Students Seem Satisfied with Food Services

By Marney Gattinger

From the comments, gripes, and oftentimes loud complaints heard daily in the Beaver line outside the food service, there are about four hundred residence students, one would assume that at last Thursday’s Food Committee meeting, there would be at least a fair turnout of interested, concerned students. Besides Michael Drache, and a representative from the Student Council, there was only one student. It was at the very least highly embarrassing, that if the Dean of Students, Ron Sabourin, and Kirsten Nielsen, Assistant to the Dean, had not been present, the representatives from Beaver who took the time out from work to come to the meeting, would have almost outnumbered the students.

Despite the poor turnout, the Beaver representatives who included Chief, Gord Perry, Manager, Don Smith, and the District Manager of Beaver for our area, Dominik Marek laid out any suggestions or complaints that were directed to them. There was some information exchanging on both sides, criticisms were leveled, or examined, and explanations and assurances were given.

Next, the information exchanged centered around financial issues, and the relationship between the students, Beaver Foods, and York Administration. Beaver was asked if they foresaw any price increase for this year, and answered that they, too, were having financial trouble, but with advice from experts and outside help they are trying to ease their financial problems internally. They stated that all their contracts read that their food is “priced on a daily basis” and that if a drastic rise in overall food prices occurs, they would have to raise their prices also. However, no price changes of any kind can be put into effect without the approval of the York Administration, and Glendon would be publicly notified of such changes.

It is interesting to note that not only is Beaver not subsidizing the student, but they have to pay a fee to service Glendon. (This is, in effect, a public apology to Beaver Foods for a misleading statement in the article from the Oct. 25 issue of Pro Tem concerning the “outside!” of Beaver.)

Naturally, the question concerning the viability and necessity of satisfaction came up. Beaver explained that they need to service the “outside!” of Beaver.

It was pointed out for example, that days such as Saturday and Sunday are leial from a business point of view, since there are so few students who use the service. However, Beaver is bound to provide the service, and pay their staff, and the $400.00 the students pay, allows Beaver to provide the hours within the uncertain financial aspects. A cash system would therefore be unacceptable, since the company would have no guaranteed income for the year, and the overall quality of the service could not be maintained. One of the cash versus scrub scrip is an interesting fact that Beaver only receives 80% of the $400 which the students actually spend. Some people presume that since scrub is non-refundable at the end of the year, any amount not spent goes directly into the Beaver coffers. This is not the case, – it seems to go to York Main, which could lead one to assume then, that York is making a small profit!

One other major complaint concerning price, was the fact that people are charged differently by different cashiers, for the same item. Beaver explained that they are getting new cashiers used to the price list, and that they are capable of making mistakes since they must rely only on their memories. On the student’s part, he can be aware of the price list for items himself, and make sure that he is not mistakenly over-charged. In answer to a question regarding the sales of liquor and beer through Beaver, it was explained that Beaver can only sell it for York University (and therefore receives no profit from it.) since the L.C.B.O. has not granted them a licence.

The Beaver Company was told in no uncertain terms, that the “customers” were not happy with the knowledge that food often stayed in the steam containers for long periods of time and was then not particularly palatable. Suggy toast was also a complaint, and Beaver promised to try and remedy both problems.

It was suggested that the hours of opening, especially for the weekends, should be posted in Pro Tem, and that in general, since the Dean of Students was bound to provide a usual meal, it also should have a fixed time, perhaps every two weeks.

On the topic of specials, Beaver was assured that the monthly special nights in the D.D.H. are very well received by the students and should be continued. When asked why there were seldom any steak and shellfish dinner specials, Don Smith explained that the increased price necessary to cover such specials discouraged the students from buying them and they were not at all successful. However, the sale of pizzas may begin when Beaver can get all the necessary ingredients to make them.

Small points such as advertising the fact that a “nilthle platter”, a small salade plate with no meat, is 15 cents, and having the menu posted in French and English on an alternate day, were agreed upon with no problem.

Students should be very grateful that people like Ron Sabourin and Kirsten Nielsen are coming to meetings such as this one, to safeguard or represent students’ interests. It would seem from the least almost nonexistent representation of students, that on the whole they are satisfied with the services Beaver Foods are providing and have no major complaints.

Next time a student is heard complaining loudly about the food, remind him to come to the Food Committee Meeting next month.

The cafeteria hours are as follows: -

MON. 8:00 to 10:00, Lunch, 11:30 to 1:30, Coffee, 2:00 to 3:00, Monday 7:00 to 7:00, Coffee, 7:30 to 8:30
TUESDAY Dinner 5:00 to 6:30.

WEDNESDAY 8:00 to 10:00, Lunch, 12:00 to 1:30, Dinner, 5:00 to 6:30.

What’s Inside

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p.364.Lettres
p.40.Sports Space
p.5.6.7.8.What’s happening with bilingualism and biculturalism at Glendon and in Ontario.
p.5-Castillo’s Report, Resident Patient
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p.11-Golden Companion
p.12.On Tap

Do We Really Want a Bilingual Glendon?

Interested members of Glendon community in attendance at Sunday’s meeting of the BBAC by Kevin Fullbrook

Sunday night in the pub a meeting was held; a meeting at which the primary bone of contention of this college was discussed; a meeting which could prove to have been the first step in resolving this contentious issue; is Glendon Collage bilingual?

Glendon College was originally conceived as, and is promoted as being, bilingual, a term which can be most easily explicated by quoting from Bilingualism and Biculturalism - Abriaged by Hugh H. Innis. "A bilingual college (campus) not one where all inhabitants necessarily have to speak two languages; rather, it is a country (campus) where the principal public and institutional institutions must provide services in two languages to citizens, the vast majority of whom may well be uni-lingual.

The students of Glendon College who attend Sunday’s meeting unanimously declared, that Glendon College is not bilingual as defined, either those who initiated the concept of the college or the current definitions of bilingualism on a dominion-wide scale.

A core group of five people were elected at the meeting to find out why these concepts of bilingualism were not being satisfied at Glendon College, while it remains to advertise itself under the guise of bilingualism. This core group intends to find out from any possible sources, be they the powers that be or the powers that be not to be, whether any action to resolve this chicanery and deceit is now being or will be implemented. The Bilingualism and Biculturalism Action Committee (B.B.A.C.) intends to promote the adoption of a bilingual and bicultural policy to replace the shallow measures now in force, but the fact remains that the desires of the Committee are valueless without the voice of the student body.

If the student body, on the whole, does not want Glendon College to be bilingual, then say so. Forcefully, so that all pretences of bilingualism can be stripped away, and Glendon can be the libeful, pastoral suburban offspring of York Main. If the student body supports bilingualism, say so in a loud clear voice so that the Committee can hear you and can be bolstered by your support. If you are willing to make your commitment, you will be conveyed to it where it can most effectively be heard. We are willing to "stick our necks out" for a bilingual Glendon College and we certainly do hope that you are willing to do the same.
Bilingualism Myth Disappearing

by Peter Campbell

Jean-Yves Mélét made an important discussion in Council this week, resulting in Council leading in the student body. It was felt that the bilingual stream was created about four years ago due to pressure from York Main. Main campus felt that the compulsory bilingual program was responsible for low attendance. Consequently the unilingual stream was introduced as a temporary measure to increase enrollment and would be limited to 25% of the student body. Problems resulting in the possible switch to a pure unilingual stream were discussed. First it had to be determined whether there existed a bilingual core to support the compulsory bilingual program taught in French. Secondly it was felt by Council that there existed a dearth of bilingual faculty at Glendon.

Lucy Leclerc

The French Department, proposed a bilingual course to her students as an attempt to make the bilingual program work. As an exponent of the French department she suggested that the students are interested enough in bilingualism to once again try the experiment. The odds against succeeding at bilingualism are even higher than they were before 1970-71. The students have to contend with the college's French Department. This in itself is no easy task. The French department refuses to have its courses evaluated, it refuses to be open for inspection, and lacks the administrative support that is necessary to make the bilingualism program work. However, one wishes to define its failure, it is a failure here at Glendon College. Since 1970-71 when the language requirement was introduced, the failure in bilingualism was being proclaimed a failure. There has been a growing awareness in the last year among students of the injustice of a college that this college is indeed a failure in reference to bilingualism, yet the college still retains a bilingual course. It is impossible to have a pure bilingual stream were discussed. First it had to be determined whether there existed a bilingual core to support the compulsory bilingual program taught in French. Secondly it was felt by Council that there existed a dearth of bilingual faculty at Glendon.

It appears that popular support will be the essential factor concerning the problem of the unilingual stream. Derek Watt, secretary and president of the Student Union, told Council that the unilingual council was created about four years ago due to pressure from York Main. Main campus felt that the compulsory bilingual program was responsible for low attendance. Consequently the unilingual stream was introduced as a temporary measure to increase enrollment and would be limited to 25% of the student body. Problems resulting in the possible switch to a pure unilingual stream were discussed. First it had to be determined whether there existed a bilingual core to support the compulsory bilingual program taught in French. Secondly it was felt by Council that there existed a dearth of bilingual faculty at Glendon.

Bilingualism, however one wishes to define it, is a failure here at Glendon College. Since 1970-71 when the language requirement was introduced, the failure in bilingualism was being proclaimed a failure. There has been a growing awareness in the last year among students of the injustice of a college that this college is indeed a failure in reference to bilingualism, yet the college still retains a bilingual course. It is impossible to have a pure bilingual stream. Secondly it was felt by Council that there existed a dearth of bilingual faculty at Glendon.

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Interested?!

EDITORIAL COMMENT

Even the most casual reader will notice that a large part of this week's paper concerns bilingualism. We wish to assure the readers that we, as editors, are not determining the content that is printed here, but merely respond to, and make possible the printing of a variety of student concerns and opinions. In short, though we both, as individuals supporting B.B.A.C., the Pro Tem Organization is not "launching the campaign", we have always supported the principle of "bilingualism". Surely it would follow, that the level of student participation indicates, or at least corresponds to the level of their interest. Are students really more interested in bilingualism? You tell us!

November 12, 1975.

PRO TEM 3

Perhaps not everyone was aware that bilingualism issues deserve such a prominent place in the paper, but consider the following fact. The first two meetings, three students were present, at the third and fourth meetings, between thirty and forty students were present. Surely it would follow, that the level of student participation indicates, or at least corresponds to the level of their interest. Are students really more interested in bilingualism? You tell us!

tuo in the bush??

To the Editors:

Regarding the article concerning the vandalism following the Halloween '65 party in the pit (Nov. 5, p.2), someone on your list of contributors might be able to give us some information as to the perpetrators of the vandalism. I am one of the editors of the newspaper, "The Ontario Student," that printed the original story. I was shocked to read such a reactionary article by Mike Church. I turned to the column by Mr. Everard. I immediately noticed something remarkably reminiscent of the article which I had just read. I am referring, of course, to the goat which was given a free tour of the Dean's apartments. After such a weekend, how did Mr. Everard find out about vandalism? Was it through the art in the letter, the logical conclusion of the argument is indeed (No reference to Messrs. Knabb, Haddon and Sullivan is implied). Some writers are professionals, other times it is just a joke. Perhaps York Hall is made of our collective, "a joke", and I do not think that the verb 'facilitate' is properly employed here. As I have said, if my way, every official institution wouldn't have to adopt a "no smoking" policy, because the human beings who work there would firmly and resolutely refrain from smoking out of consideration for their fellow workers, rather than the institutional and enforcement of consideration. Jumpping to the fourth paragraph in the letter, the logical conclusion to my argument is indeed the total elimination of smoking, but that is only practicable if every individual takes it upon himself to refrain. Today, classes; tomorrow, perhaps a couple of other places; perhaps eventually, perhaps the world (Naive, eh?)

Again I am led far and wide in my own creation, and I have often expressed my abhorrence of my efforts to date. On the other hand, I should consider it hypocritical of myself to merely assault someone and then lament over the consequences. Furthermore, while my efforts to date may constitute diabase in the quantitative sense, I don't think they do in the qualitative. At any rate, these long letters such as the one under consideration are powerful laxatives.

What do we facilitate intellectual pressures? I mean, I don't think that the verb 'facilitate' is properly employed here. As I have said, if my way, every official institution wouldn't have to adopt a "no smoking" policy, because the human beings who work there would firmly and resolutely refrain from smoking out of consideration for their fellow workers, rather than the institutional and enforcement of consideration. Jumpping to the fourth paragraph in the letter, the logical conclusion to my argument is indeed the total elimination of smoking, but that is only practicable if every individual takes it upon himself to refrain. Today, classes; tomorrow, perhaps a couple of other places; perhaps eventually, perhaps the world (Naive, eh?)

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Two in the bush??

To the Editors:

"Little Murders works on an old principle of demagogy—keep your audience at an emotionally tense level and they won’t notice the hole you are offering their attention to. This review works on that very principle by relating two incidents (the production of Little Murders and the shooting in Ottawa) in an emotional and irrational manner. The question is surely more complicated than that.

Perhaps I just happen to be one of the luckier in people, but I think that all of the Clarence should be free to direct what he chooses, and free to learn from his choices.

Carole Wickerson

Disagreement about Doug

To the Editors:

In regard to the young lady’s letter on Doug Graham’s weekly article, I am in total disagreement. I feel that his writing was quite intelligent and amusing. His “expertise in probability” could only offend those who hang up on such subjects. I have always looked forward to reading his stories, and am sorry that he is no longer with the paper.

Peter Hall

Where there’s smoke there’s fire

To the Editors:

Call this a letter, an article, or both; I am entitled to, and I have a few thousand words in reply to the letter (November 5 from Messrs. Knabb, Haddon, and Sullivan. Some people thought the letter was a joke, but I’m convinced that while it was ludicrous, its humour was unintentional.

First, I have tried to state my position calmly, fairly, and clearly, without the disdain which I am falsely accused of having.

Secondly, I have not disputed one’s right to risk one’s health, as such. Rather, I have challenged the presumed right to endanger the health of another. I stand on the position that the former is impossible without the latter, the former must be sacrificed. Thus, I repeat, when smokers in classrooms start using some method of getting their fix, and that ALL of the output of their cigarettes proceeds DIRECTLY back into their own bodies, I’ll stop crying “Foul!”

Perhaps, to quote my indignant correspondent, “Smoking is but a symptom of the smokers (humans).” I recall a sensible television commercial on the problem of drunk drivers. The message was, I believe, “If he’s sick, let’s help him. But first, let’s get him off the road.” Let’s let’s help smokers kick the habit if they want us to, but first, let’s minimize the harm they can do to others. By the way, this is the reference I have made to the smoker’s presumed nervous shortcomings, and I make it now in order to point out, in an area first opened up to me by the gentlemen mentioned above. In taking action not to appear acconsidering, I apparently seemed insensitive and the impression stands corrected.

My point is that, given the lack of logic connecting the tobacco industry and the possibility of my depriving masses of poor children of the cheap option they have to make it up into schools. Some may even have the chance to grow old.

As for me, if my way, every official institution wouldn’t have to adopt a “no smoking” policy, because the human beings who work there would firmly and resolutely refrain from smoking out of consideration for their fellow workers, rather than the institutional and enforcement of consideration. Humphrey to the fourth paragraph in the letter, the logical conclusion to my argument is indeed the total elimination of smoking, but that is only practicable if every individual takes it upon himself to refrain. Today, classes; tomorrow, perhaps a couple of other places; perhaps eventually, perhaps the world (Naive, eh?)

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Sour Grapes

RESIDENT PATIENT

by Mark Everard

Editors and writers of Pro Tem for the excellent hope you enjoy them and we would like to say, "Thank you." To the Editors: who removed our Stoners Ball posters after they had only been up for two days. We hope you enjoy them and would like to ask you to do one thing. Be there. Yours truly, Radio Glendon

We need someone who will take the students' opinions to the highest authorities and not back down in the face of possible recriminations," said the chairman.

"Peter's eyes shot wide, "What are you going to do-shot the dean?" he asked. "Nothing of the sort," said the chairman. "We could, however, make that our next priority," laughed Gene.

"Well," said the chairman, "will you take the job?" He leaned towards Pete and lowered his voice, "Frankly, no, one else will." "How about me?" asked Pete. "Wait a minute," said Peter. "What do I have to do?"

"The chairman cleared his throat and then blurted, "You have to organize a boycott against Beaver Foods."

Pete's immediate refusal of the request brought a storm of protest. Those at the meeting outlined the grievances that were felt to warrant a boycott. It was pointed out that food prices had risen while the amount of scrip allotted had not, meaning careful feeding for some and slow starvation for others. However the most objectionable points were those first-time students who were not made aware of the liabilities of the scrip, and the varying meal plans were not available. The boycott was planned for the first of the next week and needed only a liaison person to head up. Reluctantly, Pete agreed to do so, and the meeting was adjourned.

Gene and Pete retreated to residence after the meeting, where they ran into Les wondering what to do with your money. Therefore, if a few people keep you in school in order to save my own skin, but at least I'm not an idiot. "Don't bother us". To the Editors: What smokers are doing is certainly hellish, "it just doesn't work. The immediate effects are still quite noticeable. I know that some instructors do not give breaks in two or three hour classes. Why don't smokers demand the break? I doubt there would be much opposition. Hypochondriac ecology nuts like myself could use ten minutes in an alpine oxygen tent.

The kind letter from Messrs. Knabb, Haddon and Sullivan does nothing but cloud (Pardon.) the issue. I have asked honestly, openly and civilly, for the cooperation of smokers, receiving it from many in reality deny Canadians the operation to cause or allow its employees to be exposed to other or poisonous fumes in the work environment. I'm sure that Messrs. Knabb, Haddon and Sullivan would not respond kindly to an ignoble "Don't bother us" in the latter case. How long will they and others pretend that there is any moral, and very much physical, difference between the two cases?

by Peter BonEnfant

violence direct results of capitalism

Dear Editors:

Canadians are a people who strive beyond all comprehension, a people whose actions stem from myopia or selfishness. Of course, I'm out to save my own skin, but at least I'm not after anyone else's hide. Again, to express concern for the health of others would probably evoke charges of condescension.

My correspondents' final resort to Latin seems a frail attempt at adding some mystical class to a hopelessly puerile (from puer, pueri, second declension noun, and in others. It is suggested in reality deny Canadians the operation to cause or allow its employees to be exposed to other or poisonous fumes in the work environment. I'm sure that Messrs. Knabb, Haddon and Sullivan would not respond kindly to an ignoble "Don't bother us" in the latter case. How long will they and others pretend that there is any moral, and very much physical, difference between the two cases?

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Irving Layton Concerning Women

WE SPOKE A COLUMN by and about women
by Trish Hennessey

In previous columns, there have been proba-
bles indicating the presence of a new generation. At
the same time, one felt that the literary works of
Ms. Layton, a Canadian, a producer of poetry and a
member of the York community. A new column, appeared in The Atlantis Ballon.

TEUFELSDRÖCKH CONCERNING WOMEN

Women are stupid. That's because they're stupid.
Life with a capital L wants it that way.
Their coming is in their ebooks.

They are not even the Jenny 301 at Queen's or Varsity.
Women will never give the world a Spinoza.
A Wagner or a Marx.
some lab technicians and second-rate poets, yes.
But never an Einstein or a Goethe.
Vision is strictly a man's prerogative.
So's creativity except for a handful of female freaks.

I'm not going to mention Glendonites as well as any novel, let
alone an essay, so I'll confine myself to giving some examples.

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I was extremely interested in the article on
self-defence in last week's Pro Tem, and
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Bilingualism Manifesto Shows Faulty Reasoning

by Alexandra Campbell

Last week in Pro Tem a full page spread was occupied by a discussion on bilingual-ism and biculturalism at Glendon. Emotionally, at a first reading, the thrust of its arguments, was there something that do have the feeling they would like to belong to a truly bilingual campus. But upon closer observation, for this last point, shows much faulty reasoning. Basically, I have, four major complaints about the BBAC's article.

First, their complaints about biculturalism and their definition of a bilingual campus needs to be re-evaluated. Secondly, even supposing they are dealing only with bilingualism, their proposals are totally economic. They seem to imply that all possibilities are unfair to strictly anglophone or francophone students, who do not result in a college only for already bilingual students. Finally, the fourth consideration is that their major is what it costs the College to educate each student annually. If one multiplies 850 by the figures is justified or not, but how this fifty percent is achieved, i.e. what the College receives with the BBAC's proposals for bilingualism, in practice, are totally out of touch with the economic reality. Elimination of the unilingual system is not a realistic proposition because Glendon has always depended on its unilingual students in order to retain finances sufficient to meet the demands that it never existed as such students. Glendon couldn't exist even if there were no French language training courses has wamed amid a long succession of different textbooks and materials that did not seem to be suitable for anything. Doubtless many students opt for the unilingual stream as a means of avoiding the French language classes.

A language needs to be studied in such a way that it serves a purpose. A carry over from the days that were good are French courses that do not lead into other disciplines? English universities do not teach anything but language or literature. What is more likely is that enthusiasm for French language courses will die down.

Monolith Actually Model of Abstract Thought

by Mary McTavish

In an attempt to solve "the most perplexing problem that exists on the Glendon campus" a particularly brilliant Pro Tem report was sent down to track the origins of the "failed bilingualism" born of "spontaneous generation". After many hours of exhausting research, the true facts were finally unearthed. One of last year's resident artists, Ray Spiers has lumped the work to the college, inspired by abstract thought, it is called a module sculpture. This means that it is composed of many pieces which can be re-arranged or transported to another location. A minute of responses to questions posed to the seminaire derniere by M. Fullbrook and by M. Mette. "I'll make points to 50 people and say: Ce qui fait qu'ont une plus une sig- nification ou une raison d'être existent? Est-ce qu'une chose à sortir de jeu, d'une origine ou d'un futur pour continuer d'être? Pourquoi ne pas accepter la sculp- ture en tant que mode d'expression, comme un art d'aujourd'hui? Je ne retranscrireai pas la pensée qu'en essayant d'accepter toutes les formes d'expres- sions qu'il y a?"
by Kim Wilde

I am a first year full-time student here at Glendon, and I am in the unilingual stream. At the beginning of the year, when I talked to my faculty advisor, I did not intend to enter the bilingual stream because to do so I would have to放弃 my French and I was not aware at the time, that it was a non-credit course. Had I known this, I would probably have given it a try. However, if it does exist, is not given in the course description of the handbook, and my faculty advisor failed to tell me this. Also, my attempt to write the placement test was a failure and I was under the impression that this had to be sat in French, and I was not aware at the time, that it was a non-credit course. This misconception was partially my own fault because I did not ask enough questions. I have, however, made up for that since.

I attended a meeting of the newly formed B & B Action Committee of Glendon last Sunday night, and from the discussion that ensued there arose several questions of general interest that I have attempted to answer. I thought that a brief history of Glendon would be appropriate as a starting point for this article.

Glendon College was founded in 1966, and by establishing four distinct streams of curruculum separate from York University. The language instruction programme was implemented from 1968 to 1970 the college was experiencing financial difficulties because of the compulsory aspect of the programme. It was necessary to establish the unilingual stream at Glendon, which, while encouraging enrollment, did not encourage bilingualism.

1 What is bilingualism?
Marc Dupagey's article in last week's Pro Teens stated that " bilingual equal access to educational facilities in either language." Anyone who considers themselves bilingual should be able to use both languages with fairly equal ease.

2. Is there a document that outlines the goals and aspirations of Glendon College as a bilingual and bicultural institution?
A statement of the objectives of Glendon College was formulated by the Faculty Council in April 1969 and appeared in a document entitled "The Objectives of Glendon College, York University, Toronto," which was to be submitted to the Board of Governors and The Senate of York University. This document deals with the overall financial assistance, sent by the Executive Committee of the Faculty Council in November, 1968, at the request of the responsible authorities for submission to the Committee on University Affairs. This statement was first proposed by Escott Reid, Principal, and was the basis, as he saw it, upon which the concept of bilingualism and biculturalism could be built at Glendon.

3 What did Escott Reid and the council say about bilingualism?
The Council felt that because Canada is a country with two national languages it is necessary to have the same education in both in order to attain a contemporary liberal arts education. The most effective way to do this was to provide students with the opportunity to become bilingual and bicultural in both languages. Glendon College, York University, Toronto, was established as a bilingual and bicultural institution.

4 How did Escott Reid hope to develop Glendon as a bilingual and bicultural institution?
When Glendon first began, one of the requirements was that all students must try to master both languages. In the first two years they would study whichever language was not their mother tongue, and were encouraged, in their third and fourth years, to take courses in the other. This difference was put in place at the beginning of the programme did not encourage enrollment, did not encourage bilingualism. It was hoped that this would attract a considerable number of Francophone students to Glendon, and that the curriculum would encourage the use of a second language.

5. Have there been any revisions in the objectives of the college since then?
The last revision or amendment that we are aware of at this time was made in September, 1970 at a special meeting held by the Glendon College Faculty Council. The topic discussed was the Interim Report of the Ad Hoc Committee on Bilingualism at Glendon College. This committee had been established to consider the "compulsory aspect of French, and bilingualism as the aim of Glendon College."
The Faculty Council found it necessary to devote a full year to the subject of bilingualism and brought in a new day night, and from the discussion that ensued there arose several questions of general interest that I have attempted to answer.

6 How can the general public gain access to this information?
This information is available from members of the Faculty who are interested in the programmes at Glendon College. It is also available at the Pro Teem office, or at the Academic Services in the French Humanities Centre. This information is however, in very limited supply.

7 How many students are enrolled in the unilingual and bilingual streams?
Approximately 40% of the students at Glendon College are enrolled in the Unilingual stream, and the remaining forty percent are enrolled in the Bilingual stream.

8. One of the proposals of the newly founded Bilingual and Bicultural Action Committee is the elimination of the unilingual stream in the near future. What problems would this entail?
It would be necessary to determine what percentage of the students normally enrolling in the unilingual stream would be willing to switch to the bilingual stream.

9 Is there a system that does not place language requirements in one year? The requirement of the students (both English and French) to take courses in one subject or another. True bilingualism would constitute a mixing of the two as languages of instruction.

10 Is the information that is made available to prospective students the same for Francophones as for Anglophones?
Every student is given the Glendon College Calendar, but students from Quebec are told that Glendon is a bilingual institution, and the courses are taught in either French or English, which is simply not possible.

11 How closely do the Glendon objectives conform to the Government Report on Bilingualism and Biculturalism?
It conforms very closely because the report put stress on bilingualism, with the idea of having a bilingual education for everyone who wants it.

12 Has Glendon progressed in its efforts to become a bilingual college?
The following statistics were obtained from Mr. D'Olivierre, "they extremes of the rate of increase and/or decrease in the number of fully competent bilingual teacher and students on the French bilingual programs.

<table>
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<tr>
<th>Academic Year</th>
<th>Students ENrolled in French</th>
<th>Students enrolled in English</th>
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<tr>
<td>1966-67</td>
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<td>1979-80</td>
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13 Is bilingualism and biculturalism worth fighting for at Glendon?
Yes. "At Glendon we hold that a command of both national languages is an essential requirement for future leaders of Canadian students today. Whatever the political future of our country, the two founding peoples of Canada will always live side by side and among one another. The conventional French programmes of other Canadian universities are not designed for a limited number of students with specialized interests, are most likely to realize the French programmes at the "bilingual" universities in Ontario where courses are offered in French and English for which students may take all their courses in one language. The programme initiated at Glendon seems much more likely to promote real bilingualism. Our emphasis is upon the common submission of control of spoken French. We require that English-speaking students should have a reading knowledge of French when they enter the College, but we have not found it necessary or even particularly useful to insist upon the final year of high school French. We accept students with Ontario Grade 12 French or Ontario Grade 13 French and we place them in different courses in accordance with the level of ability which they exhibit in our entrance tests. English-speaking students are normally required to study French for two years at the College but students who are especially gifted or especially well prepared are able to complete the language requirement in one year." Escott Reid, April 24, 1969

Glendon College was defined by Escott Reid as a bilingual college, and so far it has not been redefined. The Committee feels that bilingualism is worth fighting for, but we also feel that if the students don't want it, then they should say so, and thereafter Glendon College should function as simply a small liberal arts college, rather than a bilingual institution.

Bilingualism-Thorn in Glendon's Side
by Mike Drake

The question of bilingualism at Glendon has been a thorny problem in the side of the administration, increase in numbers. The administration decided that a new day night, and from the discussion that ensued there arose several questions of general interest that I have attempted to answer.

When Glendon opened, one of the requirements was that all students must try to master both languages. In the first two years they would study whichever language was not their mother tongue, and were encouraged, in their third and fourth years, to take courses in the other. This difference was put in place at the beginning of the programme did not encourage enrollment, did not encourage bilingualism. It was hoped that this would attract a considerable number of Francophone students to Glendon, and that the curriculum would encourage the use of a second language.

What is bilingualism?
Marc Dupagey's article in last week's Pro Teens stated that " bilingual equal access to educational facilities in either language." Anyone who considers themselves bilingual should be able to use both languages with fairly equal ease.

Can Glendon become a functional bilingual institution?
It is my belief that it is possible as well as desirable. Firstly, the number of courses offered in French at Glendon must increase dramatically.

A vigorous policy of recruitment must be adopted by Glendon if it wishes to attract students to a specific bilingual program. These activities must receive proper attention from the York administration and be properly funded and supported. The probability of received federal aid shall not be overlooked and a serious attempt should be made to encourage students to take courses in the French language.

I believe that it is especially important that Franco-Ontarians have the right to receive their education in the language of their choice. This should be a right, not a privilege.

Finally, a committee on bilingualism and biculturalism has been set up at Glendon College, which I hope will encourage more funds from Ottawa to advance these goals.

This year, such as correcting misleading recruitment literature and increasing the number of courses offered in French while actively recruiting teachers from Quebec.
Colloque : la vie culturelle des Franco-Ontariens

Thérèse L. Boutin
Préposée à la Liaison Scolaire

En fin de semaine dernière (du 31 oct. au 2 nov.) j’assistais à ce colloque qui se déroulait au Centre culturel de Elliot Lake, collabórateur à l’intention des 248-débats venus de tous les coins de la province. Commandité par le conseil Consultatif des Affaires culturelles-franco-ontariennes, le colloque a donné les objectifs de l’identification des besoins des Franco-ontariens en matière de culture et le formulaire de recommandations à réaliser. Ce colloque a permis de démontrer que le multiculturalisme est possible et que son réalisation nécessite la coopération interculturelle et la promotion de la diversité culturelle.

Le but du colloque était de favoriser le développement culturel de la minorité française ontarienne. Notons que la création du Ministère des Cultes ontarien a été annoncée exclusivement dans les journaux anglais ou à l’exception du poste de Directeur des cœurs d’anglais langue seconde pour les immigrants qui furent dans l’immigration. En finissant ce rapport, permettez-moi de rappeler que la francophonie est une réalité qui ne doit pas être oubliée.

Le gouvernement du Canada a promis d’emblée que son programme de coopération culturelle avec la francophonie sera bien plus large que celui du Québec. Mais le clou de la fin de semaine fut la présence et la présence et la présence et la présence et la présence de Marc Duguay, le Ministre des Colleges et Universités du Québec, qui a prononcé un discours d’ouverture très enthousiaste et qui a répondu aux questions des journalistes. Il a dit que le gouvernement du Québec a adopté une nouvelle loi sur la francophonie qui vise à assurer la survie et la prospérité de la francophonie au Québec et à encourager la coopération interculturelle.

Marc Duguay a assuré que le gouvernement du Québec est engagé à soutenir la francophonie dans toutes Ses formes, que ce soit par l’investissement dans les institutions culturelles ou par le financement de projets culturels. Il a fait valoir que le gouvernement du Québec est prêt à faire toutes les efforts nécessaires pour assurer le développement culturel de la minorité française ontarienne.

Le gouvernement du Canada a également annoncé son intention de soutenir la francophonie au Québec par le biais de programmes tels que le programme d’assistance aux écoles et le programme de financement des projets culturels. Les deux gouvernements ont également convenu d’élargir les canaux de communication entre eux afin de mieux comprendre les besoins de la francophonie et de travailler ensemble pour répondre à ces besoins.

Le colloque a également permis d’identifier les besoins des Franco-Ontariens en matière de culture et de donner les orientations à suivre pour répondre à ces besoins. Il a été clairement exprimé que le multiculturalisme est possible et que son réalisation nécessite la coopération interculturelle et la promotion de la diversité culturelle. Les recommandations formulées lors du colloque visent à favoriser le développement culturel de la minorité française ontarienne et à encourager la coopération interculturelle.

Le colloque a été une étape importante dans la reconnaissance de la francophonie en Ontario et a permis de donner une voix aux Franco-Ontariens. Il est maintenant à la disposition des institutions et des gouvernements de réfléchir à la manière dont ils peuvent contribuer à la prospérité de la francophonie en Ontario.

Le colloque a été un moment important dans la reconnaissance de la francophonie en Ontario et a permis de donner une voix aux Franco-Ontariens. Il est maintenant à la disposition des institutions et des gouvernements de réfléchir à la manière dont ils peuvent contribuer à la prospérité de la francophonie en Ontario.
Chile: The Unholy Trinity
CASTILLO'S REPORT
by O.T. Castillo

"If a person has not done anything, he has nothing to fear." Augusto Pinochet

El Padre: There is a name assigned Augusto Pinochet. He was once a professor at a military academy. He taught his students the importance of duty and obedience, and imbued them with "healthy civic and patriotic habits". Sometimes he performed tasks with our but always with energy; people said of Pinochet that he was a quiet, dedicated army officer. And as a quiet and dedicated man he rose through the ranks. In August of 1973 he became commander-in-chief of Chilean army, possessing title; people said he was a trustworthy and dependable officer who would keep the military out of the internal political rancors.

A purge of the past has begun. Ahi pasa la muerte por Chile. Pinochet would be nice to them. He sent his pupils, the Chilean people, a lesson; a lesson of death and finality of death. He preached about the evils of Marxism and of the necessity to respect the social order and the power of the state. He talked about the value of a new economic order. He assured his pupils, amidst the screams of the tortured, that if they behaved like "subversive elements", her family perhaps.

El Jíjí: There is an organization named the DINA. The translation of these initials reads; the National Intelligence Directorate of Chile. Colonel Manuel "El Marmo" (the stone), is the proud and efficient director of this organization. He has the complete and unreserved confidence of Augusto Pinochet.

The DINA is composed of 2,000 soldiers, 2,000 technicians, and approximately 16,000 informers. The DINA spy out the land, the people, and the minds of the people.

Torture is the weapon of the DINA. This is an account of how torture is a male prisoner. The man is stripped naked. He is placed on a wet bed spring and tied down. Wet clothes are placed on his body. Electric current is applied first to the ears, and then to the testicles, the tongue, the nipples, the stomach, and the soles of the feet. This procedure is repeated for hours on end. The man shrieks; his body jerks, convulses uncontrollably. If the man has a political record an iron bar might be pounded up his anus or he might be force-fed his own excrement. Usually he is beaten incessantly until death. Perhaps his crime was that of armed resistance to the junta, or perhaps he spoke the wrong words at the wrong time.

This is an account of how the DINA tortured a female prisoner. She is stripped naked, and raped repeatedly and cruelly. Broken glass, sticks, and live mice are introduced into the vagina. Perhaps she is also beaten and given electric shock. Her crime was membership in an outlawed political party, or maybe that of association with "subversive elements", her family perhaps.

This is an account of how the DINA tortured children. They are forced to watch their parents scream in agony.

The DINA have one primary objective: they wish to obliterate the memory of socialist Chile, to wipe out a legacy and morality that was human. (A people without a memory or a past are easy to control). To achieve this end the DINA have not confined their activities to Chile. Chilean exiles have been assassinated in Argentina, Columbia, Venezuela, Panama, Mexico, France and Italy. A purge of the past has begun. Ahí pasa la muerte por Chile.

The DINA is the gestapo of Chile, El Jíjí of the unholy trinity.

El Aparecido Impío: There is a man named Milton Friedman. He is an economist and lives in Chicago. But he is no ordinary economist and resident of Chile. Milton is the founder of the Chicago school of economics, a very prestigious and contro­versial academy. The Chicago people believe money matters the most. Augusto Pinochet believes this too. They believe that by altering the money supply of an economy one can control "inflationary gaps, depressions, slow growth", and correct the policies of freely elected socialist governments.

Augusto Pinochet firmly believes this. Milton and the Chil­ecio school believe that the government has no right to interfere with the economy, that is, in slipping, twisting, or needling the "invisible hand", that mysterious phenomenon that justifies the exploitation of human beings. Augusto Pinochet also believes that government has no right to meddle with the natural workings of capitalism. Milton and the boys believe in free enterprise, free trade, and free competition. Pinochet also believes in all these freedoms. Do great minds think alike or does one mind influence another? One mind influences another. Pinochet is a loyal convert to the monetary policies and the free market program upheld by the Chicago school. Has Pinochet's influence benefited the people of Chile? No.

By allowing Milton and the boys to tinker with the Chilean economy like surgeons picking at the brain of a patient, Pinochet perpetuates the misery of his people. Unemployment since the coup has risen to 20%, the highest in Chile since the Great Depression. The inflation rate for 1974 was 3700%. A freeze on prices and wages has resulted in a dramatic decline in the purchasing power of waged and salary groups. This drop in purchasing power has placed 80% of the population below the poverty line. These people suffer from malnutrition. (Six million people live in Chile). Industrial production has fallen 15% in one year. Private businesses and shops, due to high prices and competition from larger firms have closed by the thousands. The middle class which feared dissolution under Allende, has now lost its autonomy and power and prestige.

What have the laissez-faire policies of Milton and the boys done for Chilean capitalists? They have returned the wealth of Chile to the rich. All land reform laws have been repealed. All nationalized companies such as the copper mines have been returned to their American owners. In 1967, 5% of the population held 22.9% of the total income of the economy. New economic policies allow them 90% of the wealth.

Milton Friedman, assisted by an entourage of the Chicago economists, is El Aparecido of the unholy trinity. He is responsible for the economic repression and brutalization of the Chilean people.

I need to relate to you how the father, the son and the unholy ghost serve each other; complement each other's function in Chile.

To break a people you deny them a humanistic faith, you instill in them a gnawing om­pulsion, a nagging fear, and reduce them to animals, to beings struggling to survive day by day. Damn the father. Damn the son. Damn the unholy ghost.

NO RA CESADO LA LUCHA SANGRANTE!
Lest We Forget... another look at Robert Service

by David Moulton

When most Canadians hear the name Robert Service, pictures of the Yukon and the Klondike Gold Rush come quickly to mind. We all read "The Shooting of Dan McGrew" or "The Cremation of Sam McGee" while in high school but there is another side to Service's poetry that is rarely appreciated.

In his collection 'Rhymes of a Red-Cross Man', Service articulated a hatred of war which provides a remarkable contrast to another Canadian poet most recalled on Remembrance Day. "Dreadful Star of Pain" was written in Paris on November 11th and always done with the deepest reverence. His pro-Allied position, and the victorious one on both sides, exalted. I suppose that a recital brought strong feelings of justification to most of the people who actually fought in the war. However, after the American experience in South East Asia, they ring a little hollow for our generation:

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with those who die
We will not flag or falter:
Soldiers in the cause of Peace.

Service would have no part of this romanticisation of warfare. Perhaps this is the main reason why he is remembered for his Klondike poems and not for the ones that came from the front lines. To my mind one of the best that he did is entitled 'The Call', (France, August 1st, 1914).

Far and near, and high and clear,
Hark to the call of War!
Over the gorse and the golden dells,
Ringing and swelling of clamorous bells,
Fraying and snapping in wild farewells:
War! War! War! War!

High and low, all must go:
Hark to the shouts of War!
Leave to the women the harvest yield;
Gird ye, men, for the sluiter fields.
Abre instead of a scythe to wield:
Red War!

Rich and poor, lord and poor,
Hark to the blast of War!
Tinker and tailor, and millionaire,
Actor in triumph and priest in prayer,
Comrades now in the hell out there,
Sweep to the fire of War!

Prince and page, sod and sage,
Hark to the roar of War!
Post, professor and circus clown,
Chimney-sweeper and top o’ the town,
Into the pot be melted down:
Into the pot of War!

Women all, hear the call,
The pitiless call of War!
Look last on your dearest ones,
Brothers and husbands, fathers, sons,
Swift they go the ravenous guns,
The glutinous gunns of War!

Everywhere thrill the air
The maniac bells of War.
There will be little of sleeping to-night;
There will be wailing and weeping to-night:
Death’s red sickle is reaping to-night:
War! War! War!

Throughout the collection one theme alone stands out—Service’s complete resolution to what man is doing to man on the battle-field. His consistent references to God imply that his Christian beliefs are being made a mockery of. His criticisms lend him to even parody the French tales of German atrocities in his ‘Jean Desprez’. Although it seems that Canadian literary circles have abandoned this major area of Service’s work, all is not lost. However, we must look to an American to find the rekindled interest in his anti-war poetry. ‘Country Joe’ MacDonald, who with the Fish, made ‘Vietnam Bag’ the anthem of the opposition to that war, has released a solo album called ‘War War War’. He has created some compelling arrangements by using Service’s poetry as lyrics and writing the accompanying music himself. Country Joe’s treatment of the material reinforces the poet’s distaste of war.

The best selection on the album, in my opinion, is ‘The Man from Athabaska’. The poem tells of a man from the Canadian North who decides to go fight in the ‘biggest war. Once in the thick of it, he clamors for a return to his ‘shore at Fond du Lac’. The soldier uses his memories of domestic life to get himself and ‘Seven lean and loyal polish’ through the drudgery and death of the trenches. You are not sure whether he ever makes it back for he concludes saying:

For I’ve had my fill of fighting, and I’ve seen a nation scattered
And an army swung to slaughter, and a river red with gore.
And a city all a-smoulder, and... as if it never mattered.
For the lake is yonder dreaming, and my cabin’s on the shore;
And the dogs are leaping madly, and the wife is singing gladly.
And I’ll rest in Athabaska, and I’ll leave it nevermore.

Other songs that I think especially well done are ‘The March of the Dead’ and ‘The Munition Maker’. It is an album worth buying lest we forget that not everyone saw glory and heroism in the most gruesome and bloody events in history. Listening to Robert Service through the voice of Joe MacDonald gives one a Remembrance Day of a different nature.

Sport Shorts

I am here in the infamous Peter Jensen’s office trying to get a pre-game interview with the coach of Glendon’s undefeated Suffrage Nets. This team has moulded and re-moulded over three years. There is a great history of a four-year undefeated record with the women’s basketball team. Oh, here is Peter now.

"Coach, do you have a few words for the sports fans?"

"Our main game strategy is to score more points than our opponents. We are expecting the same type of spectator as in the past. The people will come dressed as empty seats."

"Thank you, Sir."

Monday, Nov. 10 saw the first game of regular season play for the Suffrage Nets. There was a great turnout for the game. Glendon’s women’s basketball was defending their championship style and just before the regular season play for the Suffrage Nets. Their championship style was like old times. Glendon’s defence and offense worked the ball around and through the confused Big Mac defense.

For years now, Peter and the girls have been coming to the Cafè for post-game refreshments and I was there being a member of the team and head cheerleader for the last 5 years for a post-game interview.

Mr. Jensen: “No comment except, I thought that three people did an outstanding job for us tonight, Louise as scorer, and Nancy and her squad of cheerleaders. That’s how it went sports fans. It was a close game but Peter does not think there will be another game like it. A new strategy will be going in to effect at the practices in preparation for next Wednesday, November 19’s game. This is a home game. ALL ARE WELCOME TO COME AND SUPPORT THEIR WINNING TEAM. Spectators are all welcome to come and support the girls."

On the other side of the sports, there will be an intramural basketball round robin tournament this Thursday at 1:30. Anyone who is interested is welcome to come out and have a ball.

Men’s intramural Basketball League play will begin on Tuesday, Nov. 18. All teams who wish to enter must have a $10 entry fee (to ensure no defaults) as well as a total of 5 players of any age, race, creed, colour, or sex. Team names are as follows:

1) Christine Cloma
2) Nancy Pruscak
3) Christine Cloma
4) Polly McCormack
5) Christine Cloma

Remember folks, the Maple Leafs hockey team’s next game is this Thursday, Nov. 13, at 11 pm. (That’s right) up at the Saddledome in Calgary.

The torch; be yours to hold it high.
Women all, hear the call
The pitiless call of War!
Look last on your dearest ones,
Brothers and husbands, fathers, sons,
Swift they go the ravenous guns,
The glutinous guns of War!
Vendredi soir le 21 novembre aura lieu le troisième spectacle de Québecaud qui mettra en vedette le chanteur populaire québécois Gilles Valiquette. Le spectacle commence à 8:30 h. et les billets seront en vente à la porte.

Gilles Valiquette est un des ceux qui doivent être mentionnés lors de l’orné par de la revue musicale québécoise. Il est de cette génération des chanteurs, de Plume Mon- tromin. De simple musicien d’orchestre qu’il éclata, il passe précurseur avec son premier album "Chansons pour café" qui d’après le dire de plusieurs fut un véritable hit pour la part de Valiquette. Simple et pur, mais étant entièrement du réal de la réalité du marché québécois, il fut vite.noubé. Une chanson "Deuxième Arrêt" était lui, complètement dif- fèrent du premier, par son entraînement et sa créativité. Dans son dernier album "Je suis cool (astuce)" évoque un impact de très grande importance dans le monde de la chanson québécoise, ce long-jeu le monta au sommet de la gloire. Tout juste à peine vendredi du mois, afin de remplacer la mésaventure de "Nous irons dans la nature..." ou aux enfants. Ce sera bien sûr à ne pas manquer et mû dure qu’enonce une fois, en ville gagnantes il encouragera les jeunes talents de Glendon.

La soirée du samedi fut tout aussi passion- nante puisqu’on avait l’occasion d’entendre l’excellent groupe "Free Ride" dans le "Old Dining Hall", et de pouvoir enfin "étiker son goûter" avec de la musique de 9 heures à 1 heure du matin. Ce dérailleur. Cet orchestre, composé en partie à la fois d’hommes et de femmes, donna un spe- cialité digne, certes, des deux dollars que coûtait le prix d’entrée. Une rétrospec- tive des "Beach Boys" et une vaste collection de chansons de toutes sortes ont été vivement appréciées des gens présents, "Free Ride", se voulant être la génération à jouer une chanson québécoise (Je Suis Cool) pour les francophones qui se trouvaient là.

Et si les fins de semaine à vouloir sombrer manquer d’intérêt, vous pouvez toujours aller faire en ville, les Glendonais étant fasci- nants mais hâtives à la langue, comme on le sait si ce ne le sait déjà.

On n’a pas Joué Déhors

par Marie-Claire Girard

Il s’est passé la fin de semaine der- nière à Glendon, plein de choses excitantes et (ou) intéressantes, respectivement.

Le Café vendredi soir, et à l’ODH samedi soir. Le succès de la soirée bilingue du 7 no- vembre a dépassé toutes les espérances ajoutées qu’il y eût évidemment répétitions générales la veille et l’après-midi de grand jour. Les Québécois (en grande forme, c’est-à-dire joyeux lurons, bruyants et avec une proposition marquée à surclasser le tonneau de Danaides pour ce qui est de l’absorption de bière) ont assisté à un "ré- clic" donné par des étudiants du campus Marie-Noëlle St-Cyr, Martine Desrochers, Louise Couture, Jacques Gendreau, Bruce Matlhy, Jamie Buchanan et Zorro ont con- tribué à la jouissance auditive des spectateurs du Café.

La soirée fut des plus réussies, l’en- thousiasme atteignant son paroxysme à la fin du spectacle. Hëls, tout doit finir un jour. Ayant que la prochaine soirée bilingue aura lieu le 3 décembre, soit le premier

Down-Haut Presents
Bilingual Pub-Nites

On Friday November 7 over one hundred people attended the second of this year’s Pub-Nites, held by the Down-Haut Club in the Café. We of the Club have decided that it is now about time to tell the Glendon com- munity just exactly what we are.

The Down-Haut Club was started during the 1974-75 school year with the purpose of help- ing Francophones and Anglophones to meet members of the other group here at Glendon. One of our major concerns was the separation of the groups which we witnessed at many times within the Glendon community. This segregation can be seen in the cafeteria, in the Café, at the shows and dances, and at parties which take place in residence. It is not get us wrong, we are not Anglophones who wanted to learn to speak French and could not do so because we could not make friends within the Francophone community, but rather we are students who already have some degree of aptitude in both languages and are concerned about the apparent falling of bilingualism. Our major concern is for those of each group who really are prepared to make the effort required to become bi- lingual, but for one reason or another cannot seem to meet people from the other language group. This is rather more of an Anglo- phone problem, since they are trying to learn French while living in an English speaking community.

The result was the Down-Haut Club, which opened up the Heath Room twice a week in the attempt to provide a common meeting place. This attempt was not overly successful, since few Francophones came. Again we must clarify this statement since we are not depreciating the Francophones, but simply saying that they had little need of a room in which they could meet Anglophones, when they could do the same thing much more easily due to their minority position on campus.

This year the Down-Haut Club is presenting Bilingual Pub-Nites on a once monthly basis. In these Pub-Nites, we hope to do two things: to introduce people of each language group to members, and culture of the other, and to provide an inexpensive and enjoyable evening in both languages, so that both Francophones and Anglophones can under- stand and enjoy it, while at the same time meeting members of the other group. It would seem that we are succeeding.

Our first Pub-Nite, held on October 3, fea- tured Terese-Marie Barbin, The Right Reverend Bruce Maltby, Blind Willy-Fire Hy- dra, Jamie Buchanan, Debby Leddam. We turned people away at the door due to the size of the Café. Our second Pub-Nite was held, as we stated, last Friday, and featured Marie Noel St-Cyr, The Right Reverend Bruce Maltby, Jamie Buchanan, and Martine Desrochers. Again this time we seemed to meet with very good crowd response, and in result, we have asked Mississippi Jaimie and the Right Reverend back for the next Pub- Nite on December 5 where they and Chris- tian de Gayardon de Fonqui 7 will play.

Grey Owl

by Bob Williams

The Life and Times of Grey Owl is pre- sently being played at the Toronto Workshop Pro- ductions Theatre, 12 Alexander St., in To- ronto. It attempts to portray the modern legend of a man with a dream of escaping Western civilization for the Canadian wilder- ness. On an intellectual level, the play succeeds, though it is somewhat drawn out. On an emotional level, it fails.

Grey Owl’s efforts to defend Canada’s wil- derness against senseless destruction and greed, and his attempts to protect the beaver from cruel trappers are meritorious. His success in bringing to the general masses an awareness of these problems by numerous presentations to meetings in North America and Great Britain becomes quite evident. But the themes came across as a lot of words to be listened to by the brain, rather than by the heart. This led to rather passively "Heartbreak"

Flashback was used quite effectively, mixing Grey Owl’s present dress and profession with his contradictory past. As a boy, he had been brought up in England with the name Arthur Belaney. He discovered the world of forest and animals in history books and did not travel to Canada until he was eight- en. There he lived out a fantasy world, telling all that he was born in Mexico of Scottish-Indian parentage, and that his name was Grey Owl.

By flashing backwards and forwards, one is supposed to understand how he lived fantasy and turned it into reality. It was under- standable that he lied about his background in order to give his position credibility. Who would the masses be more willing to listen to in defence of the wilderness and the animals than one who had lived with them, a genuine Indian?

What was not clear was why he gave so many speeches in England where there was no wilderness to speak of. Perhaps psy- chologically he was trying to prove to his birthplace and to himself that he had been successful in living out his boyhood fantasy. Scenery was well used. The stage was an amazing piece of machinery. Space was utilized to the utmost as seats, beds, doors, and more appeared out of nowhere. This was a result of clever planting by Sylvia Tucker. The various seats and such were built right into the stage and moved up and down to produce the play.

The problem did not lie with the actors but with the script they were trying to act out. An embarrassing soliloquy at the end of the play (given by Anahareo) sums up exactly what I mean. After spending two hours trying to get across the idea that Grey Owl did good things no matter whether he lied about himself, Anahareo pathetically "generous" the audience. The au- dience certainly was not so stupid as to not get this much out of the play. Perhaps it was that a Wright was feeling guilty that they had not succeeded in getting the audience to feel this during the play itself.
On Campus

ENGLISH 233 - Presents: "Two" - An Experiment in Justice, in the Papercorn, November 18 and 19 (Tuesday and Wednesday) at 8:30 p.m.

Price: $0.50

English 253: The Photographic Moment; A Canadian Play, by Mary Humphrey Baldrige. Nov. 11 & 12 in the Pipe Room.


Live Theatre

Belcher's Luck: Actors Repertory Theatre, 131 Bloor St. West, 925-4573, students $5.50 Tues.-Thurs. 8:30, Wed. Mat. 3:30.


War Show: Performing Theatre Co., 121 Avenue Rd., 633-4669, tickets $3.50-$4.50. Tues.-Sat. at 8:30, Sun. matinee at 4 p.m. costs 99 cents.

Don Juan in Hell: Toronto Truck Theatre, 25 Hazelton Ave., 922-0084. Fri. & Sun. 8:30, Sat. at 7 & 9:30 p.m. Students $2.50-$3.


Texas Two: Upstairs at Old Angel's, 45 Elm St., 597-0155. Tues.-Thurs. 9:00, Fri. & Sat. 8:10 & 10:30. Tickets $4 & $5.

The Life and Times of Grey Owl: Toronto Workshop Productions, 12 Alexander St., 925-4573. Tues.-Sun. 8:30-10:30, Sat. Mat. 2:30. Tickets $3-$5. Old Time Music Hall: Colonnade Theatre, 131 Bloor St. West, 925-4573. Fri. at 8:30 p.m. and Sat. at 7 & 9:30 p.m.

The Clowns: Anthony's Dinner Theatre, 146 Dupont St., 924-0977. Mon.-Thurs. 9:00, Fri.-Sat. 8:10 & 10:30. Tickets $4 & $5.

Nightclubs

Wireless at the Chimney, 597 Yonge St., 925-4665.

Thunder Company at the Generator, 2180 Yonge St., 466-9568.

Rough Trade at the Forge, 5 St. Joseph St., 922-4119.

Downchild Blues Band at the Gasworks, 585 Yonge St., 922-9367.

Dizzy Gillespie at the Colonial, 203 Yonge St., 466-3826.

Joe at the Hook and Ladder Club, Beverly Hills Hotel, 1877 Wilson Ave., 480-8179.

Bobby Guy & Junior Wells at the El Mocambo, 464 Spadina Ave., 961-2558.

Moe Kaufman at George's Spaghetti House, 290 Dundas St. E., 923-9867.

Milt Jackson at Bourbon Street, 18 Queen St. W., 840-8200.

Flufl at the Penthouse, 1925 Military Trail, 283-4165.

Colleen Peterson & Tom Cochrane at the Riverboat, 134 Yorkville, 922-6216.

Blues Brooks at the Zodiac, 1 Ramada Inn, 185 Yorkland Blvd., 493-5511.

Ian Thomas at the Whirlpool Tree, 2255 Lakeshore Blvd. W., 231-9361.

Nessau Road at the Cambridge Hotel, 400 Dixon Rd. at the 401, 267-4648.

Staxx at Le Cog d'Or, 336 Yonge St., 386-8354.

Ron Ninomi at the Brauhaus Tavern, 12 Queen St. E., 386-7604.

Movies


Film Festival: Neil Wycliffe College, 96 SSB at St. E. Admission $2. Nov. 11 at 8 p.m. The Blue Angel with Marlene Dietrich and Emil Jannings.


Sights and Sounds

Women Writers Speak: featuring Canadian novelists and poets at the Firehall Theatre, 70 Berkeley St., 364-4110, admission to students $1.50. Marian Engel speaks on Sunday, Nov. 16 at 8:30 p.m.


Rob Williams

THE GLORIOUS BEER OF COPENHAGEN