the demonstrators, they

Charge of Number Four Traffic Unit:

"At (5:20 p.m.) there seemed to be a sudden increase of demonstrators crossing back and forth on St. Dennis Drive. Suddenly, about 6:40 p.m. there was a call from a young person, 16 to 18 years, for everybody to sit down, which they did. The young person was a female.

"I instructed all personnel not to take any action but to leave them sitting there. I then radioed contact with the base telling them to divert the traffic off St. Dennis Drive at Don Mills Road.

# POLICE REPORT: the psychology of saving face

then forwarded to City Hall November 4 by B. J. Shoemaker, Executive Secretary of the Board of Commissioners of Police.

The errors and contradictions are legion: The demonstration numbered (1) 2000; (2) 4000-5000; (3) 10,000; (4) a portion of the demonstration numbered 10,000. Take your pick. The demo started at (1) 3:45 p.m.; (2) 4:20 p.m.; (3) 5:20 p.m.; (4) 7:00 p.m. Take your pick.

It is difficult to sort out the worst features of this report but the effort must be made.

Nowhere in the report is anybody told that the police actually charged the crowd, on horseback, four times and a dozen strong each time. The report implies there was only one charge by seven mounted officers. Also unmentioned is the fact that the police clubbed their way east down St. Dennis Drive through the crowd for a distance of about 100 yards and then clubbed their way back to Don Mills Road and then repeated the performance three more times.

According to Victor Telford, Acting Staff Superintendent of the Metro Toronto Police, "Our plans for Crowd Control of Demonstrators was to contain them on the east side of Don Mills Road. This was necessary to assure the safe entry and exit of Premier Kosygin."

Rubbish. I know of a much better method myself and I am sure most of you readers do, too. But anyway devising methods of crowd control is not Guerilla's business.

Telford is the first contributor to the report. Then Inspector E. Snider reports on a large body of Jewish demonstrators who were not a part of the main body of demonstrators. Nothing happened and the police, according to what I've heard, didn't do anything.

Then Telford resumes his account of what happened.

"At about 7:15 p.m., I was at the intersection of St. Dennis Drive and Don Mills Road when the large group of demonstrators on the east side of the road tried to break through the police lines.

"The police lines at this location had been reinforced two and three policemen deep. At this time the news photographers had moved up with the cameras and floodlights which seemed to lend impetus to the efforts of the demonstrators.

"The police line was being forced back and Inspector Gaskin was shouting to the men, 'hold the line'.

"I moved up to the line also calling upon our men to hold the line. At this time there were a number of demonstrators shouting 'Let's go - break the line' while other demonstrators at the rear were throwing plastic candle holders, stones and eggs at the police.

"The radicals continued to incite the demonstrators to break the police line and they were hitting the line in violent surges, while we tried to regain control."

The report is full of this kind of emotional build up. The police are supposed to de-emotionalize demonstrators. By shouting "hold the line"? And just what is the difference between a radical and a demonstrator? It would appear that the police are trying to smear left wingers as shit-disturbing adventurists who would even dare to try and take over a right wing demonstration.

Telford's emotion continues to unfold:

"There seemed to be a couple of pauses in the violent pushing for a few seconds and although I thought we were going to be able to quell the situation they just came back



foot, as the situation was becoming more violent by the moment. Had the demonstrators broken the police lines, they could have, without difficulty, entered the Science Center and the reception area where Premier Kosygin was dining.

"I signalled Inspector Edwin Johnson, officer in charge of the Mounted Unit, to move his men up and instructed him to move the demonstrators back on the east side of Don Mills Road on St. Dennis Drive.

"Inspector Johnson responded to my signal for assistance, along with seven mounted men, and Inspector Walter Magahay followed with his Emergency Task Force personnel."

None of the people that I talked to said anyone had been knocked down prior to the police charges. Even if the police are correct, and one or two people had fallen, the excuse for the horse charge is still disgustingly cheap.

There were police cars in the eastern four lanes of Don Mills Road, more police cars and motorcycles and paddy wagons in the western lanes, another group of about 100 policemen on the west side of Don Mills Road, all kinds of security officers' cars in the Ontario Science Center parking lot and about 100 men clustered about the OSC entrance.

Oh yes. And the machine gun mounted on the roof.

I'm quite sure somebody would have gotten through.

attacked the horses and men with poles, umbrellas and pins, and tried to dismount the riders.

"There were hundreds of plastic candle holders thrown in the air at the horses to try and frighten them, along with other missiles.

"Inspector Johnson was successful in splitting the demonstrators and pushing them back on the boulevards on the north and south sides of St. Dennis Drive, while Inspector Magahay's Emergency Task Force men assisted him."

Not a mention of whipping, clubbing or trampling. No mention of the four different rakeovers of the crowd, forcing people to repeatedly fall over one another.

"Poles"? They were placard sticks. The people made some of their placards at the demo. But why shouldn't people defend themselves when attacked? And I'm sure people would stab a charging horse in the middle of a crowd with pins!

The candles were intended for a vigil. But the cavalry charge precipitated a different use for them. When a horse is bearing down on you, you aren't worried if its mane is going to be singed.

And if the horses weren't there in the first place... but that would be common sense.

The report continues in the same manner. They talk about boxes of weapons. They turn out to be placard sticks and food for the six-hour vigil.

But the ultimate award for police hysteria belongs to Inspector L. Gaskin, Officer in

"At this time I was advised by a member of the news media (David Norris) that this sitting down was a diversionary tactic to get the police to act and that the actual breakthrough was coming from the north of where I was."

"I immediately notified all the Sergeants to alert their men that there may be an attempt to break through to the north of the intersection..."

Now since when do policemen take their instructions from newsmen?

The bulk of the report talks vividly and in great detail about the arrests the throwing of objects and the police injuries. They do mention one civilian taken to hospital for five stitches.

Inspector C. Surplis (yet another one) talks about the mounted charge. Of course he deals mostly with the throwing and the attempts to unseat officers. But this comes filtering through:

"As the Mounted Unit moved in they did their job as I understand it should be done. They jumped and turned from side to side, would run a few steps forward and turn again and in this way keep the crowd broken up. At no time did I see any concerted charge by a group of horses into the crowd."

Unlike 2000 other people, he also didn't see anyone trampled.

Just two more gems.

Inspector E. Johnson of the Mounted Unit:

"A few of our men had their forage caps knocked from their heads and we felt the need of riot helmets at this time. For our own defense we used our riding whips which in no way caused any serious injuries to the demonstrators. These whips are constructed of a nylon center covered with leather and could not be called a club."

It appears that clubbing is passe, but whipping is still "in". But all the same it looked damn close to clubbing to most of the 2000 or so who saw it and received it.

Surplis adds the final touch:

"Finally, as a Senior Officer of this Department, I must report that I was pleased and proud of the department of the men during this trying time. In the face of continued abuse they controlled their emotions admirably and applied themselves only to the job at hand, using only the force necessary to control the situation. Contrary to newspaper reports, at no time did I see a police officer in my area with a billy or a baton in his hand."

I could comment much further - both according to what I saw myself and from eyewitness reports of the cavalry charge that happened when I wasn't there - but why molest those who are already dead to the world. It would accomplish nothing anyway.

For those who may ask, "So what else is new?" this report converts all of your suspicions into fact. In police stupidity, the October 25 demo is surpassed only by Vancouver's Gastown police riot and the police riot here on May 9, 1970, at the U. S. Consulate.

As an epilogue, Alderman Boytchuk is holding an informal closed-door meeting of all the right wing groups at the demo and the Board of Police Commissioners.

If human nature is any indicator, the police will try to save face by teaming up with the right wing groups in a conspiracy to win establishment favour by even more vicious efforts to bust up left wing demonstrations and organizations.

Don't get paranoid yet, but the prognosis does seem logical.

Johnny Inkslinger

# 8 MIND SURVIVAL



**GLENMORRIS THEATRE:** Free Shows weekends, 4 Glenmorris, call 928-8705 for reservations.

**ROCHDALE CLINIC:** Doctor available to all, 3:30 - 6:00 PM., Rm. 611. 924-8892.

**ROCHDALE CLINIC:** Doctor available after 6:00 PM. Will treat all sorts of things including VD. Rm. 611.

**COFFEE HOUSE:** Bloor St. United Church, 300 Bloor W., 8:30-12:00.

**CHAT:** Women's meetings, bi-weekly, 964-0653.



**FOLK CONCERTS:** Free, Noon hour, Beavers Coffee House, 91 Charles St. W., Basement of old academic building, victoria college.

**NOON ON THE SQUARE:** Free speaker every week at Trinity square at noon of course.

**THEATRE PASSE MAURAILLE:** "Charles Manson A.K.A. Jesus Christ", \$2.00, 8:30 PM, 11 Trinity Sq. 366-3376.

**FACTORY THEATRE LAB:** "Ambush at Tethers End", \$3, \$2 for students, 374 Dupont, 921-5989.

**WOMEN'S EDUCATIONAL:** Second in a series. Sexuality: Myth & Reality. 8:00 PM Jorgenson Hall, 380 Victoria, Yonge & Gerrard. Basement Lounge. All interested women welcome.

**I LOVE YOU ALICE B. TOKLAS:** 186 St. George St. 8:30 PM, \$.50.

**NOON ON THE SQUARE:** Alderman Karl Jaffary. Holy Trinity Church.



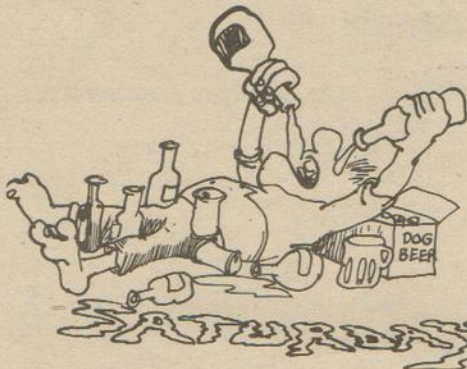
"Charles Manson" at Theatre Passe Muraille again.

"Ambush" at Factory Theatre Lab again.

**CHAT:** Dance, 9:00 PM, Holy Trinity Church, for info call 964-0653.

**ROCHDALE FILMS:** 2nd floor, "Virgin Spring" by Bergman, \$1.00, 7:30 & 9:30 PM.

**CHAT:** Dances every other Fri., 9:00 PM, Holy Trinity Church, 964-0653.



"Charles Manson" at Theatre Pass Muraille.

"Ambush" at Factory Theatre Lab.

**ARTS AND CRAFTS FAIR:** at Holy Trinity Church, money going to OXFAM.

**DEMONSTRATION:** Commemorating the rebellion of 1837, meet College and University, 2:00 PM, March to William Lyon McKenzie's Grave, Sumach and Winchester Streets. Canadian Liberation Movement, 964-1174.

**SATURDAY NITES:** Trinity Church. Rock music, folk music, films, fun and party, starts at 8:30 PM.



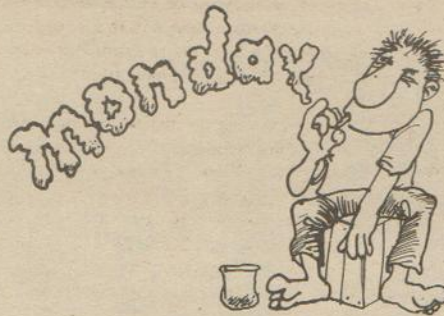
**TORONTO GAY ACTION:** meets at 8:30 PM at 201 Queen St. E.

"Charles Manson" at Theatre Passe Muraille.

**CINEMALUMIERE:** Sunday Revival, "Gospel According to St. Mathew" by Posolini, 2:00 PM, \$1.50.

**ROYAL ONTARIO MUSEUM:** Free Sunday Films, Avenue Rd. At Bloor, 2:30 PM.

"Universe"  
"Early Stone Tools"  
Seven Authors in Search of a Reader/ A Sunday Afternoon on the Island of La Grande Jatte", 1965 fantasy from Netherlands.



**CHILDBIRTH CLASSES:** Call Sharon at 489-6350.

**PSYCHO-BIOLOGY COURSE:** at 750 Spadina Ave., starting at 8:30 PM. Instructor is V. Marklewicz.

**GROUP RAP SESSION:** Rochdale Clinic with Geroge. 8:00 PM, 341 Bloor West, Rom 611, 924-8892. Open at all.

**INNIS FILM SOCIETY:** University College Rm. 104, 75 cents per film.

"A Man Called Horse" with Richard Harris at 7:00 PM and Brunel's "St. Simon" and "Verdiana" at 9 PM.

**CHAT:** Meeting, 8:00 PM, Holy Trinity Church, Trinity Sq. For info 964-0653.



**PRE-NATAL CLASSES:** Rochdale Clinic, 2:00 PM.

Remember the Switchboard publication "Community Tradesmen" (a listing of community people, non-exploitive, non-rip-off, co-operative, humane, type people that have skills that they are willing to offer at a reasonable price or knowledge that they would gladly share) well, we're updating our information in preparation for publication of a more complete unabridged version of Community Tradesmen, Volume 2. So if you see yourself as: seamstress bricklayer, carpenter, electrician, hand-crafter, mechanic, photographer, printer, film-maker, poster-maker, plasterer, welder, plumber, trucker, roofer, etcetera, etcetera and want to offer your services call Community Switchboard, 923-0944 and tell them you want in.

People who are interested in getting into a commune and would like to talk about their ideas for a living environment and experience with other who may share their views call Switchboard, 923-0944 and we'll get together.

**ANY DAY NOW** is a co-operative community storefront now being run on volunteer basis, to recycle useable things i.e. clothes, furniture. Since we need to pay store rent, we ask you to pay what you can afford for things (some free clothes).

We need donations: warm things and childrens clothes). We would also like to set up a centre to lend skates to people so if you have any extra, bring them so we all can use them.

If you have ideas on what you'd like to see done, stuff to give or things you need or just to come and visit - we're at 168 McCaul, 366-1382, Tues - Sat., 11 - 5 PM.

**SURVIVAL COURSE** - bush survival, community subsistence farming, crafts, herbal medicine, communal survival in Toronto, etc., Tuesday, 7:30 PM, 112 Seaton St. (1 block east of Sherborne, 1/2 block south of Dundas), For info call 368-1459.

People for an Alternative Elementary School and the Community Schools Workshop (plus an assortment of individuals) need the parent-teacher-pupil kinds of conscious people to help them bring the big omnipotent powers of educational processes into littler, fonder hands.

They need people who know that they'll need to struggle for children, for the community, and for themselves. Education is life - which should be a familial, community affair. For information about meetings and projects talk to:

Joan Doiron (929-0427) or Myra Novogrodsky (964-8863) of the Community Workshop

Nomi Wall (535-6169) or Roger Simon (929-5680) of People for an Alternative Elementary School

Laura Reichman (921-6184) a far-out, dedicated individual working in the Parliament St. area.

The **FOOD CO-OP** scene in Toronto is pretty bleak at present. A few food co-ops and clubs have started and failed and the ones that are still surviving aren't able to meet all the natural food demands of very many people in the city.

Most health food stores, including the "freak" run places, don't sell natural foods at very realistic prices. Many products have a tremendous mark-up that could be eliminated by people doing their own store.

Also more and more people are beginning to realize that even the freak, natural food stores are not the alternatives to the private capital supermarket mentality that they were once thought to be. One real alternative might be a food store in which the ownership and control would rest with the community.

We have had experience in working with various food co-ops and we want to share our experience with others who might be interested in opening up a **CO-OPERATIVE** natural food store.

So... if you want to get it together with us, call us and we'll work something out. Call David or Kathie at 920-3301 or Ray and Carol at 921-2435.



**CRUNCH** is an alternate employment project working out of the Switchboard office in Room 209 Rochdale.

We are providing seed money for people to establish non-profit businesses which would fill a need in the community. This seed money is in the form of an interest free loan repayable to a community fund which will be administered by representatives from each community business.

We are also trying to develop a pool of community and street level jobs. We are asking people who are organizing L.I.P. projects to hire through **CRUNCH** rather than through Manpower. We can also help people get together LIP grant applications.

In our first two weeks of operation, the response to **CRUNCH** has been overwhelming. We need jobs for all the unemployed people who want to make some contribution to their community. If you have jobs or a good idea about how to create some, call us at 922-1580 or drop-in.

The **Campus Community Co-operative Day-Care Centre** is a group involved in education and self-education around our children. We educate ourselves so as to be better able to deal with our children, each other, and our situations. We deal with the kids in such a way that, hopefully, they'll grow into strong, confident human beings - "women who won't be afraid to sweat and men who won't be afraid to cry." Women and men who will win.

We feel the community should be involved with its children, and so, we welcome volunteers, male and female. Volunteers, with parents (many of whom also volunteer), also take part in educational and general meetings. The times for these are announced at the centre.

If you would like to share our children, phone Leslie, Ann or Julie at 925-7495. Our address is 12 Sussex Ave., one block south of Bloor, west off St. George.

The **Free Store** at 375 Bleecker St. in St. Jamestown needs volunteers. Go there and talk to Claudette.

The **Spadina Rd. Community Hostels** (156,158, 191 Spadina Rd.) are organizing a free school. If you can help call Ken at Digger House, 929-5527.

Neil-Wycik has audio and visual tapes of many portions of the October Conference. Call 367-0320 for more info.

Ken at Digger House, 929-5527, is trying to get together a rehabilitation house for heroin addicts. Anyone that can help please contact him.



SIVANADA YOGA CENTRE, 193 1/2 Mutual St., 863-0565. Asanas Yoga and mediation classes are offered. \$2.00 a class, \$1.50 for students, \$1.00 for people under 16. 10 classes for \$15.00. Call there for more info.

KUNDALINI YOGA, Mon - Thurs., 6:00 PM at St. Thomas Church on Huron St. 1 Block South of Bloor, (in basement). Fri and Sat at 6:00 PM at 492 Huron. For more info call 964-0612.

If you've got cats or kittens living with you here's a practical and economical hint.

Gradually and in increasing proportions add peat moss to your kitty litter. If you're adding too much peat moss your cats will let you know they're not digging it by shitting on the floor. Soon your kittens will be shitting completely in peat moss - peat moss is lots lots cheaper than kitty litter and you can throw it in your garden after.

Thanks Scott for passin on this info.



**TORONTO FREE YOUTH CLINIC**  
252 DUPONT STREET  
925-6223

**MEDICAL CARE:** Doctors are there afternoons, paramedical help on duty 24 hours.

**DENTAL CARE:** Mon., Tues., Wed., Thurs., 6 - 10 PM.

**WELL BABY CLINIC:** 2nd & 4th Tues. of month, afternoon.

**FREE STORE:** Mon. - Sat., 2 - 6 PM.

**LEGAL CLINIC:** Wed., 7 PM.

**GROUP THERAPY:** Thurs., 7 PM.

**Birth Control Clinic:** Sat., 2:00 PM.

There are things happening at Huron and Bloor that are a great deal more than the, to me, slightly forbidding, Shopper's Drug Mart/ Crash Pad image that some irresponsible people have tried to make Rochdale.

Listed below are some of the educative things going on within the building. Some of these are free while others cost a little money. Information about them - when, where, and how much - can be obtained for the following programmes:

- Pottery Workshop (Sue: 962-9397)
- Paper Making (Andrew: No. 1622)
- Weaving (Tom: No. 1010 or Jocelyne: No. 624)
- Hydroponics (Joe: No. 604)
- Chemistry (Joe: No. 604)
- Silkscreen Studio (Maurice: No. 604)
- Rochadle Clinic (No. 611)

Also housed in the building are Community Switchboard - 923-0944, Canadian Whole Earth Almanac - No. 1004, Canadian Film-makers Distribution Centre - No. 204, Toronto Film-makers Co-op - No. 201, Ethersa Natural Food Restaurant - Main floor, Transformations - No. 1604.

**THE ARTISANS AND CRAFTSMEN CO-OPERATIVE ASSOCIATION**

ACCA is a crafts co-operative made up of Canadian craftsmen for Canadian craftsmen. Our aims are to promote cultural and artistic endeavors and to teach both the social and professional skills necessary to survive as craftsmen.

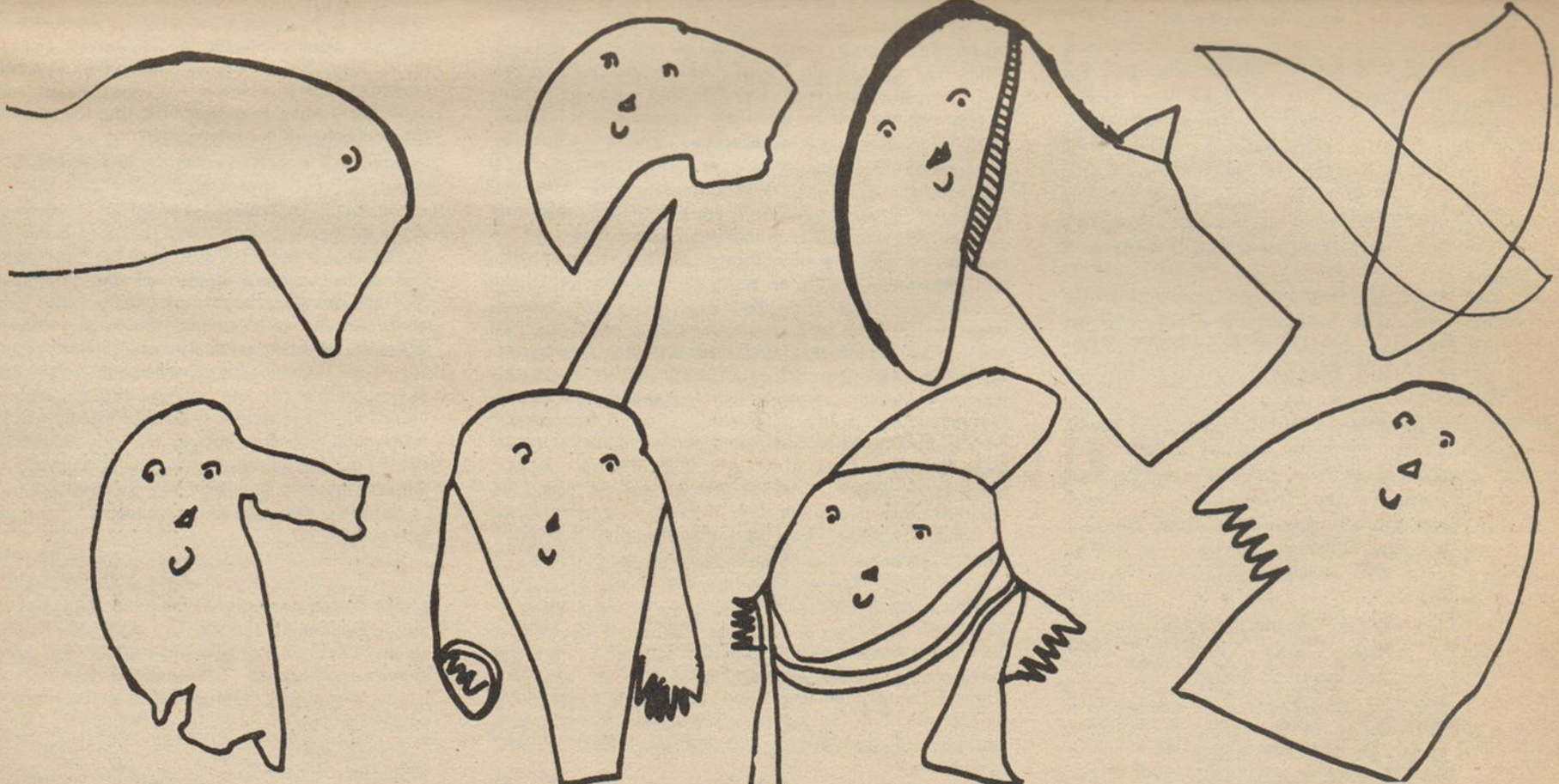
ACCA is the pooled resources, knowledge and skills of its constituent members. A retail outlet is being set up. A program of demonstrations and craft classes is being drawn up.

If you can use any of one above mentioned services, or have any ideas of how we can further help you, the craftsman, then get in touch with us by phoning 923-9400 and ask for Aulene Make or Mark Buckiewicz or 923-0944 and tell us where we can contact you.

THATS ALL FOLKS



Baldwin Street Gallery of Photography .....	364-2630
Birth Control and Abortion .....	533-9006
Campus Day Care Centre .....	925-7495
Canadian Indian Centre of Toronto .....	962-2001
Canadian Liberation Movement .....	964-1174
Childbirth Information .....	489-6350
Community Homophile Association of Toronto (CHAT) .....	964-0653
Church of the Holy Trinity .....	362-2595
Civil Liberties .....	363-9581
CRUNCH (Community employment) .....	922-1580
Digger House (Group Home) .....	929-5527
Emergency, (fire, etc.) .....	362-1111
Grotto (Drop-in) .....	964-6179
Guerilla .....	<b>864-1902</b>
Hall Community Switchboard .....	923-0944
League for Student Democracy .....	797-3906
Militant Co op .....	532-4008
Neill-Wycik (Co-op Residence) .....	367-0320
Newsreel (formerley Kingston Newsreel) .....	536-6631
Planned Parenthood of Toronto (Birth Control) .....	924-3761
Pollution Probe .....	928-6155
Rochdale .....	921-3168
St. Raymonds Centre (Legal Advise) .....	537-9696
Scadding House (Drop-in) .....	368-0188
Scott Mission, 502 Spadina Ave. ....	924-4437
Social Planning Council .....	363-4971
Stepping Stone, 165 Avenue Rd. (Drop-in) .....	923-3369
Stop Over, 40 College (Hostel) .....	921-7971
Street Haven (Free food for women) .....	920-9111
TAPS (Toronto Alternate Press Service) .....	863-1821
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
Women's Liberation, 380 Victoria .....	863-9949
Young Communists .....	922-8309
Young Socialists .....	363-9618
Youth Employment Service .....	366-2516
Distress Centre .....	366-1121

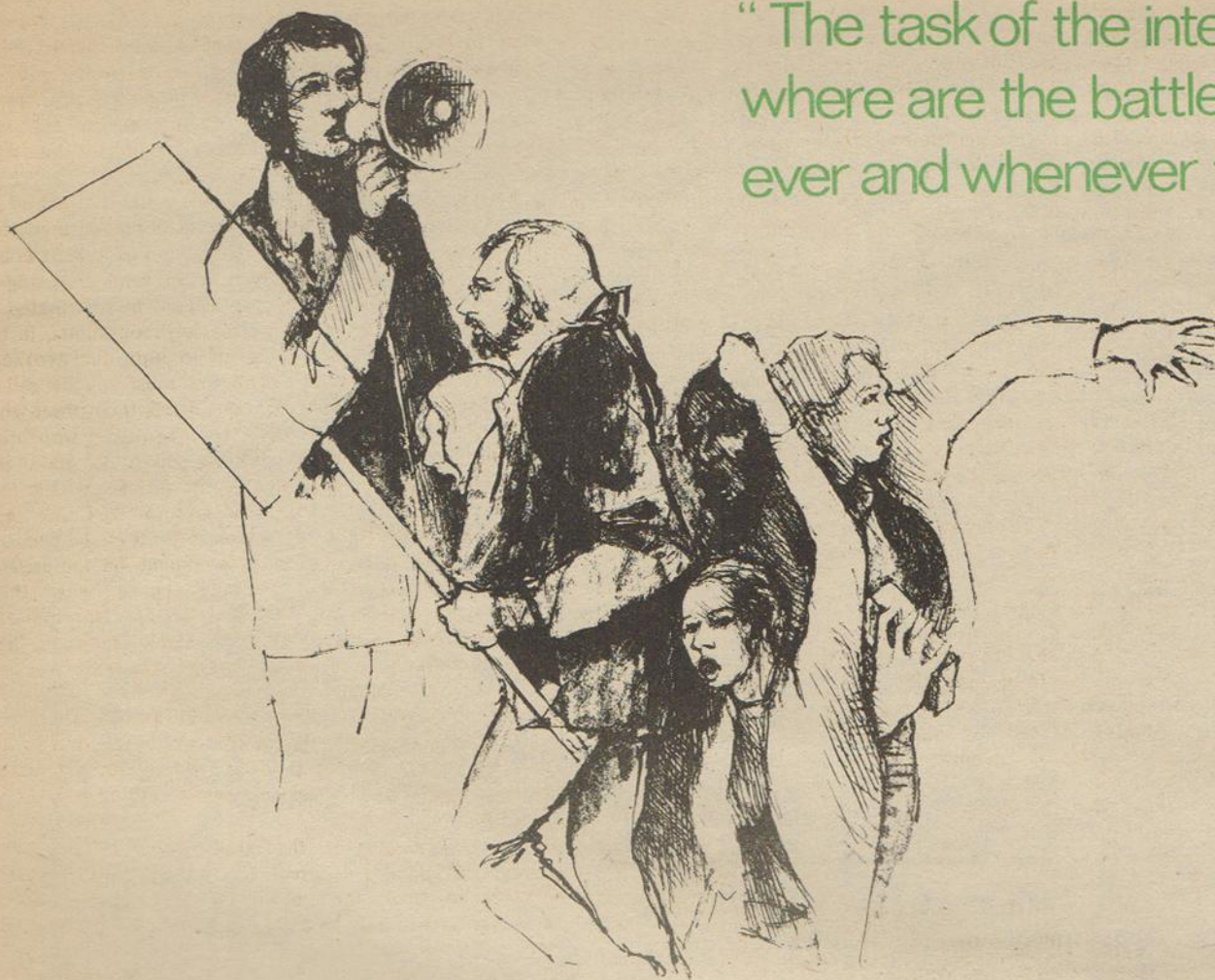


Rooms by the month: \$50 to \$60 for doubles (per person)  
\$75 to \$85 for singles  
\$150 for Aphrodite apartment

Rooms by the week: \$25 to \$30 for singles  
\$30 to \$35 for two people

**COME LIVE WITH US**

ROCHDALE COLLEGE 341 Bloor Street West Toronto 5, Ontario 921-3168



"The task of the intellectual is not to decide where are the battles but to join them wherever and whenever the people wage them."

# SA THE INTE AS REVOL

Jean-Paul Sartre has long been considered France's greatest living intellectual. His reputation in America has been chiefly based on his development of existentialism, the philosophy of alienation. But not much is said in North America about Sartre's long history of radical political involvement which began with his participation in the French resistance against the Nazis.

Sartre was aligned with the Communist Party from 1941 until 1956 when he broke with the CP over the Russian invasion of Hungary. Since then he has been very active in progressive politics appearing frequently at anti-Vietnam war demonstrations. He survived several assassination attempts by French right-wingers during the Algerian revolution. Sartre was galvanized by the student-worker rebellion in May, 1968, which nearly toppled the DeGaulle regime, something the French left had been trying to do for over two decades.

He now lives in a one-room apartment off Montparnasse in Paris, donating the proceeds from books like his latest, a massive biography of the French writer Gustav Flaubert, to leftist writers and newspapers.

Sartre recently made a widely-publicized break with Fidel Castro when he upheld Cuban poet Herberto Padilla, jailed by the Cuban government for "counter-revolutionary attitudes."

In this interview, conducted by John Gerassi, Sartre displays an interest and awareness of American politics that is rarely found among our own intellectuals.

He also discusses the role of the intellectual in revolutionary politics and some of the contradictions in which he finds himself.

Gerassi: Considering the many defeats the movement and you personally have suffered over the last three decades, how do you manage to stay optimistic?

Sartre: I do what I believe an intellectual should do today, but that doesn't mean I'm optimistic. I'm in the system and I'm forced to stay in it, but I also feel the revolution must triumph. This is a choice. It is not necessarily evident. And if it does triumph, then what? Will the human condition be cleansed of exploitation, alienation, and all that we find disgusting in this society? I'm not so sure. All I hope is that if we are successful in bringing about a revolution without terror, then we'll be able to face things squarely, that is, look at our oppressive past, all the ideas imposed on us by machines but which today we consider — falsely — our own, and deal with them together.

Gerassi: A revolution without terror, yes, but is it conceivable? Can we really expect a successful revolution without revanchism? Can we expect the winners to forget the brutality, the viciousness, the tortures of those in power today? Can a George Jackson be expected to forgive his sadistic guards?

Sartre: No, but that might not be so bad. It is better that

revolutionaries wipe out the guilty than each other. Unfortunately, in the past, the winners have always thought about stopping. Historians claim revolutionaries never know where or when to stop. But it is the contrary. They always do stop, so that the next generation of revolutionaries have felt obliged to go after the previous generation. It happened four times during the French Revolution of 1789-94. Perhaps it would be better if for once a revolutionary movement was ready and willing to go all the way.

This, of course, means totally junking all the bourgeois values we have been taught in schools, in the press, at home. My feeling is that of all the groups within the Left today, the undogmatic Maoists, which here we call "les Maos," are most prepared to do that, that is they have most understood that to be genuinely successful a revolution must be what bourgeois historians claim is impossible, namely a revolution that is total yet without terror.

Gerassi: Is that why you will not work with the Communist Party anymore? There was a time when you did. And it is still, in France anyway, a mass party.

Sartre: During the occupation I did indeed work with the Communists, as did all resisters who were genuinely anti-Fascist. After the liberation, the opportunistic manoeuvres of the party made our adherence impossible, and I was often attacked as an enemy in their newspapers. But at the beginning of the 1950s, specifically during the massive U.S. encroachment, NATO, etc. and after French Communist leader Jacques Duclos, a deputy, was arrested (totally illegally as he had parliamentary immunity and in fact was far away from the "Ridgeway go home" demonstrations for which he was accused of being the organizer) I decided to side with them.

The Communists were also leading the opposition to the war in Vietnam — ours then — and I helped publicise the case of Henri Martin, a French Communist sailor who refused to participate in the war and was being tried for treason. So I helped as much as I could. I even went to Vienna for the Peace Congress. Then the U.S.S.R. invaded Hungary. To me this was monstrous. Up to then, yes, the Soviet Government had perpetuated horrible crimes, what we call Stalinism, but never before had its troops invaded an independent nation to put down a popular internal insurrection.

To me this was imperialism, pure and simple, as was its invasion of Prague in 1968. The French Communist Party supported the invasion of Hungary so I broke with it. Then, during the Algerian war, the CP showed itself very lukewarm in its support of the FLN, primarily because the FLN was not Communist, and so, though at times the whole Left united to stage joint anti-French colonialist demonstrations, it became clear that it was time to create a movement to the Left of the CP. That Left emerged seriously with the Vietnam war — yours — and I was part of it. But I was still a typical intellectual. That is, I did my work at my desk, and occasionally joined a parade in the streets or spoke at some meeting.

Then May, 1968, happened, and I understood that what the young were putting into question was not just capitalism, imperialism, the system, etc., but those of us who pretended to be against all that, as well. We can say that from 1940 to 1968 I was a Left-wing intellectual (un

intellectuel de gauche) and from 1968 on I became a Leftist intellectual (un intellectuel gauchiste). The difference is one of action. A Leftist intellectual is one who realises that being an intellectual exempts him from nothing. He forsakes his privileges, or tries to, in actions. It is similar, I think, to what in the U.S. you would call white-skin privileges. A Leftist intellectual, in America, I presume, understands that because he is white he has certain privileges which he must smash through direct action. Not to do so is to be guilty of murder of the blacks — just as much as if he actually pulled the triggers that killed, for example, Bobby Hutton, Fred Hampton, Marc Clark, and all the other Black Panthers murdered by the police, by the system.

Gerassi: Are you saying then that the responsibility of the intellectual is not intellectual?

Sartre: Yes, it is in action. It is to put his status at the service of the oppressed directly. Just as the German intellectual who fled Hitler and talked about his anti-nazism while he earned money writing scripts for Hollywood, was as responsible for Hitler as the German who closed his eyes, just as the American intellectual who only denounces the Vietnam war and the fate of your political prisoners but continues to teach in a university that carries out war research and insists on law and order (which is a euphemism for letting the courts and police repress active dissenters) is as responsible for the murders and repression as is the Government and its institutions, so too, here in France, the intellectual who does not put his body as well as his mind on the line against the system is fundamentally supporting the system — and should be judged accordingly.

Gerassi: But concretely, what can committed intellectuals do?

Sartre: In America, it is not for me to say. Surely, your intellectuals know that themselves. They must know that if Ericka Huggins and Bobby Seale are gaoled or killed, it is not the police, the courts, the FBI, and the Government alone that gaoles or kills them. They will have let that happen and hence are similarly accountable. Every intellectual who cries non-violence to those who try to free political prisoners — and I understand you have thousands and thousands in America — he is responsible for their not being free. Concretely, I can only talk of France where I am more familiar with the facts. Here, when we have political trials, our job is to immediately stage people's trials, to be in the streets and accuse the real culprits. Here, when the youth confront the police, our job is not only to show that it is the police who are the violent ones, but to join the youth in counter-violence. Here, when political prisoners go on a hunger strike, all of us who can physically do so must also go on a hunger strike.

What it comes down to is this — and George Jackson expressed this beautifully in his prison letters — that the intellectual, more than anyone else precisely because of his privileged status, must understand, and act accordingly, that there are only two types of people: the innocent and the guilty, or as your Black Panthers have also said: "If we're not part of the solution we're part of the problem."

Gerassi: Do you then openly support the use of revolutionary counter-violence to the violence of the system?

# SARTRE ON INTELLECTUAL REVOLUTIONARY

Sartre: Absolutely. But obviously, as a man of 65, I cannot participate in it just like that. But whenever there is an important action which is not clandestine I must join it, and in my writing support the clandestine acts as well.

Gerassi: Do you think that these Leftist groups here in France, which, relatively, are minuscule...

Sartre: Yes, minuscule...

Gerassi: Whose use of counter-violence can bring about a revolution?

Sartre: I think that they themselves are the product of a revolutionary situation, not in the sense that there will be a revolution soon, but in the sense that there is a real division today between official France — the State, the Government, the institutions — and truth. There is a violent refusal of official power. Be it by small shopkeepers, truck-drivers, peasants, students, or workers who seize plants, we have the embryo of a total rejection of power. Of course this is still mostly uncscious, as these very same people, come election time, vote for official France. But they know, by their actions when their self-interest is at stake, that real change can only come about through violence. I feel that only these minuscule groups understand this, that is why they are the vanguard. As long as they keep plugging away, consciousness can only grow and the split in the society will become more apparent. Once the two sides become clear, revolution becomes inevitable.

Gerassi: So you would approve of the Weathermen tactics in the U.S.?

Sartre: Except that the Maos here are less violent and they are not trying to lay the foundation of a revolutionary party but to create conditions which will mobilise the masses from which, and *only* from which, such a party will surge. But, you see, the conditions are not the same. Here we often win. The hunger strike was successful. After our people's trial at Lens, the accused miners were freed by the courts. After forcing them to arrest big-named intellectuals, including me, they stopped trying to prohibit "La Cause du Peuple." In the U.S. repressions are vicious. They kill. Of course, I think you could win too if big-named intellectuals and personalities became more active. Would they have opened fire at Kent State if every anti-war professor teaching there was in the front lines? Would the police have been so brutal if every one of those so-called liberal anti-war Congressmen and Senators *inside* the Democratic convention had been outside with the people?

Gerassi: But from a revolutionary point of view, that does not necessarily bring about a movement willing to bring down the system. After all, Algeria didn't create such a Left in France, did it?

Sartre: No, and God knows we tried. I think the error is that such a policy is, after all, fundamentally moral. There's nothing wrong with that, on the contrary: to refuse to fight in Vietnam, or Algeria, or Chad, etc. is fine and should be encouraged. But a revolutionary policy aims locally: exploitation at home, racialism at home, injustice at home. In a capitalist country, exploitation, racialism, injustice, leads necessarily to wars, but it's secondary as far as establishing a mass-based revolutionary movement is concerned. And that's the real test, today, of those intellectuals who pretend to be committed. It's easy for us

to denounce the war — and do nothing. It's harder for us to pretend to want a just and humanitarian society and confront the injustices and inhumanities in our own balliwacks, in the very places we live — and which give us our life of ease. But that's where the action is. That's where the fight really is. I imagine that every intellectual who claims to be committed and lives in New Haven must have been first of all committed to the freeing of Bobby Seale.

Gerassi: No. Yale's intellectuals seemed to find too many things to criticise about the Panthers to have been active supporters of Ericka and Bobby.

Sartre: Ah, well. I fear, that's as if I had said that the main resistance against Germany being led by the Communists and my being anti-Communist. I cannot join the resistance. There's only one word for such a position: collaborationist. We have a lot of such collaborationists here in France, too. They never understood May, 1968. They refused to understand that the protected status of the intellectual is over, that there are no sanctuaries. The university, the laboratory, the research centre, these are all State institutions and hence just as much part of the system as the CRS (France's anti-riot tactical Police Force). The task of the intellectual is not to decide where are the battles but to join them wherever and whenever the people wage them.

Gerassi: In a few days, part one of your massive work on Flaubert will be published. Yet you have often told me in recent times that the only viable activity for the intellectual today is the political race. Is that not a contradiction? And would you explain what you mean by viable activity?

Sartre: My book on Flaubert may, indeed, be a form of petty bourgeois escapism vis-a-vis the exigencies of the times, though it is a very political work. What I mean is simply that the status of the intellectual has changed. He must now write *with* the masses and through them,

"A committed newspaper must show its commitment not only in its content but in its distribution as well."

therefore, that his technical knowledge at their disposal. In other words his privileged status is over. Today it is sheer bad faith, hence counter-revolutionary, for the intellectual to dwell on his own problems, instead of realising that he is an intellectual because of the masses and through them, therefore, that he owes his knowledge to them and must be with them and in them: he must be dedicated to work for their problems, not his own.

In my case, as you know, I have put myself on the line in various actions. For example, I worked for the people's tribunal of Lens (where rebellious workers were charged with various crimes), put my skill at the service of the people's prosecution, explained in tracts why it was the bosses and directors of the Renin-Lietard firm who were the true criminals, wrote the judgement, etc.

I wrote this material but I was only the mouthpiece of the miners. Also I write articles for revolutionary newspapers, such as "J'Accuse" even though I may not be in total accord with the paper's ideology. I've lent my name to any revolutionary paper that requested it. Why? Well of course, at the beginning it's part of the star-system, letting my name be used to help launch such papers. Simone de Beauvoir, as you know, has done the same, but the objective is to collectivise these papers, to eliminate names altogether, and eventually to create newspapers written by political participants, that is by the masses who fight, the role of the editorial collective being only to help technically, put these papers together, and publish them. Each time there is a seizure of a plant by workers, for example, our job is to make sure that it is the workers themselves who explain why they did it, what they felt and learned from it.

Gerassi: In what way does this differ fundamentally from the task of the Communist Party which has always had intellectuals but is based on workers?

Sartre: The Communist Party has always separated the intellectual from the masses. Its principal mode of operation is the cell, of which there are two kinds — the enterprise cell and the neighbourhood cell. In both cases the intellectual, either because they do not work in the enterprise, the factory, or because they do not live in working class neighbourhoods, are separated from the masses.

Gerassi: There's the difference in life style too, isn't there?

Sartre: Yes, but, you know, the masses never really hold that against you. I've noticed that in my own case many times. It's that I'm with workers in actions that count, not the fact that I may live differently and better in Paris. No, language is a much more serious problem. Intellectuals take for granted all sorts of propositions which workers do not.

You know it's much easier for a philosopher to explain a new concept to another philosopher than to a child. Why? Because the child, with all his naivete, asks the real questions. So do workers. To reach them, we have to use a different language, not talk down to them — that always fails — but use a language that is honest, by which I mean we have to use a language that is honest, by which I mean we have to use words which are not loaded with a past. We have to demystify our words. If you look at "Rouge" ("Red," the newspaper of the Fourth International in Paris)

for example, you will understand what I mean: it's unreadable, full of Marxist concepts each with a past, half words whose meaning is clear only to the initiated. What we want to create is a language that explains the necessary political realities in a way that everyone can understand.

Gerassi: But are such newspapers, no matter how simply written, read by the masses? It doesn't seem to me to be the case for "J'Accuse," and I know it's not the case with Leftist newspapers in England or the U.S.

Sartre: The only solution to that is militant distribution. A committed newspaper must show its commitment not only in its content but in its distribution as well. It is not enough to plunk a pile of papers at the vendor, or wage a subscription campaign. The paper must be distributed in the factories, in the working-class neighbourhoods, in the ghettos — by militants going up to individual workers. What's more, the militant distributors must not just sell or give away the paper but talk about it, ask the worker what he thinks about it, and why. It is the reader who must ultimately make the paper. Say the paper talks about the seizure of a plant in Grenoble, in articles written by workers who participated in the seizure. Well then, the militant distributor asks the worker in front of the Renault plant at Billancourt to read it, comment on the article, write about it (or talk into a tape recorder, which then becomes an article for the next issue). The militant distributor, who is inevitably an intellectual at first, thus operates merely as a sort of mediator between the workers of Grenoble and Billancourt.

Gerassi: That may be possible in France where the workers are politicised, have a class-conscience, but in the U.S. where this is not the case, where, in fact, many unionised workers are against you, would the tactic be appropriate?

Sartre: I would say the tactic should be the same, though the risks are different. In the U.S. your distributors may be beaten up more often. But that happens here in France too. Our people are often roughed up, sometimes very, very seriously, by the goon squads of the CGT (General Confederation of Workers — which is run by the Communist Party). That's why it is my job to do things like that, as there is more of a chance for me to get to talk to workers than a student.

Gerassi: You would say that big name intellectuals in America should do the same?

Sartre: Absolutely. It is very easy to denounce the war in Vietnam by signing 20,000 comrades. But it doesn't accomplish one millionth what could be accomplished if all your big-name intellectuals went into the ghettos, into the Oakland port, to the war factories, and risked being man-handled by the roughs of the maritime union. In my view, the intellectual who does all his fighting from an office is counter-revolutionary today, no matter what he writes.

Gerassi: Are you ready to risk your own skin in this tactic?

Sartre: Yes, and I have — at Renault, in Lens, in Paris streets. Of course, I am fully aware that it is easier for me as my name, my prestige, protects me somewhat, always. But would this not be the case of you big-name intellectuals too? Usually, wherever you go, wherever I appear, there is a group of people for you, a group against, and a majority who are just curious, usually neutral, perhaps amused. It's to them you must talk. Depending on the relationship of these forces, the risk is minimal or great. But let's face it, had they beaten me up, there would have been certain political advantages from that no?

Gerassi: But a big-name intellectual such as you can have access to the straight press which is read by the masses. Why not then take advantage of that?

Sartre: Careful. The masses do not read the straight press to be informed but to be entertained. That's why they read L'Aurore here and... what? ... the Daily News in New York.

Should they read a Leftist newspaper, they may not agree with it, they may in fact be totally against, but they know the object is to inform, not entertain. The concept of freedom of the press is a bourgeois concept. The masses don't worry about such things, and you will never see workers protesting press censorship, here in France at least, and I would conjecture that neither in the U.S. would masses wage a campaign against the censorship of reports from Vietnam. The masses know instinctively that the press belongs to the bourgeoisie, not to the masses. Freedom of the press is capitalist freedom of the press, which means that, perhaps unconsciously, the masses view the press as the enemy. Hence they don't expect from it anything that is really meaningful in terms of their own lives. This was not true, of course, in Czechoslovakia, where the workers and students were united in demanding a press that would inform them as their own, that is, as a Socialist press.

But in a capitalist country the straight press doesn't really count, so why write for it? As for the independent left-wing weeklies or monthlies, they are not read by the masses, only by the Leftist bourgeoisie. In general, I will write, here in France at least, only for newspapers that are militant, even if I don't always agree with their ideological position, that is, newspapers whose staff understands that their role is to break the vicious circle by going to the masses militantly, and that doesn't mean hawking the newspapers in front of the cafes.

By John Gerassi  
From Le Monde

# BLACK IN CANADA

I was born in Nova Scotia and raised in Texas. I am black. I have been called negro, neg, nigger... a lot of different things. These days I prefer to think of myself as a human being or, if I have to be classified, an African-American.

I used to be a racist and I have a hard time even now bringing myself to trust a white-man. There was a time when I had it figured out that the only way the blacks were ever going to get any peace would be to destroy the whites. That lasted for quite awhile. Then I started noticing all these white kids getting in trouble with the police because they didn't go along with the system the way their old man and their old lady did, turning their backs on golf and skiing and cocktail parties and all those other things that white people do because it pays to play the game. I saw all these kids growing their hair long and gettin' off on Chuck Berry and Jimi Hendrix and I said to myself, well, maybe some of them are OK, at least they're getting a taste of the shit, they'll never know what it's really like, but at least they know something.

It took me a long, long time to get that far, though. And if you're a white man and you've been raised in a white country, you'll never understand completely why that should be so. Let me try and give you an idea...

When I was thirteen my family took me to Alabama to see Martin Luther King. My family was all into civil rights then, civil rights and religion. By civil rights they meant using the system to right the wrongs of the system. Dr. King was organizing the

Alabama bus boycott. They took me to hear him speak and I thought he was maybe God, or something, it just felt so good to hear one of my own people get up and say that it was all wrong, that we had as much right as anybody to sit in the front seat of a bus and at a lunch counter and use the same public toilet as a white man... it felt so great to hear a black get up and say so publicly, not just joke about it at a social or when he was among his own kind.

I talked about it a lot with the older people. For some reason I always talked to the older people, I was brought up to understand that you should always listen to your elders, they were the only people who knew anything. I talked to the older people and they told me that they were going to get there with God and Martin Luther, it was all going to happen peacefully by the due processes of law. They told me that, sure, there were some whites who would never change their ways but this was a free country with just laws and there were a lot of white people who would be on our side when we stood up for ourselves.

Well, it didn't exactly happen that way. Maybe you saw it on your tv, or hear it on your radio. There were beatings and cops who helped out with the beatings and there were killings, some of those killings you haven't heard about yet and never will. It was a pretty rough row to hoe for a thirteen year-old boy that's gone and got himself all blown up on the idea of equality and then sees what happens when you ask for it. For me, Martin Luther King was assassinated a long time before Ray's bullet got to him.

That's when I started to lose it but my family wasn't ready to quit that easily. My grandfather was a big man in the civil rights movement in Alabama. To me he was maybe the biggest man I ever knew, though I suppose he only stood about five-nine or so, he seemed pretty big to me. He and my mother and others told me not to worry, we had God on our side and we were going to get our rights, just you wait and see.

I waited, and I saw. My grandfather went down to the police station to get a permit to march and the chief-of-police, who was also a leading light in the local Klu Klux Klan, shot him on the courthouse steps. My grandfather was unarmed.

They took me to the funeral and some white folks that my grandmother had worked for came up and told her they were sorry, that it was cold blooded murder but nobody could do anything about it. I heard one young white tell another that my grandfather got killed because he was a smart nigger, that he got out of place once too often and he had to be made an example of. The black people at the funeral didn't say too much.

We left Alabama then and moved to Texas. My family cooled out on civil rights a bit, but me, I was just getting started. It started happening all over the South, the young blacks were carrying knives and razor-blades and going into restaurants in groups, just daring anybody to start something. And they did, they beat us up and killed some of my friends and we killed some of them but we were badly outnumbered. We wouldn't have been outnumbered if the older blacks had worked with us, but they kept trying to cool us out, telling us we were just hot heads and that we were making it harder for everyone else. Finally, there was just a small group of us left in that little town and there was talk of

a mass lynching -- I was afraid to go out on the streets. My mother begged me to leave and go to Canada and finally, I agreed. I could see only one destination if I stayed in Texas: death, or jail, or both. Dead soldiers don't fight so good, so I left.

I still have days when I think I should be back there, fighting with my friends, but I know that their fight isn't going too well. It won't either unless the young people of all colours join them as if it was their own fight.

Since coming to Canada I've gained a little hope. If people look at me in a pub here it's as much because I'm sitting with a bunch of long hairs as it is that I'm black. Most of the young people here aren't race-conscious, the feeling seems to be that we're all in this together, united against all those people of all ages who have old heads. The people with old heads are the same as people anywhere -- if you're different, you're a threat. They don't get uptight about you as they do in Texas, because there's less blacks here, but the fear is there just the same. You find out about that when you go to look for work. Everybody's very solicitous, but then you find out later that somebody else who came in after you with the same qualifications got the job.

Lately, I've been working with Guerilla. I could go over to Contrast and work with my own kind but I've been through all that. Nobody's going to get anywhere by shutting themselves off from the others; I hope to do some work for Contrast from time to time but what I'd really like to see is a lot more blacks working for Guerilla. There are different degrees of awareness, sure, but those are the things we have to sit down and talk about. You don't make somebody aware by telling them they can't help you.

And that's about all I wanted to say. I hope it's made you a little bit more aware, whatever you colour.

James Richardson

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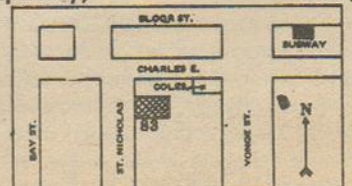
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# EXISTENTIAL IVAN

The development of existentialism makes a round trip and surfaces in Russia when Alexander Solzhenitsyn writes *One Day in the Life of Ivan Denisovitch*.

Dostoevsky was one of the original existentialist thinkers, but with him it seemed that the Russian version of existentialism ended. In its place rose the french existentialism tied to the names of Satre and Camus - but russian existentialism existed in the murk of inaction as Russia went through revolution, socialist rebuilding and repression.

Stalin as he was building the industrial hear of the new Russia, took the country into a period of 'cleansing and purification' - his goal was a Soviet Russia. During that time, most of the active soviet artists and writers had been suppressed or eliminated - they had been sent to the "work camps" in the north or in mythical Siberia.

Sozhenitsyn, himself, had been conscripted into the army as Stalin tried to make up for his mistakes when Hilter suprised the world by an attack on his former ally, the U.S.S.R. At the time, around 1942, when the Soviet army had been thrown back, all soldiers who had retreated or had been captured, were arsted and forced into these "labour camps" - that have a marked similarity to Canadian mining camps -

Here the development of the

existentialist. The isolation of the northern wilderness. The petty bureaucracy of human beings. The starkness of the cold.

Ivan Denisovitch (Solzhenitsyn) realized in a simple, unquestioning, non-schizophrenic way that the little things - the simple things - were the ones that count in this country of limited possessions. Just an extra bowl of non-tasting porridge, a hidden extra hunk of bread, a favour to another prisoner for a piece of kobassa. Little things - the why's not the how's.

The film can easily exploit the liberal image of the "totalitarian" face of communism. But the sad resignation of Solzhenitsyn is no more than the sad resignation of the two Maritimers in *Going Down the Road*. There is hope in Denisovitch as he patiently waits for his release by just following each day through. His stolidness is the mythical stolidness of Dostoevsky's muzhiks. It is also the same determination of the stakhanovites, the new heroes of socilist realist art.

But "the why not the how". The loneliness - not the reasons for it. The cold not the lack of warmth is what has to be solved.

Just to finish another day in *A Day in the Life of Ivan Denisovitch* and to forget about it as the next day is exactly the same.

dmytrenko walter

# MUSIC

## ALLAN J. RYAN

### AT GRUMBLE'S

The first set of the first night of the first week: that is the test. There are a lot of performers around who can give you a decent evening's entertainment when the house is packed and the bugs have been worked out of the sound system and all their friends are in from the suburbs but the bird who can come in cold and raise his act up by its bootstraps is a rare bird indeed.

Like most "intimate" coffee houses, Grumble's is a bit intimidating to the first-nighter. The paradoxically glossy look of the pseudo-cracker-barrel decor, the music industry heavies smoking their colts in the far corner, the just-plain-folks with their two-hundred dollars worth of groovy finery - these things are not exactly conducive to relaxed jollity.

Allan J. Ryan, however, is the sort of performer who can step into that sort of situation and make it work for him.

Ryan's act seems to be split into two different facets. Part of what he does is very cerebral, musically and otherwise, as when he does *Annabelle Lee*, a poem written by Edgar Allan Poe some 140 years ago. The other half of his material is decidedly rollicking, pure-nonsense fun, such as his "alternate anthem," *The Canadian Maid*. Ryan chose, wrongly, to start his set with the latter type; stomping his boots *a la* Tom Connors, flailing away at his guitar in solid 2/2 time, joking with the audience, etc. After a couple of numbers like this it was apparent that he wasn't getting through, so he switched to something called *Harlequin Haven*, a beautifully written exploration of that part of the human mind which remains a stranger to its environment. That worked,

and he was away.

By the end of the set even the Columbia executives were smiling and I myself, who am not normally turned on by either of the types of material which Ryan does, found that I had gotten into some of it. In particular, I liked the aforementioned *Harlequin Haven* and also something called *Just Be My Friend*, a song about a woman who wasn't quite ready to be chained to the bed-post. The two side-men are more than that, the pianist is an act by himself, adding all sorts of little musical commentary during and between numbers, and the bassist is a serene little chap who obviously knows what he's doing.

Allan J. Ryan is, like most performers trying to make a buck these days, apolitical. His heaviest song of the evening was anti-smoking ditty. I have a feeling he *could* be a lot heavier than he is - when he was trying to get people tuning along with the chorus of *Canadian Maid* he said something like "You people sing as if you didn't have a country!" and then allowed himself a flicker of a smile, as if acknowledging the reality of the statement. If you're in search of a younger Pete Seeger, however, go elsewhere.

If, on the other hand, you're interested in a finely mixed evening of alternating bombast and intellectualism, Ryan's your man. For \$2.50 at the door and the price of refreshments you can catch him the next time around.

Upcoming at Grumble's (Nov. 30 to Dec. 5), The Perth County Conspiracy.

Doug Austen

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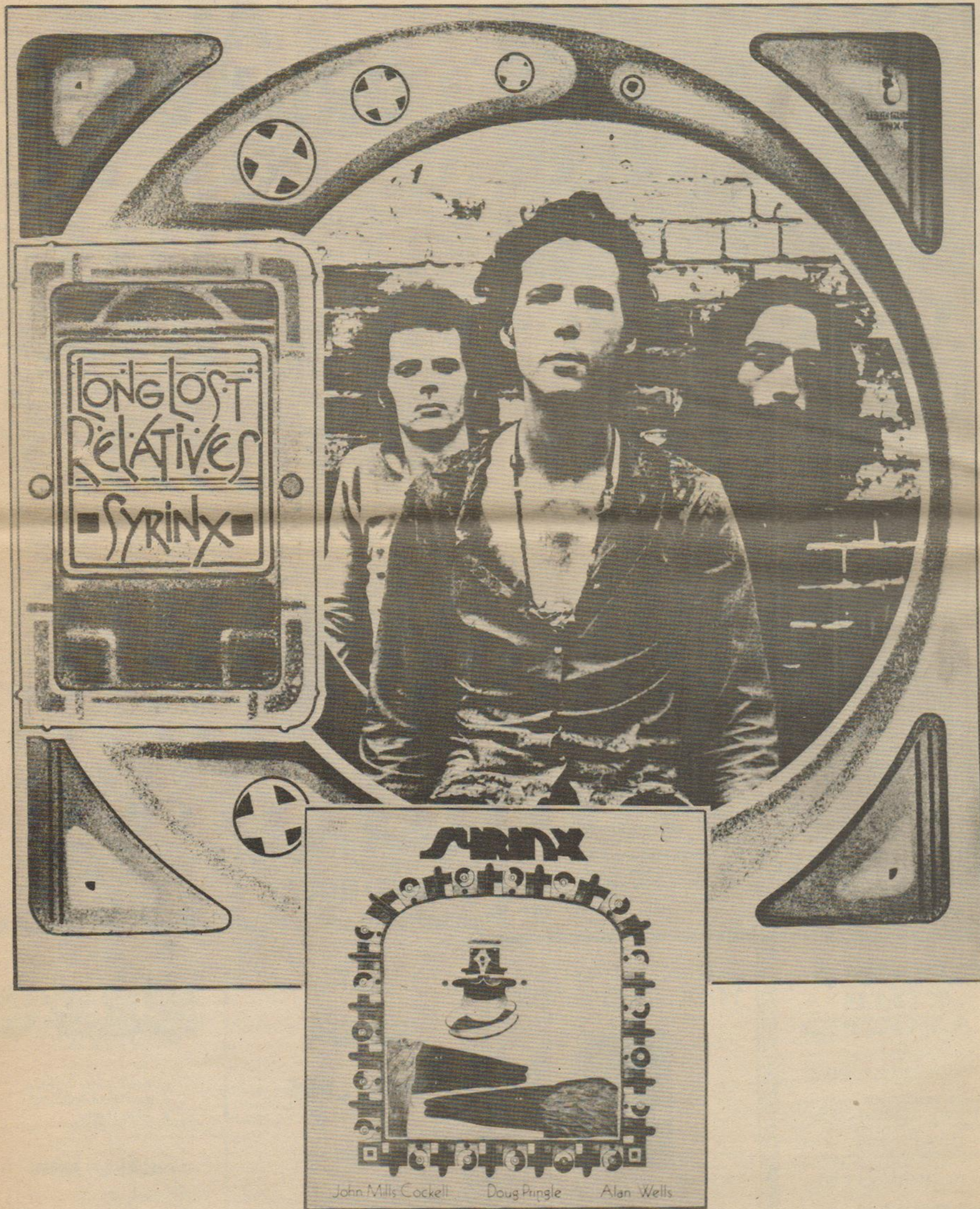
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# OPEN DOOR, OPEN SPIRIT

The  
National  
Ballet  
Workshop  
Productions

Watching the ballet change from Schubert to sociology is like going from Cinderella to Sesame Street. It hurts, but within the black house of humour (which is 1971), it also gladdens.

Of course, "the tradition" still showed in the 2nd National Ballet Workshop Production, staged this week at Theatre-in-Camera. A mixture of younger and established dancers built twelve numbers, choreography, costumes and all.

And since they chose what they wanted to do, much of the classical training still came out. Here was Sergiu Stefanski and Karen Kain rolling through the Moonlight Sonata in chiffon light, a pas de deux with passes and turns dressed in sheer liquid.

And later on, Victoria Bertram, Tim Spain, Vanessa Harwood and Frank Augustyn doubled the count in Tomas Schramek's finely-choreographed "And If By Chance We Find Each Other, It's Beautiful". Vanessa and Frank paired in a mirror-image ensemble that flowed through arabesques and leaps without effort.

Then to top the traditional, here were Karen Kain, Sergiu Stefanski and Garry Semeniuk uniting in an elegant threesome. The choreography (by Tim Spain) reached from Kabuki to morality play. And each dancer carved a vital, forceful idiom that spotlights the best academy training.

So much for the old.

In the 5th piece, "Q.G. non Q: (insectus)", whatever that means, roles were abandoned by a trio who seemed to hopscotch across the stage. As Tim Spain, Gillian Hannant and Howard Marcus erupted into single numbers at once, the "Eastern sitar/rock" group seated at the dancers' feet rose into an orgy of sound.

From this, Gillian Hannant seized the unique chance of being both "lead" and "support" at the same time, as she gauged her leaps (entrechats) to connect Spain's fury and Marcus's clean-cut tableaux. All this looms almost impossible to a classical pas de trois, since the entrechat soaks up the energy of the dance momentarily in itself. The focus narrows to the one dancer. But, to coin a phrase, "Q.G." bypassed the pas de

trois for what could be called pas d'une multipliant a trois (dance for one, multiplied by three).

For all this, "Q.G." still greened its way with a hokey, East Village air. But a ballet that breaks ranks has possibilities.

For instance, wherever machines, tension and hate can live, it too can live. The following piece proved it. Karen Bowes and Ken Lipitz centered for six other people. The sound medium geared down to clapping, finger-snapping and heel-banging in unison. The discipline came straight out of technology (standardised repeating of sound) and urban life (robot torso gestures, love/hate, alienation). Karen Bowes seethed her way through the robots, though naturally she "played their game" with the same disrupted movements. Even the uniform-costuming blared the "Brave New World" idea behind the dance, which Karen Bowes and choreographer Garry Semeniuk clearly see as visual sociology.

A fine theory — but does it work? Well, how could it fail to work? When the dance awakens to life something that's dead in us, what else arises but a combined fear and joy? When it makes a kind of art of the way we have to live, it works.

This brings up an earlier number, "The Next Piece", which features Maki Kabayama, Stephanie Leigh and Kristine Soleri. It'd be enough if these women gave only a hint of hope to all sisters about "the way we have to live."

But their Women's Liberation-based satire laughed at men — which gives everyone hope. How else could you feel about three monkey-see, monkey-do, razzamataz girls standin' on the corner, watchin' all the BOYS go by — including "The most beautiful boy on the block" (Christopher



Bannerman).

The music tweedles nostalgically from the Modern Jazz Quartet, the women satirise the guys by playing their role, and of course the fun does not miss the point. When "Ruth Babe" shows the women how she hits her 60th home run, and they jeer, a whole generation of my memories went up in guffaws. After all, the three women were goosestepping the streetcorner gang into the stereotype it really was.

And naturally, you can't deny that yesterday's goosestepping boys have turned into today's male chauvinist pigs.

Karen Bowes ended the evening with a short, "Easy" piece. She flounced through Dylan's "All The Tired Horses" and still managed to play the innocent, the floozy and the stand-up comedian all at once. Four little tableaux, which almost slipped by unnoticed, put some heavy steel behind her "sho-the-shrug-cares?" approach.

First she froze momentarily into "The Thinker". (A whore doing Rodin?) Before the 3-a.m.-streetwalker scene oozed nostalgia, she went into Christ On The Cross.

After that it was a flora-dora girl. And then she fired an arabesque which ended with... "God Giving The Gift of Life to Adam", from the Sistine Chapel! What an in-joke for Women's Liberation — because Michelangelo's "mistake" in that frieze was depicting Adam with a navel... which means, of course, that God couldn't have given life directly to Adam, he had to give it first to a woman, who then bore Adam.

High-Art putdowns like this could cost Karen Bowes her chances in the traditional National Ballet. But she, Garry Semeniuk and a couple of others showed a quality of modern dance that could put ballet right in the people's lap.

It's a quality that begins to be purely english-Canadian, because it takes little from Europe, the experimental California companies, or even the New York Joffrey.

Naturally, this quality values the contemporary and the emotional. But it blacks out adornment, and puts down self-consciousness. It stresses body strengths — Howard Marcus and Karen Bowes really don't worry about classical grace. They upgrade their own idioms: harshness, freedom and insight. The Joffrey, which tries the same thing, does it in an American context flooded by the "June Taylor"-style of orchestration, and after a while it's byzantine touches turn pretentious.

The National Ballet might not know what it's sponsoring here in its Workshop Productions. And by the time it discovers that the dancers are educating and becoming The New People, it may be too late. And that's good. We need all the time we can get.

Jeffrey Masuda



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# JOE HILL as alive as you or me? "A FAIR AMOUNT OF FUN" says reviewer John Williams

If there's anyone waiting for the great "Rise of the Labour Unions" movie, the vigil must be nearing unbearable duration. A few months ago, while scanning through the New York Sunday Times, arty section, the theatre ad for a new movie seemed to hold some promise of an intelligent film on the neophyte American labour movement. The movie is *Joe Hill*, its now in Toronto and it doesn't fulfill that promise.

There was a reason to believe that it might, since the director, Bo Widerberg showed some sign of development in this direction in his last movie, *Adelen 31*. It chronicled the events of the Swedish general strike in 1931 when striking factory workers were massacred by troops. Oh, it fudged out in the final analysis when a few red herrings were thrown in, but it did seem as though a major movie director was finally going to try to explain and popularize the working class struggles of this century.

Widerberg has been called the greatest living director of trees and meadows. His first film, *Elvira Madigan*, was largely a two-hour Lady Clairol commercial with some Chatelaine Magazine stuff about tragic doomed lovers. Colour photography, though, like you've never seen. *Adelen 31* was interesting for the ambience created between the daisy-field beauty of the Swedish countryside and the earnest dumb violence of the labour conflict.

The maddening thing about the movie was that the real understanding shown of the working class family was cancelled out by a lot of liberal nonsense that suggested that working class revolution was okay so long as it followed the sugar-coated prerequisites of popular movie ethics. The workers' cause is seen to be right because the town's factory owner has a bigger house than the workingman hero's. But the workers are wrong when they turn on the hero for treating a wounded scab. This is a red herring argument at best, and all we can conclude from it is that Widerberg wants to relate the workingman's struggles in a "social relevance" kind of way without reconsidering any of his old bourgeois prejudices.

In *Joe Hill*, Widerberg's first English language movie, this tendency reaches ludicrous proportions. By taking the working class struggle in America and using the old Joe Hill song-legend, he can now reduce the whole scientific argument for workers' control to one of romantic irrelevancies gased on the way we're used to reacting to familiar movie stimuli. In other words, Joe Hill, the turn-of-the-century Swedish-American labour organizer is right, not because his idea is shown to be correct, but because he's such a nice guy and the mine foreman is such a nasty. It all harks back to the days of the Frank Capra

depression melodramas when Henry Fonda was right because, by gosh, he was still —AMERICAN.

The movie's a fair amount of fun, little doubt about that. The shots of a distressed upper-class matron running through the Bowery of about 1900 while her clothes gradually get as torn and dirty as all the dying winos around her are very striking. When Joe and the other organizers are told they can't speak in a town square, they note that a Salvation Army band can make a lot of noise in public. They're told its all right so long as they sing. So Joe writes labour-message lyrics to a hymn and then sings it simultaneously with the Salvation Army band.

This is all very fine, but our emotions are manipulated for little purpose. It's pretty easy, after all to milk an audience for easy laughs or tears. What's more difficult is to use our emotional response to lead us to a understanding of the situation. This never happens in *Joe Hill*. We're never shown how, for instance, Joe manages to get involved so quickly with the early wobblers or how he rises in their ranks. After every episode, the movie advances a few years, so we never see the exact mechanics of the ongoing political process. Again, Joe gets along because he has such a big boyish grin, not because he has any particular political sense.

Finally, the movie forgets any social pretensions it might have had and simply degenerates into a limp, maudlin melerdramer dragging Joe through an old-fashioned trial-for-murder-jail-reprieve-and-execution routine that goes on forever. We're actually asked to believe that a condemned man would refuse an alibi that would save his life because it would tarnish the reputation of the poor Italian immigrant girl he was with on the murder night. If you want to know the lengths that the plot dares go to, the immigrant girl, so mentioned is the same one that 15 years ago he longed for in New York while watching the opera with her from the fire escape. Now, get this, she falls in love with the star tenor, marries him, vanishes, and 15 years later winds up, with her rich clothes, in Utah where Joe is, touring with the Opera company her husband is in. Well, fancy that!

It would be silly to go on. The point is, any hopes that some of us might have had for an intelligent movie on North American labour struggles have once again been dashed to the proverbial ground.

Widerberg may be struggling towards a class analysis, but this movie strongly suggests he's never going to make it. Not until he stops watching old Stanley Kramer movies and begins to put his theory into practise.

## FRANK ZAPPA'S "200 MOTELS"

*Two Hundred Motels*, now playing to hirsute audiences at the Uptown1, is another version of ?freak reality? attempting to sell itself through audience self-identification. It is not the first of its kind. *Zachariah* and *Been Down So Long* . etc., being two recent and somewhat memorable efforts in this direction. *Zachariah*, with its weak plot and stagey adoration of pop values, pleased mainly music lovers and teeny-boppers. *Been Down So Long* . . . used a different format entirely and conveyed even less of the essence of early sixties underground milieu than a straight Hollywood effort might have done. These two films, among their other failings, did not "make money" as expected. *Two Hundred Motels* will make plenty of money and then some more.

Aside from its virtues as entertainment, the film has real historical significance. A unique media use to solve a unique media problem. The hallucination as non-reproducible experience is on its way out. Videotape images and electro-mechanics parallel the natural process closely enough that they achieve something far closer to the real McCoy than anything the silver screen has produced to date.

The music, of course, is of the quality we have come expect of Zappa and Co. - brilliantly innovative, if sometimes "to paranoid." Ringo Starr plays Zappa. Complaining on the outset "he made me do it", Starr goes on to act as the vehicle for the author's self-parody. Jimmy Carl Black, "the

Indian of the group", Don Preston in an excellent cameo and the author himself inn dozen brief appearances totalling less than 10 secs carry the old Mothers' thing into the film. They are a back drop for two new singers, the subject of most of the film's madness, whose performances are supported by the inevitable cockney musicians. One of these, the base player gives the finest "acid-trip" performance I've seen to date.

Theodore Bikel plays a sometimes MC, staight majordomo and mysterious stranger, Rance. The part is underwritten and underdirected. Having seen Bikel's nightclub act, I would say the film is too speedy for his kind of relatively subtle comedy. Superficially *Two Hundred Motels* is about acid-reality on-the-road and sexual frustration as inanity. The underlying tone is, as with all Zappa productions, satiric. There is no question as to the accuracy of the satiric images, groupies, stoned freaks and zanies, all show Zappa's acid (haw) touch. One is left with the impression, however, that a good part of the bite is over the audience's head. In a satire, if the audience finds the film funny, but can't say why, the satire has, to some extent, failed in its purpose. In this sense the film is not unlike some of Zappa's concerts.

Chaos, with sudden lightning satirical insights, is not conventional consumer entertainment, but Zappa will not be remembered unkindly by his fans or his bank manager for this latest effort.

Lional Douglas

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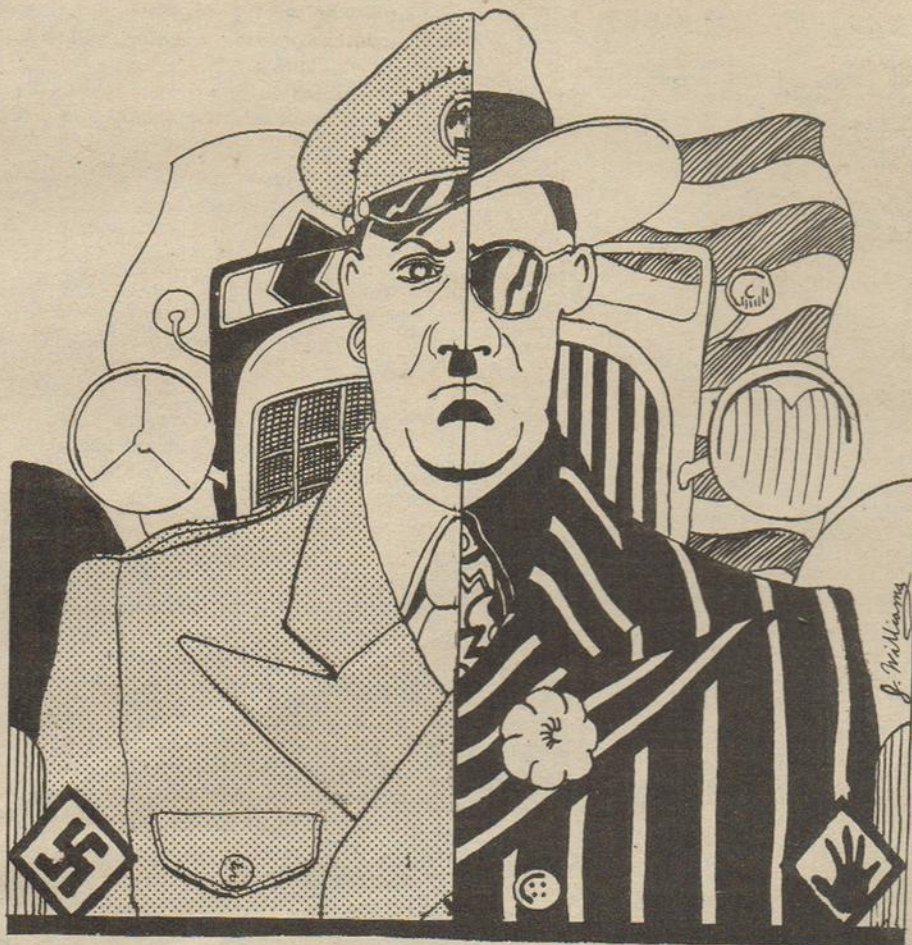
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# ARTURO UI

It was a baffling experience. For the first time in three years I found myself enjoying being in the audience of a theater. That by itself is baffling — because most of the time one sits there thoroughly bored — North American Theatre is an awful state! But the really baffling thing was that I could in no way make sense of the experience. It was enjoyable, but so what?!? But I figured it out on the way home in the streetcar.

This production is essential for an understanding of George Luscombe's work, essential because it shows so clearly what is his brilliance and what are his weaknesses. With the right kind of company — and this year's vastly superior to last year's — he can manage to come up with a production like this one, brimming with theatrical craftsmanship of the sort excelled in by the music hall comedians of the early years of Hollywood film industry. There's a lot of Mack Sennett (who by the way also was a Canadian) in George Luscombe; a lot of affinity with the Keystone Kops way of the world. And this play which, tells the story of Hitler's rise in Germany, allegorically, by using Chicago as the place of events in stead of the Weimar Republic, and gangsters a la Al Capone representing Hitler and Co., gives him the opportunity to show just how good he is at creating farce situations on stage. He's excelling, keeps the action going all

over the stage, all the time (the set has seven upstage entrances for one thing) — Ray Whelan as Arturo Ui out-chaplines Chaplin in making a memorable caricature of Adolf Hitler — the whole production runs like a vintage Hollywood film farce.

And that's exactly the problem. The whole thing's dated. The play ends with The Barker saying something to the point of "do not rejoice that the guy was defeated (incorrectly quoted by myself) the bitch that bore him is in heat again." And I thought: Is that right, gee I didn't know that! Who am I supposed to refer to — Spiro Agnew? Enoch Powell? Pierre Trudeau? And I did. And the reason is that our political situation is different from the time when Brecht wrote this play. Here it comes across as a museum piece — exquisite, beautiful, well-done, but totally harmless. If it has any message beyond stripping the story of fascist Germany down to hilarious, bare facts, it would be: ridicule thy politicians. And that should be taken as a clue that we need plays about the nature of fascism in 1971 — and naturally there aren't any, due to the fact that good playwrights are rare and we aren't likely to see another Brecht for another couple of generations. Ridiculing and denouncing Hitler and the rise of gangsterism in depression Chicago is no threatening blow to reactionary

tendencies today. Because the key to the nature of fascism now lies in the understanding of state capitalism and its pseudo-solution to the problem of alienation — that's the most tempting direction to take for capitalist countries today where a whole class of petty bourgeois small business owners and shop keepers (the chief victims in this play) has been drastically reduced and replaced with a whole new strata of state functionaries and administrators of huge corporations, who would like nothing more than get rid of the cumbersome guilting process of having to defend capitalism when they could benefit just as easily if state and business simply merged — like in Russia, or Social Democrat Sweden. And as capitalist democracy is hidden fascism, state capitalism is supremely hidden fascism.

I can't criticise George Luscombe for not doing a play about the nature of fascism today, because most likely there isn't one written. And as far as I know he never claimed to be a playwright. All I can say is that if there is a way of making Arturo Ui relevant to the revolutionary struggles of today, George Luscombe certainly didn't do it. And it's a bloody shame to see a play that at one time was written to be a powerful political intervention reduced to a mere show-piece of theatrical craftsmanship.

And, that, I think is George Luscombe's weakness as a director. He hasn't got much awareness of what's going on in the world today. A good artist needs that. However, for all those who either don't know what theatrical craftsmanship means, or those who haven't experienced it for a long time this production is a source of delight and hope for the future. There are a few dull moments in this show, particularly in the beginning, but aside from that it's timing, timing, timing, all thru the play. Not one actor is bad although some are better than others — I have already mentioned Ray Whelan as the Brooklyn born, dirty rat looking Arturo Ui-Hitler; another actor one won't forget easily is Francois Klanfer who does a whole series of roles: barker, good-ole-American capitalist, butler and man-in-the-street — all with fantastic awareness of character and sensitivity to earthy details, and on top of it the agility of a circus clown.

One thing occurred to me (not surprisingly, the truth is plain to see!): this play features an almost totally male cast; there's only one woman in the show. Now, wouldn't it be nice to do this play with an all-female cast? That way one might be able to discover a few things about the nature of fascism that would otherwise go unnoticed.

Rose-Marie Larsson

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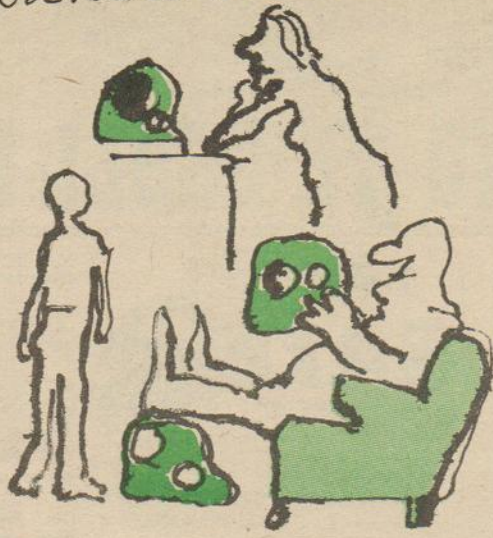


# CRASH COMIX

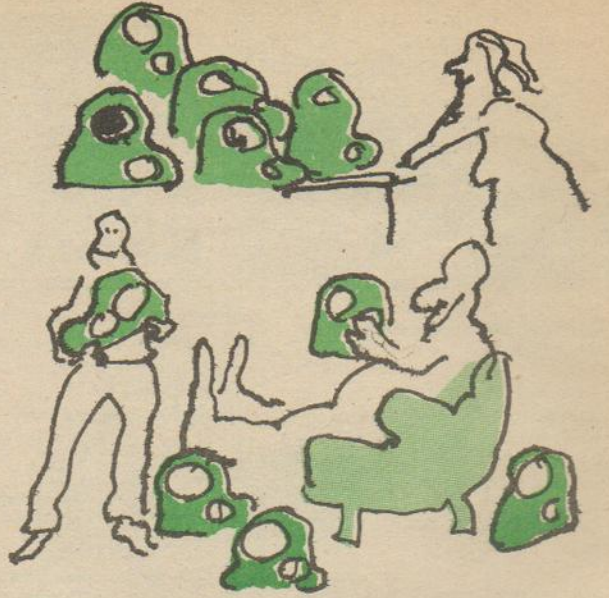
PRESENTS

# DEPRESSION

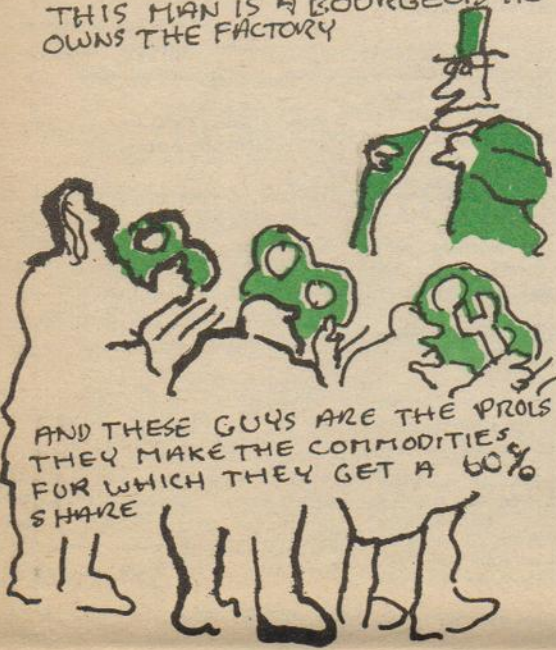
HERE IS A TYPICAL CANADIAN FAMILY ENJOYING THEIR VERY USEFUL COMMODITIES



EVERY ONE COULD USE LOTS OF COMMODITIES, THAT'S WEALTH

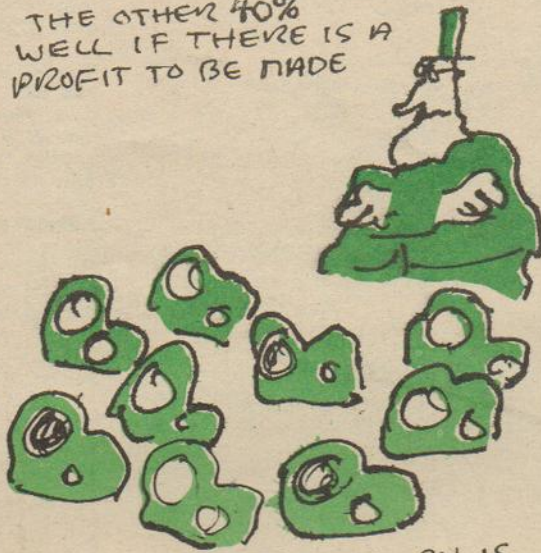


THIS MAN IS A BOURGEOIS HE OWNS THE FACTORY



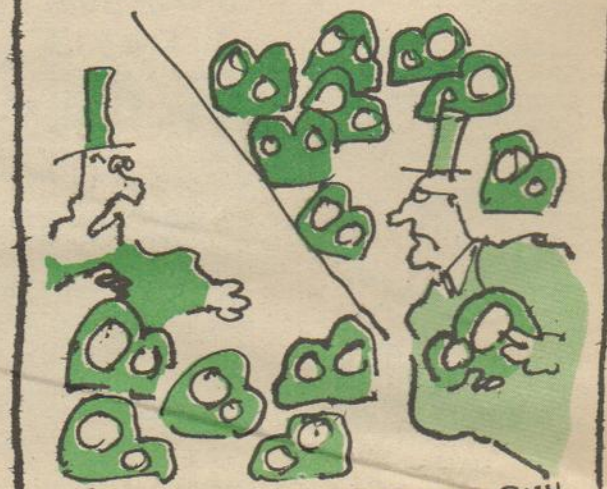
AND THESE GUYS ARE THE PROLS THEY MAKE THE COMMODITIES FOR WHICH THEY GET A 60% SHARE

THE OTHER 40% WELL IF THERE IS A PROFIT TO BE MADE



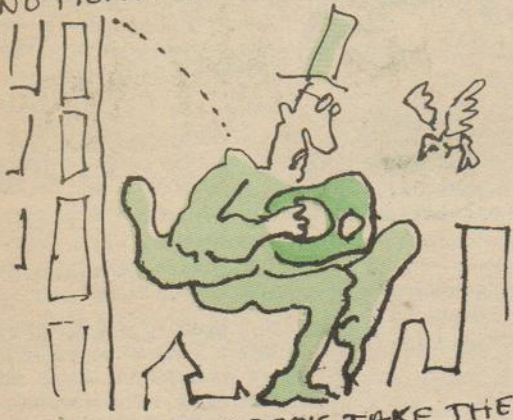
THE COMMODITY FACTORY IS GOING GREAT GUNS I.E. BOOMING

BUT SO ARE A LOT OF OTHERS AS A MATTER OF FACT



PEOPLE CANT AFFORD TO BUY ALL THE COMMODITIES THEY HAVE PRODUCED, AND THATS A LITTLE FLAW IN CAPITALISM, EUPHEMISTICALLY CALLED OVER PRODUCTION

THAT MEANS NO PROFITS. NO PROFITS MEANS NO INVESTMENT, NO INVESTMENT MEANS NO MORE COMPANY



SOME BOURGEOIS TAKE THE HINT.

OTHERS



LAY OFF THEIR WORKERS, SHUT DOWN THE PLANT, AND WAIT 'TIL THEIR SURPLUS CAN BE SOLD



SO WITH MORE PEOPLE OUT OF PRODUCTIVE WORK, STILL FEWER PEOPLE CAN BUY THE ABUNDANCE OF COMMODITIES

THEN COME THE APOLOGISTS.....

GNP  
3+2=3

ITS NATURES WAY



ITS GREED TO NEED



THE COUNTRY WILL HAVE TO PULL IN ITS BELTS



YES PROFESSORS, PRIESTS AND POLITICIANS ALL, NEXT WEEK, THE PROLS