PAC MAN PRO BECOMES PRESIDENT

by Ruth D. Bradley

Last week's election week at Glendon and while the num-
ber of contested positions was very low, there were more
than 1000 voters who took part in the election process.
A total of 518 bal-
lots were cast (nearly a third of the college) and record number of
voters turned out on the first day of the balloting. This figure is
dramatic improvement over the mere 154 voters who turned out
for the referenda the week before.

The 2 contested positions were those of the president and the
vice-president. The posts of V.P. Internal, V.P. External, V.P. Financi-
Cal, and V.P. Academic had already been filled by acclamation by
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Note: Susan A. Kerr

THE A THLETIC BANQUET

by David H. Olivier

Friday night was the night Glendon's junior and ar-

The delay in the transport of
the film 'Word to Our' meant
many participants were forced
to leave before the viewing, but
for the 25 people who stayed
behind, none experienced any
semblance of regret. The peo-
ple portrayed in the film
discussed the problems they en-
dured, the constant fear of being
labelled gay, and felt that groups such as the GLA.G. would help
end some of the prejudices against gay people.

Speakers from the Coalition of Gay Rights in Ontario (CGRO) in-
fornmed the participants of the laws of protection under the
human rights code for gays; and the ease with which society can
legally discriminate against them. Such revelations as the
legalized recognition of age of con-

sent for sex between two people
of the same sex, the same sex is 21, whereas for two people of different
sexes is a controversial and
anomalous. For some the injustices
thrust upon the homosexual community become a little more real.

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A.C.T.
On Tuesday, March 29th Glendon members of the Coalition Against Cruise Testing (A.C.T.) will hold a teach-in in the cafeteria at noon. Members of the coalition will present a brief statement on why the Cruise Missile should not be tested in Canada. The teach-in will then be open to the floor and students may ask questions or make comments.

Following the teach-in will be a showing of the film If You Love

On April 6

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VOTE CLAUDIO LEWIS

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**Notes**

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- As a second-language monitor, you will be a full-time post-secondary student (usually in another province) and will work between six and eight hours per week under the supervision of a second-language teacher.
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Sign-up now for help with preparing for your conversation with CHOICES in the Career Centre, Room 116, Glendon Hall. Call 487-6154.

**WANTED:**

A person that is male or female. Who wants their poetry and prose to appear in the final issue of PRO TEM. Could this be you? If so, send your creative work to PRO TEM and we will reward you by printing your work. The Pro Tem office is located in the Glendon Mansion on the first floor. This special issue will be ready for all you eager readers on Friday April 8/83.

**T/L**

**ASSIGNMENT DUE?** TIME RUNNING OUT?

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French word-processing typist wanted for night, weekend, part-time work. (Must be knowledgeable in the word processing system). Call Nancy at 922-0129

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Soft-spoken and smooth, its northern flavour simmers just below the surface, waiting to be discovered. Straight, on the rocks, or mixed. Yukon Jack is a breed apart; unlike any liqueur you've ever tasted.

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**Fall 1984**

**1001**

**by J.C. Devries**

**1000**

**by J.L. Thompson**

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**Pro Tem Monday, March 28, 1983 page 2**
A Taste for Adventure
EXPORT "A" SATISFACTION

WARNING: Health and Welfare Canada advises that danger to health increases with amount smoked: avoid inhaling. Average per cigarette:
Export "A" Regular "tar" 17 mg. nicotine 1.1 mg. King Size "tar" 17 mg. nicotine 1.1 mg. Export "A" Mild Regular "tar" 12 mg. nicotine 0.9 mg.
King Size "tar" 13 mg. nicotine 0.9 mg. Export "A" Light Regular "tar" 10 mg. nicotine 0.8 mg. King Size "tar" 11 mg. nicotine 0.8 mg.
il existe chez les francophones de Glendon une double conception des bons principes et raison d'être du collège. De plus, une semaine, il est devenu evident que les problemes ne se sentent aucunement obli- gés à cette époque au qué- bec et en Ontario. La conception dominante est que Glendon, tout en étant un collège d'arts et sciences, soit aussi une de laboratoire. Un manuel ou il est possible d'apprendre l'histoire de la maturation (relis Pendy). Pour ceux qui sont à Glendon pour cette raison il est en effet de chercher plus loin pour comprendre leur réticence à s'en- gager à fond dans la vie étu- dienne et dans le débat sur le bilinguisme.

Cependant, il y a aussi une conception franco-ontarienne de Glendon qui voit le collège comme débouché post-secondaire, pour la communauté franco-ontarienne du sud de l'Ontario. On note de grandes difficultés d'intégration des deux con- ceptions; le franco-ontarien ne vient pas à Glendon pour ap- prendre une langue et l'oc- casion du fait que Glend- on dont le collège un champs de recherche où se révèlent les droits des francophones en ma- nière naturelle; Glendon, c'est une lutte à faire et une lutte qui se fait petit à petit. Qu'est-ce que l'éducation universitaire en français, pour les gens qui de ces, ici en Ontario, chez nous

Dans ce deuxième contexte, on voit l'interrapport de la relation étudiante à la progres- sion, alors qu'ils se ferment les yeux et se bouchent les orei- llets. N'était ce pas Sartre qui par- tait d'engagement?

Si certaines ne veulent enten- dre parler d'apathie ou d'action, nous avons un autre choix.

Que dire maintenant des 200 personnes du deuxième camp qui se retrouvent à la fin de l'an- née avec des travaux en retard; sincérement, j'encourage et messeurs. Mais ce n'est toutefois pas une raison pour blâmer les autres. Ils sont proba- blement conscients du travail qu'ils ont à faire. Plutôt que de faire un des deux encore ou les deux à moitié, ils préfèrent ne pas s'impliquer et en laisser aux autres l'opportunité, le plaisir. Vous diriez alors qu'ils arrivent à chercher pour utiliser votre langue. Vous devriez savoir que certains postes sont sujets à la critique et pouvez. Voilà qui est fait-direz-vous, monsieur le rédacteur. Un fran- cophone de mon âge, est un boulot de ordinaire. Toutefois, ne vous faites pas d'il- lusions: cet article n'étouffe pas un autre article.

Quel est le nombre d'étudiants francophones qui restent à Glendon pour un minimum de trois à quatre ans? Que l'on con- sidère ce nombre et l'on pourra se rendre compte que leur re- présentativité est proportion- nelle.

Que voulons-tout le monde n'est pas fin à son politicien. Ce n'est pas tout le monde qui peut se permettre de perdre une année d'études tel que le pré- sident de l'ACOF, Carl Hétu, comme il se plait à le répéter et comme vous le faites si bien afin de s'impliquer et de se dé- nicher.

En réponse à M. Hétu et à vous, M. Sartre (puisque vous lui donnez raison) au fait que les francophones ne sont que des faibless qui se fichent de tout. Je simplifie vous savoir ma déception. J'ai l'impression que vous essayez d'être drôlement fâché dû fâcher. Est-ce une fin d'année qui arrive enfin l'en- satisfait du travail accompli qui vous fait parler ainsi. Quels sont les recours de ces mêmes étudiants à ce stade-ci de l'année si ce n'est de s'apercourir de leur grosse erreur? Vous auriez dû savoir que des postes comme ceux que vous occupiez plus de réflexion ou du moins plus de diplomatie. Avoir une raison de prendre conseil avant d'agir. Quoi qu'il en soit, je ne crois pas qu'un article du genre sus- citerait l'intérêt de ces étudiants à vous remplacer. La critique est une chose, l'ine une autre.

Pierre Leroux

REPLIQU A L'ARTICLE GROUILLEZ-VOUS... TABBARRAK!

L'article ayant paru le 21 mars 1983 (Pro Tem, vol. 22, no 18, sous la plume (piquante) du rédacteur en chef de ce journal, Baudouin St-Cyr, ma choqué. Pourquoi? Parce que ça m'évoque quelque chose: frustré, insulté et blessé dans ma fierté d'être francophone, dans ma fierté d'être québécois. Person- ne en effet, anglais ou français, n'est jamaisassen traire des faibless qui se font de tout l'opinion de Carl Hétu, président de l'ACOF, ou de se faire dire qu'on ne se bouge pas le c. pour se dénicher. Ca nous fait une maudite belle réputation auprès des anglophones! C'est en rien le type du commentaire pour rap- procher les deux communautés (anglaise et française) de Glend- on je suppose? Pensez-y. Re- lisez-vous. Vous vous attaquez à des victimes.

Comment voulez-vous ame- ner les francophones à par- ticiper et surtout à s'intéresser à la vie étudiante quand ceux ci ne pensent qu'à partir de Glend- on au plus sacrant? Franco-
Deux mois. Profondément près de démocratie de la paille. Des années à amener de cette façon l’Bạn d’hiver, je suis prêt à attaquer aussi. Il n’y a que conscience. Ferédj et que son mandat finit, que la 4000 dollars a amener ces deux groupes au college Glendon et ne plus jamais re- mains. Les raisons que l’étudiant? Les raisons que l’étudiant? C’est pourquoi messieurs, je vous suggère fortement qu’on amène ces livres too complex for your comprehension. I lack the ‘stuff that makes me rattles. I acknowledge my wants and tries to help. Its voice is my own optimism, its joy, its gaiety – my own. When might I see the fruit of its labour? Get out in the fields! Reap as it sow and keep on sowing ‘til all in the world is full. But, it cannot reap; its only outlet is at my eyebrows and its woe will get seed without me following after to gather the sheaves and put the to use.

Je suis le produit de mon environnement. Et, je suis le créateur of my environment. If I choose to wander the halls and the streets without saying anything, without meeting glances, Apathy (or dreaded beast) will reign and its tyrannical understandings, Resentment, Indignation and Self-In- dulgence, will shake me and join me to the ranks doomed to wander and moon incessantly. Then, then I will start to talk of and listen to the oppressed dreams, the drunken excuses. Nothing will matter anymore and I will be free to speak my mind. Free.

Is freedom gained only after it is lost? I cannot sacrifice myself to gain the freedom to compain I hear tell that the ’60’s was the Free Generation – a Renaissance, a Revolution. They call the ’70’s the Me Generation – freedom possessed to serve only the individual. The ’80’s – a time of global awareness and despair. But will I be a part of a Gee (what can I do? Genera- tion? The implications are overwhelming – the proportions vast – the consequences fatal. If I can live for myself, I will live for others. But, I must live for myself first. I do not preclude selflessness, but, acknowledge the need to reap what I sow before I can share the harvest. Ann Heathcote

PORTRAIT: CARL, HETU OU L’EFFET DE CHOC

Danseur de cabaret aujourd’hui, 22 mars 1983 de voir notre pre- sence dans nos œuvres... (vives faut-il le préciser) Vers 13 h à la cafetière: dansant sur une table, parlant comme s’il était un dément, et ne supportant pas d’être photographié. Elu l’unanimité. Belle leçon de démocratie de la part de ceux qui un devait se tenir sur la reserve ce jour la précisément! Vers 23 h au pub: je ‘me tous de ce que vous dites, je m’en con- trefais. Je ne veux pas discuter... le bulldozer est reparti... pour notre plus grand amusement. Réflexion, réflexion, quand vous nous tient! Ainsi donc le président de l’AECG est payé 4000 dollars par an pour éviter tout débat, pour n’être pas responsable de ses propres devant ceux qui l’ont élu. Pilloyable, mais on n’en at- tendait pas mieux. Cet étudiant de Relations Internationales manque singulièrement de di- plomatie. Il faut dire qu’il n’en a plus besoin. Elu l’unanimité (merci aux voix francophones... l’ingratitude), c’est qu’il a fait du bou- lot le brave Carl, enfin jusqu’à ses paroles d’aujourd’hui. En français et en anglais, rendons-lui alors que l’année s’a- chève que son mandat finit, Carl ne se représente pas. Quel- celui qui dans divers débats venus! Comment ferons-nous pour nous passer de ses inter- versions qui sentent bon la campagne et les valeurs tradi­ tionnels qui ne sont-nous plus couverts dans nos propos? Com- ment obliger la verve et le spon­ tanéité de Carl Hétu au conseil étudiant? Délirant sur les su­ jets à donner tel groupe de poésie, tel voyage, telle association gaie... Tu disais quoi Carl à propos de ces derniers? Allons, on est contents! Encore une fois c’était le bon sens de chez nous, ça ne peut bien sur engager au Credit Agricole. On comprend que tu sois fatigué, mais tant d’armes. Néanmoins, laissez nous te dire si tu tiens véritablement, tu auras été élu sans le moindre problème. La démagogie a bou- tés de peau, et tu n’en manques pas. Tu es rieur. A Ottawa peut être. C’est tout ce qu’on te souhaite. Cordialement. Remi Ferej Pierre Leroux Daniel Villeneuve

DÉMOCRATIE, DIPLOMATIC! DEMAGOGIE!

Il m’est souvent arrivé cette année de travailler en situation de crise et sous pression: durant la semaine d’orientation, le beu- quet de Noël, le carnaval d’hiver, d’avoir plusieur créances en mes trousses ou quand j’ai dû faire face à ces confrontations internes entre nos propres membres. Pour chacune de ces occasions, il fallait ouvrir le possible, j’ai donné de mon temps, j’ai raisonné, j’ai analysé, j’ai analysé pour régler, faire face aux intérêts de la réalité des besoins. Cela m’a demandé beaucoup d’énergie, de nombreux débats de compréhension. J’avoue même m’être écorché à quelques reprises. Mais ne suis-je pas un individu, imparti dans mon monde imparti? Pour moi, la tâche du prési- dent se résume en deux points très importants et se rappro- cheront l’un de l’autre: 1. Puisset nous vivons dans un pays démo­ cratique, je dois avant toute chose me donner et me sacrifier pour ceux qui m’ont élu. 2. Je dois utiliser toute la diplomatie nécessaire pour régler les diffé- rents problèmes et organiser no- tre action étudiante. En d’autres mots, être prêt à écouter, à être disponible et à représenter les intérêts des autres en étant le plus neutre et le plus rational possible.

En tant qu’étudiant au Collège Glendon, j’ai tenté pendant quatre années de comprendre les deux nations qui composent notre Monde. J’aurais pu, je sais que si nous voulons un pays uni, nous devons par tous les moyens, partager, discuter et travailler ensemble, francepho- nes et anglophones. Par consé­quent, la responsabilité du prési- dant du conseil étudiant et du directeur en chef du journal étu- diant dans un college bilingue est de sensibiliser et par ce fait même amener ces deux grou- pes à prendre conscience de ces faits. L’objectif n’est pas de forcer un groupe ou un autre à se bouger le cul, mais de faire réaliser que le Collège Glendon offre une occasion unique de pouvoir s’impliquer en participant de façon constructive à a- méliorer les individus, le collège et notre pays.

Ainsi, je crois fermement au travail d’équipe, à la négociation, à trouver des solutions aux conflits et en libre expres­ sion de chacun. Chose que j’ai respectées tout au long de mon mandat. Mais lorsque certains individus ou groupes ne peuvent se contrôler en public, il faut absolument chercher à mettre à leur place et par surcroît leur faire savoir que lorsqu’on s’attaque à une autre personne à cause de divergence d’opinions, il faut l’attacher en homme, de FRONT et non pas en LACHE dans les doigts de discuter en gens civilisés quoi!

Finalement, après avoir tra-
Islam: The word Islam comes from an Arabic verb meaning 'to submit' or 'to yield'. Moslems (alternatively spelled Muslims, adherents to Islam) were once called Mohammedans since their religion was founded by the prophet Mohammed, born in Mecca (modern Saudi Arabia) around 570 C.E.

Mohammed was a bedouin, a desert Arab, and was granted the role of prophet after hearing the voice of God in a vision. He received revelations from God, speaking to him through the angel Gabriel. These revelations, called the Quran, were compiled by his followers after his death and form the basis of Islamic law and practice. The Quran is revered as the final authority in Islamic teachings.

Islam is a monotheistic religion founded by Muhammad, who is considered by Muslims to be the last and greatest of the prophets. Muslims believe that all previous prophets, such as Jesus and Moses, were sent by God to guide humanity before the coming of Muhammad. Muslims are guided by the Quran, which contains the word of God as revealed to Muhammad through Gabriel.

Islam has two main sects: Sunnism and Shiism. Sunnites are the majority group and make up about 85% of Muslims worldwide. They follow the teachings of the Quran and the Sunnah, which is the example set by Muhammad. They believe in the infallibility of the Prophet Muhammad and the legitimacy of the first three caliphs: Abu Bakr, Umar, and Uthman. Shiites, on the other hand, are more critical of the caliphs and believe that a line of Shia Imams has a direct connection with the Prophet Muhammad and his family. They are often referred to as Islamic fundamentalists and are sometimes associated with political radicalism.

Islam is the second-largest religion worldwide, with over 1.8 billion adherents. It is the state religion of Bangladesh, Indonesia, Malaysia, and Brunei. It is also practised in Nigeria, Senegal, Chad, and some parts of Africa. The most common forms of Islamic worship include prayer, fasting, almsgiving, pilgrimage to Mecca, and fasting during the month of Ramadan.

Islam has spread throughout the world due to the expansion of the Arab Empire, which conquered much of the known world in the 7th and 8th centuries. Today, Islam is found in countries as diverse as Indonesia and Russia, indicating its global reach.

Islam is governed by the Quran and the Hadith, which are the teachings and sayings of the Prophet Muhammad. Islamic law, known as Sharia, is based on these sources and covers a wide range of topics, from personal rights to criminal and commercial law. The Islamic creed, known as the Shahadah, states that there is no god but Allah and that Muhammad is the messenger of Allah.
PART FOUR - ISLAM AND JUDAISM

Torah is the most important. The word ‘Torah’ is often translated as ‘law’, but it really comes from a Hebrew verb meaning ‘to teach’. So Torah means ‘the Teaching(s)’.

The Torah consists of the first five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The names of the first, second, third and fourth books are from the Greek: Genesis means ‘origin’, or ‘birth’; Exodus means ‘marching out’ or ‘going out’; Leviticus means ‘the Levites’, and Numbers is simply the Latin title for this book - Numeri.

The two most important books of these are Leviticus and Deuteronomy. Leviticus contains the majority of God’s instruction to the Jews; dietary laws, marriage laws, etc. Deuteronomy has the famous ten commandments (chapter 5) and also contains Moses’ final speeches to the Children of Israel, exhorting them to obey the word of God, and not to give in to temptation.

Some have said that Deuteronomy is the most ‘Jewish’ of the books of the Torah.

One of the problems with the Torah is that it cannot be taken at face value. Much of God’s instruction is phrased in such ambiguous terms that it is difficult to know exactly what He means. So the rabbis spent hundreds of years over dozens of generations trying to interpret God’s words. The result was a colossal 22-volume work called the Talmud. The word means ‘the Learning’ and tries to minutely explain all the possible alternatives to God’s words, so there will be no chance of men making any kind of error in obeying God’s teachings.

Written in Hebrew and Aramaic, the Talmud has more information in it than one man can learn in a single lifetime. Yet it is the lifeline of the Jewish religious and, religious Jews today obey its precepts without question. Some have questioned it, but in more than 1500 years since the Talmud was completed, it has not been revised.

No religious authority has a more authoritative mechanism exists through which such a revision can take place.

There lies the heart of the problem. Jewish religious hierarchy has never been centralized, the way the Catholic Church has been and is today. Jews never had a Pope-figure, at least not in post-Biblical times. There is a Chief Rabbi, but that is a largely administrative position.

Chief rabbis do not have the power to change policy; they can only interpret the proper course of action from the existing body of rules. The rules themselves remain immutable. But the interpretations of a Chief Rabbi are not binding on all other rabbis worldwide. They simply do not have that kind of power. Thus there is much room for dispute, and often there are individual rabbis whose interpretation of policy is different. Even the body of rules differs greatly from the interpretations in a Chief Rabbi’s directive. This is permissible though it is not encouraged.

Judaism is not absolute, at least not as absolute as it seems on the surface. Certain rules are 'carved in stone', such as the prohibition on eating pork, or the prohibition against mixing meat and dairy products in the same meal, etc., but on the whole, dissent and questioning are a way of life. It's more democratic that way. An old Jewish adage has it: 'If you ask two Jews one question, you'll get three answers. This implies that Jews question, often to the point of distortion. But to the Jewish way of mind, it is a better way than blind obedience without asking for any explanation, for that leads to dogmatism and the twentieth century has seen only too well what too much blind following of one man or one doctrine without questioning can lead to.

Today Jews number about 14 million worldwide, with about 3 million of those living in Israel, and almost 400,000 in Canada. Persecution and the lack of a missionary tradition account for the small number of Jews in the world. The assimilation of Jews into the surrounding culture also contributes to the attrition rate.

I personally believe it incorrect to use the word ‘Jewish’ in the sense of ‘Jews’. Jews are a spreading, and have mixed (willingly or unwillingly) with so many other races, that to speak of one ‘race’ is erroneous. Jews are a nation, bound by a common religion, a common set of beliefs, but separated by different customs, cultures, languages and even skin colors. So, what is a Jew? - the best answer I can provide is that a Jew is someone born of a Jewish mother (see last issue, under Jews). More than that, I must leave to better historians and philosophers than I.

Postscript: First and foremost, I want to thank those who helped in the research of this article. Their assistance has proven invaluable. All information presented here is correct and complete to the best of my knowledge and that of my consultants. If any errors have been made, please make them known to me or to Jas and upon confirmation of the new information, I will see that the correction appears in Pro Tem.

All opinions given in the article are mine alone and I take sole responsibility for them.

It is hoped that this series has been informative, if it has sparked the reader’s interest to pursue more detailed and complete information, I will be satisfied that the four articles have served their purpose. My goal is to inform, nothing more. If anyone wishes to know more about the sources consulted, contact me through Pro Tem, and I will gladly be of assistance.

I look forward to any letters and comments. Thank you for reading this far. Salaam, Shalom, Peace.
A great benefit concert - A GREAT SUCCESS

by Philip Burge

Amnesty International of Glendon College (group 133) hosted a very successful benefit concert on March 16th. All of the proceeds collected, approx. $500, have been donated to the A.I. Relief Fund for Refugees. Of the steady crowd of approx. one hundred people there were many representing various social justice groups from the Toronto area. All were hosted to a variety of high quality entertainers during what proved to be an enlightening evening. All of the musicians, included David Welch who co-ordinated them, belong to the Music for Social Change Network. In the near future the network will be presenting its programs at the Trojan Horse, the coffee shop where the benefit was held, every weekend. The various interests and concerns of the performers were evident in the songs which themselves varied in subject from the life of a coal miner in Canada (performed by Rick Fielding) to songs by David Campbell about his native Guiana. All together (Arinna & Lynh Mandle, Kevin Porter) performed various songs calling for justice for all types of oppressed peoples.

Our own Soul, our emotions, contributed tremendously to the smooth continuity of the evening. He also made some non-verbal symbolic statements, one of which included him removing his outer guatemalan vest, thus focusing attention on his anti-Reagan T-shirt.

We extend our deepest thanks to all those who performed or came out in support of this successful benefit concert. Special thanks to David Welch, Christian and Stephanie, as well as to the rest of the members of group 133 Amnesty International. Amnesty International is a world-wide human rights movement which works impartially for the release of prisoners of conscience: men and women detained anywhere for their beliefs, colour, ethnic origin, sex, religion or language, providing they have neither used nor advocated violence. Amnesty International opposes torture and the death penalty in all cases without reservation and advocates fair and prompt trials for all political prisoners. Those wishing to become members of this group at Glendon are encouraged to attend meetings at the beginning of the following school year.

Dear Sir,

It has been quite a while that Pro Tem has had a humorous column. I would be highly recommended for allowing Mr. North to write. The description of his mental state is quite accurate but this reader would appreciate not being placed in the same state. I am an avid skier who has resigned this year to suffer the terrible fate of no snow. This does not mean that I am going bananas nor do I belong at a mental facility. The article would have been very good had Mr. North made no mention of Toronto's great facility at Queen Street. It would be appreciated if you could restrain your man in the white suit.

Yours truly
An avid skier

However, the number one problem is what their real purpose is. In truth, they are Russian spys leaflets, who observe us and report back to their masters in Moscow. As previously reported in this column, the leaflets are part of that vast Russian conspiracy to destroy the North American democracies. They are the proof of our reaction to the topsy-turvy weather: those who were driven crazy by a lack of snow in winter (como moli!), and those who are now tearing their hair out at the snow in spring. Just wait — the big move is coming soon, since their spies have been pulled out!

Beware — the Russian leaflets are coming! The Russian leaflets are coming!