FRAP delegates slated to attend Citiforum

By MICHAEL JONES

Le Front d’Action Politique (FRAP), a radical municipal party in Montreal will probably send about five representatives to participate in plenary sessions and seminars in the upcoming Citiforum. The Citiforum, to be held Nov. 13, 14, 15, is a weekend of plenary sessions and discussions dealing with city problems.

Among the representatives may be Dr. Henri Bélemare, a candidate in the civic election. He was one of the first to be arrested under the War Measures Act although he was later released without being charged.

Larry Krotz, a forum co-ordinator stressed that their attendance was only one aspect of the forum, and that the agreement was still very tentative.

Krotz said that the forum was shaping up in most areas—many of the speakers having confirmed their intention of coming. Referring to the large number of outside speakers, Krotz claimed that this year’s forum has the highest degree of external involvement of the last several years.

Judging by ticket sales, Glendon students are not responding very enthusiastically to this revamped format. This comes in spite of the intense publicity and advertising, which has included posters, newsletters, and announcements by organizers in lectures and classes in the last week.

“We are a bit disappointed with the interest expressed by the students at Glendon,” said Krotz. “Only 70 of the 250 tickets reserved for Glendon students have been sold.”

Accordingly, desks have been opened at the main campus, where “a lot of interest” has been shown.

Those ticket holders for Glendon have been released and will be sold to anyone who will buy them.

Ticket sales at Toronto high schools have been quite good, as have those at schools and colleges in the surrounding area.

As a follow-up to the refusal of Robert Andras, minister responsible for housing, to involve the federal government in the forum, the organizers have received a letter from Andras expressing his regret. But there will be some sort of official representative from the federal government at the final session.

A "trialogue" involving all three tiers of government will be held.

A representative of Darcy McKeough, Ontario minister of municipal affairs and other recently acquired speakers include John Sewell, Toronto Alderman, and Toronto’s Mayor Demison, who has expressed his desire to be on the panel in the Urban Violence Session.

Kaplan of task force

Glendon not special

By DEBORAH WOLFE

Harold Kaplan, a member of the York task force investigating Glendon told a meeting of faculty and students that Glendon should stop thinking that its problems are special. He claimed that "every college and faculty thinks it's special."

The open general meeting was held Friday Nov. 6 in the board-room.

Spontaneous applause followed John MacNee's observation that the York professors "had confirmed our worst fears. We could make an analogy here - Glendon in relation to York is like Quebec in relation to Canada. Perhaps, like them, we should look for an alternative."

Kaplan also claimed that a low student-faculty ratio at Glendon would push up ratios at the main campus. "You don't have to face competition from students everyday."

Howard Robertson, chairman of the French department at Glendon walked out midway through the meeting.

He complained that the task force seemed to be talking instead of listening."

"If this meeting was meant to hear students," he said, "it seems to be the other way around." He then got up and left.

The meeting, called for the purpose of gathering student opinion on the future of Glendon, was told by President David Slater that "the task force does not have its mind made up on anything yet."

A brief from André Foucault, student council president and John McNeely Glendon's student representative on the York senate advocated compulsory French to strive on a truly bilingual environment at Glendon.

Foucault said that "We must have structural safeguards against the loss of bilingualism at Glendon."

Both said that more incentives should be given to further this aim.

The idea of establishing two separate but parallel streams of students at Glendon was rejected by most members of the audience.

"We must have a unity of purpose," Foucault said.

"We're too small to have two streams. It's definitely not an attractive proposal," McNeely added.

The task force also mentioned that many economic problems might be resolved by expanding Glendon to accommodate 1500 students. This idea was not well received, judging from the comments from the audience.

The dilemma of the Faculty of Arts (F.A.) students at Glendon was also discussed. It's not possible to do nearly a good enough academic job with them," a member of the force said.

An F.A. student commented that since he was oriented toward leaving, he could not make Glendon a part of his life. Another student remarked that "Even most Glendon students do not feel part of Glendon."

After more discussion of general problems - including compulsory French, the "identity" of Glendon and the fact that each student is actually a "basic income unit" (B.I.U.), the meeting broke up, with plans to hold more general sessions.

Invitations were extended to those interested in attending the regular Wednesday evening meetings.

Photo by ANDY MICHALSKI
A joint communiqué from the Chénier, Dieppe, Liberation cells of FLO:

The following is a Canadian University Press translation of a joint communiqué of the Chénier, Dieppe, and Liberation cells of Le Front de Libération du Québec (FLO).

The editorial staff does not associate itself with the opinions expressed in the communiqué and it is published solely for the purpose of informing our readers of this communiqué of Oct. 31, 1970.

The communiqué as published does not necessarily reflect the views of the publisher and is only published for the information of our readers.

Le Front de Libération du Québec would like to point out a few things relating to the ideas and intentions which the authorities in power attribute to it. As we said in the Manifesto, the Front is not after political power. The FLQ is made up of groups of workers who have decided to take steps towards the revolution in the only way for the workers to achieve and maintain their rights: the revolution will not be made by a hundred people, as the authorities want everyone to believe, but by the whole population.

The only true power of the people is exercised by the people and for the people. The FLQ leaves coups d' états to the governments in office, since they seem to be able masters of their fate. Our ancestors were not the Borden's of Confederation; they were the Patriots of 1787-1837.

Our fathers, our older brothers, our uncles, were not the Borden's, the Saint Laurents, the Dupeless; they were the men who had no choice but to be massacred as Dieppe, having been forced to serve as guinea-pigs of cheap labour; they were the men nightsticked at Mauritshoek and elsewhere for wanting to defend their simple right to exist.

Our brothers today are not the Trudeau, the Bourassa, the Drapeaux, they are the "gars de Lalapalm," the people that Bill 38 will assassinate tomorrow—all the exploited people of Québec.

The FLQ is made up of groups of workers who have given themselves the objective of fighting against the daily acts of terrorism perpetuated by the FLQ in the eyes of the authorities in power, in order to free the use violence that we use violence against the establishment. This above all is unpardonable. This above all frightens them.

It is in the interests of the establishment to transmit this fear to the population. Primarily to justify an armed intervention into Québec, which, they think, will give them a fig leaf of legitimacy. But also, to make it clear to the people of Québec that they had better forget about any ideas about liberation.

But the Front de Libération du Québec knows the population is not fooled by such games (tricks) even if the different governments are doing their best to make it look otherwise. This is why many of the results of the municipal elections in Montreal.

We want to briefly point out some conclusive facts concerning that: the high Anglophone voter turnout, the great percentage of abstentions in the "quartiers populaires" and the percentage of votes accorded to workers' candidates in those same areas. After making those observations, it's easy to see that the Civic Party (sic) was elected with the concurrence of scarcely 10% of the population. And this they dare call democracy.

Québécois, the time for dury is fast approaching. Québecois, the voleurs bourgeoises, English and French have spoken. Now is the time to act.

the Libération, Chénier and Dieppe cells

Nou vaincra.

Le Front de Libération du Québec

P.S. 1. Nothing that the police and the established authorities can do will stop the wide circulation of this communiqué.

2. While and as long as the police forces perpetrate a policy of publication of this communiqué, there will be no negotiations. Their terms run until the end of February.

The "Glendon for Students Fund" asked for a grant of $700 to support its work. Council will examine the operations of the fund before reaching a decision.

Council did vote $1,000 to support after- noon concerts at Glendon. These will be held weekly in the Old Dining Hall from 1.00 to 3.00 pm. The Toronto Music Association is also contributing $100 to support the concerts.

Greg Garrett, who is planning a "James Joyce Night" in the Pipe Room, asked Council to contribute $50 towards total expenses.

For the event, tentatively scheduled for March 3, the Pipe Room will be turned into an Irish pub. Council will make no decision until it sees a written budget.

Council is in the process of drawing up its own budget. Foucault stated that "now we have about 13,000 to work with."

Council originally received $23,000, but a mautomatically transferred $6,000, paid off Forum debts of $4,000 and other expenses.
The advertisers - exploit youth culture

By SALLY MCBETH

A battle rages among the advertisers. Time informs me, as to who "got it on" and who still relies on cigarettes.

My friend Wilson informs me that he will not, on principle, go to Woodstock. They're making a fortune off peace and love.

And at Mosport, they tell me, oranges were selling at 25 cents each.

We call this cultural rip-off, or stolen culture.

Thus filled with indignation, one last week I put on my wrinkly levis, my appropriately-beat-up suede jacket and my $25 western shoes with the big buckles, and not undertook to Rochdale to mingle with the endless horde.

Now at Rochdale there is a record store called Yossarian with a sign on the door that says: "This store is an attempt to stop some of the record industry rip-offs. So please don't rip us off or we'll rip you off."

Records there sell with a 5% mark-up, as compared to Sam's self-righteous "Woodstock" for example, is $12.00 at Sam's and $9.35 at Yossarian. Dylan's "Self Portrait" is $6.00. "The Mothers of Invention" albums are $5.50. The retail record industry, I learned, employed a curious kind of discrimination with regard to youth music. Having been warned by the sign that we were buying "Strauss Waitresses," even Eatons will give you a fair deal. But don't go there looking for 'The Band.'

"Yossarian looks like a drop-in centre - poster plastered walls, dogs playing around on the floor, cookies for sale, makeshift furniture. At the desk a guy in over-sized jeans and an appropriately beat-up suede jacket, with fringe.

"Hey, I'm here to find out about the rip-offs."

"Good, I'm an expert," he said, "I worked at M4M when they were fighting the Festival Express organizers."

M4M was the 'May 4 Movement,' an anti-war group that began after the May 4 demonstration and has since split and regrouped under different names.

A huge red beard sitting on a black springless sofa nearby broke in.

"Oh yeah man? Well listen, I was at the medical center there and I told those M4M guys that if any kid got their heads busted, the cops because they were starting trouble, I was going to personally hit each of them. So when kids did get their heads busted, I met some of these guys on the 8th floor and I hit each of them once, just like that."

"Well, yeah, man..." said the guy behind the desk uncomfortably.

"Yeah, well," I said, "I want to know what happened with the organizers."

"But the cops have said that the dopes and speed freaks, the Zen freaks and the الموجود, the students and the self-made drop-out.

But tell to a kid, any kid, and at some point in the conversation he will proudly show you the hole in his shoe, or inform you that he once hitched from Thunderbay to Vancouver on $9.00.

Detestation is not necessary. It is chosen. We suffer from acute depression and are sincere regret that we never walked 3 miles through 20 foot drafts to light the stove in the old schoolhouse.

We embrace poverty to legitimize ourselves, so that we can say to the world with conviction that no one should be poor. By humming dimes and eating off orange crates, by sleeping on the side of the road, we purify ourselves of affluence.

And thus, when we need pens and pictures and music to give meaning to the whole thing, it means to us that someone is getting rich off our repentance.

The Age of Hair is The Era for Ace

We, the makers of the finest comb for 115 years, are meeting the challenge of the Age of Hair with the finest comb for the Age of Hair. Comb in every style imaginable for every hair. In its rawest form today and changing tomorrow."

In a world today, you have to be like Ace to help beat our hair.

The Miller's Tale

Dear Sir:

I am writing this missive in response to the writer to the editor that you printed last week entitled Miller Disgusting. Let me say that I am in complete accord with yours, J. Williams, its author.

This, I think, is a sign that our fair campus, so mean that total public (Jim Miller) has not been cheating our fine student newspaper with his immoral and useless sublimations, but rather this campus with a sense of its own incoherence.

Take any of the topics he discusses in his Hilly Column. Each one is a glaring example of his fastidious, and of his mind. Stinking decay! Crapulous purposes! Salacious supposition. Why just last week as I was on my way to chapel, I met a once dear friend of mine — I say a once dear friend — who has now been dragged into the Pit of Iniquity after having become associated with Fred Jones' cod-piece. And in that, I have begun to regain a shred of respect to submit to a public figure possessing something truly inspiring by the very act of being in the quad, performed by Michael (a lay reader at chapel) other poor innocent awain she seduced.

Ah, but she will never submit! From what I last heard of her she had been arraigned before the English Department Committee on Teaching and Other Academic Duties, where she was forced to demonstrate a visible means of support. Great heroic toads! Now low this little ship of flesh we sink down the road of life can sink, all because of those weekly installments of unadulterated consciousness which your jingoistic newspaper allows to tint our moral milieu.

Abide with me in putting an end to this foul-mouthed galliard, Jim Miller. He should be turned into a living statue made to comb Ethel Allen's hair for a week. And then, by dispensing any favour requested, he should give total compensation to all the other simple souls he has pushed from the pinnacle of virtue. If immediate action is taken to remove this denial, in our little college, this campus might well gain a reputation for literary distinction. Why only just now I heard the fiend ask poor Miss Williams (the flabby) to come up to his room and see his column.

Desperately,

J. Miller

Recognition at last

editor in chief

business manager

advertising manager

sports editor

entertainment editor

photograph editor

circulation manager

production manager

production staff

Andi Michalski

Barry Smith

Rachel Stier

Nick Martin

Elizabeth Cowan

Nigel Osley

Sarah Francis

Bob Carriere

Marshall Leslie

Gail Wylie

phone 487-6136

PRO TEM is the student weekly of Glendon College, York University, 2275 Bayview Ave., Toronto 307, Ontario. Opinions expressed are those of the writer. Unsigned comments are the opinion of the newspaper and not necessarily those of the student union or the university administration. PRO TEM is a member of the Canadian University Press and an agent of social change.
The Just Society Movement - part myth, p

BY GEORGE FORD and STEVEN LANGDON
From Canadian Dimension (edited)

Various Canadian cities have recently seen tentative new efforts for radical change, new thrusts emphasizing decen-
tralization, an extra-parliamentary strategy and "community
control" in an urban environment. The groups involved have
often included students coming out of the student peace
movement, but these groups have come increasingly to be
"poor." In Toronto, the major manifestation of this new
trend has been the Just Society Movement.

The JSM is in part mouthpiece, in part movement, and part
the beginnings of a left movement based in the "underclass" of
urban Canada. As myth the Society appears in Toronto's
daily press with the image of a militant force of poor people
challenging the status quo in an angry way. That's a
useful myth, one the JSM skillfully uses media publicity to
build on. It draws some poor people to the Society and
challenges others to stand up against their oppression rather
than bleakly resigning themselves to it. Also, by appealing to
decentralization and the establishment of autonomous centres
in Ontario, the JSM has helped to force the adoption of some needed reforms. The prov-
cional government, for example, after JSM pressure, recently
changed its policy of stopping welfare payments to women
found sleeping with a man.

Let's end the ritual

The JSM is also a mouthpiece, more or less authentic,
for the poor, through it welfare recipients, compensation
board victioms and the unemployed can tell this country
what poverty really is, what capitalism really does. It's
a mouthpiece through which the poor can react to the at-
tempts our governments make to define the political reality
of poverty. Through the JSM poor people can, as they did
in Toronto in March, tell the Senate Commission on Poor-
ness not to play games with each other and to end the ritual... We demand that this face stop. We demand that if
this committee wishes to study anything, it should study
welfare and poverty. We demand that this committee study
the nature of oppression in this country—not the op-
pressed.

Yet the Movement is more than the shell through which
myths and anger are expressed. It's also a beginning of
something much more significant. It's not an organization
of poor people; it's not a traditional community organiz-
ing group. It is a focus for organization and direct action,
through which those involved, some poor, some middle-
class can work with the underclass of Toronto to challenge
oppression in various institutions, with the hope of initi-
ating fundamental social change.

The structure of the Movement has been based on clear
principles of organization. As the JSM states, "We have
been anxious to avoid developing an elitist, hierarchical
structure, or growing inflexibly bureaucratic like the insti-
tutions we're trying to change." The problem has been in
developing an alternative structure.

The present structure involves several action and work
committees, dealing with specific rights, workers' com-
pensation, the newspaper—Concern general of-
lice details, finances, baby sitting and day care, and
community control. Each group sends a person to the co-
ordinating committee—which is also open to participation
and voting by any other JSM members. This structure is
openly and essentially involving, and vital element in de-
veloping leadership among the membership. But it cannot pre-
vent leaders from emerging, and only a clear commitment
to the open participation of all groups, including a willingness
to challenge oppressive leadership—
prevents centralization from recurring.

Individual welfare grievances

The working group on welfare rights stemmed from the
JSM's early efforts to handle individual welfare grievances.
So successful was this work that the Movement finally rec-
ognized that it was becoming little more than an anti-
agency agency, and resolved to stop doing welfare recipi-
ents' work for them. Instead, it tried to start welfare or-
ganizing.

Out of this has come the most visible part of the welfare
right's movement—the George Street project, where four JSM
members, more or less involved in the student movement in the past,
are working out of two basement rooms on the street.

The issues are fairly obvious: welfare recipients are de-
grauded off benefits, the process of getting what is theirs is long,
and the lack of skills of assistance are inadequate; welfare payments in Toronto
have been cut back on many items formerly covered—
including dentures, and drugs, bedding and eyeglasses if you

are employable (a meaningless category with 7% unem-
ployed).

The strategy being followed is less clear. Four things are
being attempted: to make those going to the welfare office
aware of the rights they legally have; to give poor people in
the office the support of numbers in standing up for those
rights; to organize recipients to handle these activities on
their own; to make this process contribute towards radical
change.

In other welfare rights action on George St., a number of
welfare recipients in the JSM, have visited various welfare
offices, working with the men and women to overcome the
dignities of the places. One of these mothers, Doris Pow-
er, outlined her situation:

She and others go into an office and take numbers:
"they know I'm there on business just like them; they iden-
tify with me then... we just raise our voices and start
talking to ten or twelve people around us about the Just
Society, saying 'we're here to see you don't get screwed'.
We shout out the numbers as they're called and when the
clerks are rude to someone we say to everybody around us
that they just can't do that kind of thing. That galvanizes
people; they see people like themselves standing up for
their rights."

When somebody said that the people behind the
wicket aren't the enemy, Doris replied: "But who are we
trying to organize? We want to focus attention on available
recipients against the people who are treating you like dirt.
You have to use Alinsky's methods: take whatever is there
and use it to get people organized together to fight. You
can't just tell people that welfare is their legal right, even
though it is; that's too intellectual; it turns them off. They
have to feel it, and that's what targets are for."

The JSM also documents cases and raises public protest
about how goes on in welfare: the interference in women's
private lives, for example, marked by suspicious welfare
workers searching for hidden men; or the frustrations of
trying to get enough money to pay for necessary items, like
eye-glasses, for children. These public protests have touched
some sensitive nerves in the welfare establishment and
forced some changes; welfare office activities have restored
some dignity to those forced onto welfare, persuading them
their poverty isn't the result of personal failure.

Another major effort involves the operation of the
Wolfe's Compensation Board in Ontario. Begun some-
what more recently than the welfare rights project, the
work in this area first concentrated on documenting cases
and then developed, under the impetus of one man, John
Neveu, into a much more action-oriented effort.

Kafka-like quality

The compensation system works reasonably well on cases of routine injury—broken arms and the like. JSM's objections are against the operation of the regulations and the board on disability cases, especially for back injuries and a considerable number of disabled workers, who have
been unable to get satisfactory compensation, are partic-
ipating. Cases take on a Kafka-like quality, dragging on for
years, subject to capricious decision-making with no appeal
to the courts.

The JSM has suggested changing the procedures of the
board to make it more respon-
sive to the application men, receiving compensation, decisions subject to appeal to man to sue employers for less
more closely into line with before their accidents.

Again, the emphasis is on a
change. The JSM working pro-
demonstrations, taken cases to
Compensation Board itself to
network of complementary
across Ontario and has incre-

Some see

There are been some sus-
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The dilemma raised by using action as a way of showing the poor is really a dilemma over which poor you are involved. Do you want the person with whom one of the members has been talking, someone who is still living in ignorance of middle-class values, or do you want the trailblazing angry poor person who might contact the offices after hearing about a militant action?

The JSM is a movement that acts; it has a structure and encourages action, and, as we have shown, it is doing a number of things. This activist emphasis is in the Movement’s strength, for it permits people to participate personally and effectively; the movement is, as it were, a vehicle of action, and the activists are committed, and to share in decisions about what JSM is and does, as fully as they participate in Social action groups; the activist emphasis is also what gives JSM its potential for building radical socialism. Unlike, for example, the WDF/WPS group, which talks of parliamentary action but is inhibited by its origins (as at a convention), and by its intra-party concerns, the, from outside any political structure.

Nevertheless, there are problems within the Society. Strategic difficulties still to be resolved. A considerable number of those who have participated in some point in JSM no longer do so. Conflicts come out in meetings, or in a bitter way, with emphasis on personality clashes. Talking to people who had left the JSM, or watch conflicts inside meetings, we heard particular people lashed to try to dominate things, to attract undue prominence, and to prove their superiority over other members. There may, of course, be some truth to these accusations; the egocentric nature of one group’s competition is a common phenomenon in our society, but there is little evidence of that kind of power hunger and core group members; in fact, with deeper concern with personality conflicts often revealed a stronger concern for core group members;

The newspaper has been important in two other respects. Publication of the second issue provided concrete evidence that the JSM had survived the leadership charge in the "active" group and could operate without John Mooney. Of greater long range significance, the paper’s operations provide an example of a functioning, democratic co-operative. Selection of articles and lay-out for the paper are decided democratically by those who show up to put out each issue. Typing, paste-ups, and other manual tasks are shared. Joint participation as equals means that knowledge and skills are developed by everyone involved; dependence on individuals for specific skills is thereby minimized. Moreover, this participation builds people’s confidence in their own abilities and confronts the destructiveness of poverty in Canada on the human spirit of its victims.

Kafka-like quality

The attempt to broaden the involvement of poor people makes certain demands on the planning of demonstrations and raises a dilemma. Poor people receive very little from welfare, yet to have that amount put in jeopardy is threatening. The poor person must have at least a measure of faith that the action will be as it is publicized and that the JSM can handle any attempts at retaliation. Thus a demonstration involving the poor must be well planned, disciplined and carried off according to plan.

The JSM began as a poor peoples’ movement. It becomes a group involving both poor and middle-class people in a common struggle for basic rights. It has been a vehicle of change in the political, social and economic structure of Canada. Nonetheless, its emphasis is on building a base among the "underclass" of Toronto.

Kafka-like quality

Compensation system works reasonably well on routine injury—broken arms and the like. JSMs are against the operation of the regulations and 8rd on disability cases, especially for back injuries. Considerable number of disabled workers, who have not been able to get satisfactory compensation, are participating. Kafka-like divorce, dragging on for years. The onerous experience of one man, John, into a much more action-oriented effort.

The strategy being followed is less clear. Four things are attempted, to make those going to the welfare office of the right the only way to get money. The right of poor people to the support of numbers in standing up for themselves and organizing reciprocity—these activities on own; to make this process contribute towards radical change.

Welfare rights action on George St., a number of mothers in the JSM have visited welfare offices, putting up with men and women to overcome the lies of the places. One of these mothers, Doris, Pow-lined how the action proceeds:

Some successes

There have been some successes particularly in individual cases; the board seems to have become more responsive to victims under the JSM pressure. This working group has a firm grassroots base and good co-ordination in the person of Neveu; one possible problem might be over-reliance on one man. Some potential conflicts with other parts of the JSM have emerged often in a hostile manner. Being on welfare expressed by Compensation victims, much to the annoyance of some of the welfare mothers in the Movement. Again, though, people seem to be trying to work this out, using joint actions to try to break down some of the divisions by which society keeps the poor powerless.

Another action committee puts out the JSM newsletter, "Paper Now", providing an important internal communication link and reaching out to the broader constituency of mothers in which membership is drawn. The paper attempts to counter the biases, half-truths and lack of depth of the traditional press by providing its own coverage of JSM activities, by analysing poverty through a critique of the political, social and economic structure of Canada and by printing items of particular interest to the poor.

In somebody suggested that the people behind the aren’t the enemy, Doris replied: ‘“But who are we to organize’? We want to focus anger against available—for the people who are treating you like dirt, we have to live around one’s methods; take whatever is there it is to get people organized together to fight. You just tell people that welfare is their legal right, even it is; that’s too intellectual; it turns them off. They feel it, and that’s what targets are for.”

JSM also documents cases and raises public protest what goes on in welfare: the interference in women’s lives, for example, marked by suspicious welfare workers searching for hidden men; or the frustrations of not being paid enough for the necessary things, for example, for children. These public protests have touched sensitive nerves in the welfare establishment and some changes; welfare office activities have restored dignity to those forced onto welfare, persuading them simply isn’t the result of personal failure. The major effort involves the operation of the JSM’s Compensation Board on Ontario. Begun some more recently than the welfare rights project, the JSM first concentrated on documenting cases in developed, under the impetus of one man, John into a much more action-oriented effort.

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The newspaper has been important in two other respects. Publication of the second issue provided concrete evidence that the JSM had survived the leadership crisis in the "active" group and could operate without John Mooney. Of greater long range significance, the paper’s operations provide an example of a functioning, democratic co-operative. Selection of articles and lay-out for the paper are decided democratically by those who show up to put out each issue. Typing, paste-ups, and other manual tasks are shared. Joint participation as equals means that knowledge and skills are developed by everyone involved; dependence on individuals for specific skills is thereby minimized. Moreover, this participation builds people’s confidence in their own abilities and confronts the destructiveness of poverty in Canada on the human spirit of its victims.

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The JSM began as a poor peoples’ movement. It becomes a group involving both poor and middle-class people in a common struggle for basic rights. It has been a vehicle of change in the political, social and economic structure of Canada. Nonetheless, its emphasis is on building a base among the "underclass" of Toronto.
The dilemma raised by using action as a way of involving the poor is really a dilemma over which poor you want to involve. Do you want the person with whom one of your members has been talking, someone who is still timid and aspiring to middle-class values, or do you want the frustrated and angry poor person who might contact the office after hearing about a militant action?

The JSM is a movement that acts; it has a structure that encourages action, and, as we have shown, it is doing a great many things. This activist emphasis is the Movement’s great strength, for it permits people to participate as fully as they are committed, and to share in decisions about what the JSM is to do and, as fully as they participate in Society action groups; the activist emphasis is also what gives the JSM its potential for building radical socialism. Unlike, for example, the NDP Waffle group, which talks of extra-parliamentary action but is inhibited by its origins (aimed at a convention), and by its intra-party concerns, the JSM began from outside any political structure.

Nevertheless, there are problems within the Society and strategic difficulties still to be resolved. A considerable number of those who have at some point participated in the JSM no longer do so. Conflicts come out in meetings, occasionally in a bitter way, with emphasis on personality conflicts. Talking to people who had left the JSM, or watching conflicts inside meetings, we heard particular people attacked for trying to dominate things, to attract undue publicity or to prove their superiority over other members. There may, of course, be some truth to these accusations—ego trips are a common phenomenon in our society, but we see little evidence of that kind of power hunger among core group members; in fact, with deeper probing, the concern with personality conflicts often revealed disagreement over more fundamental issues.

One fairly prominent spokesman for the poor, for example, who had withdrawn from the JSM, spoke first of his dislike of several individuals as causing him to leave the Movement. But later, he complained of “too much militancy”, suggesting that the JSM didn’t know how to present briefs and contact high level officials that they “had no idea of the proper way to do things”. Clearly the radical tactics of the Movement were the real target of his objection.

Inter-class conflict

Another commonly discussed conflict also has an underlying meaning: that is, the conflict between the poor themselves and their middle-class supporters. One early JSM supporter, now disillusioned, claimed his reason for opposition lay in the takeover of the Movement by professionals; they “moved in” with their “textbookings” and the JSM “went to pieces”. The result was “no genuine grassroots involvement of the poor, the kind of thing that lets them develop their own native intelligence”.

The JSM began as a poor peoples’ “movement”. It has become a group involving both poor and middle-class participants, organized around the issues of poverty and seeking radical change in the political, social and economic structure of Canada. Nonetheless, its emphasis is on building a base among the “underclass” of Toronto.
From SHAPE in Brussels to the tanks of Lahr, those students are coming!!

Photo and story by ANDY MICHALSKI

Although one could write reams of material on the pros and cons of NATO, and Canadian participation within it, the most interesting part of the political juncture I participated in was the interaction of the various combatants.

There were ten shaggy journalists, two of whom were women. They represented various university newspapers across Canada, and most of them were editors themselves. The trip lasted about 10 days. One real character with us was our 'party functionaire' leader from Ottawa. After 40 years of pleasant socialization, Neill quickly leap to light one's cigarette with zeal and passion.

A somewhat dowdy character of quickly known quantity, he provided a superb reminder of how Ottawa worked.

Then, there was Randy, our token 'Newfie' who quickly raised the ire of all when he promptly picked up a copy of 'Playboy' while waiting to take off from Uplands Airport. One got the feeling that 'Playboy' had just made it to Newfoundland, and that with evolution, Women's Liberation would come in another 10 years.

We were lucky. We got the port side engine of a Vulkon turbo prop. They shrilled with incredible lust for more and more air. Water trickled down the window, as one turned around to see one's seat vibrate with equal gusto, only to quieten when one's head absorbed the movement.

Mercifully, eight and a half hours later, the plane finally landed at Garwick, England.

'Canada House' loomed majestically across Trafalger Square. The doors were locked and a symbolically greying dowdy functionaire opened the door 2 inches and asked "What do you want?"

"Tickets," Neill cried, "to Brussels town."

They arrived and we were on our way again. Before boarding that (all how beautifully quiet) full-lighted jet, we had all hand luggage (and cameras) opened and searched. And then we were frisked.

We met three levels of government aboard. There were the diplomats from the Canadian embassy, a semi-military delegation to the NATO headquarters, and the military in SHAPE (Supreme Headquarters Allied Powers in Europe).

The diplomats were fairly interesting. One got the impression that some were just too intelligent to get ahead. There were some that could lick the boss' ass just the right amount. And then there were others.

One after the other asked me about how "Escott's dream was doing. I provided a fairly comprehensive negative answer to which they claimed Reid was "too far ahead of his time."

Later on, I did find out that Glendon College's former principal (now that he was gone from the international circuit) was not too much with the elite in India during his last posting there. And yes, he did go off in a big huff when the High Commission in London, or Canadian embassy in Washington did not land on his ass platter.

But, when it came down to the crunch, for the first time I liked Escott Reid. They explained that Reid, "was just a son of a Methodist minister. And he went into external affairs."

The uncontrollable stares that greeted the motley crew of editors had its gradations. The rooms of colonels and generals exhibited gaping mouths, drooped cigars, and hurried talk.

The rooms of diplomats revealed half exposed mouths, drooped cigarettes and hurried whispers.

The current topic of conversation was indeed the present Canadian crisis. What was amazing, was the reaction, - to the journalists' condemnation of the Wartime Measures Act.

While the diplomats scurried behind their "faith in the Trudeau government", and the delegation to NATO scathed at "so-called injustices", we were the brunt of military that were the first to agree with the dangers that the act would have for those caught in the middle. They fully realized that the act left far too much power in the hands of the politicians.

Politics does make strange bedfellows.

For the first time, I discovered there was a difference in the International military.

The American colonel with his bald head talked at length about 'The South' and the communist threat. The Brits talked about the threat of dark mustache talking about how he had trained in the army in Europe. The Canadians agreed that selling arms to Portugal and Greece was bad, but that "we're all out for our own selfish interests anyhow."

It was actually quite amazing that the two groups - the journalists and NATO people - got along so well. The university journalists could not argue in specific cases of history. And the NATO people had no concept of a philosophy of a society.

Neither group dwelt on niceties of the day but rather exchanged statements in policy. In the end, the students accepted what 40 or more years of socialization had done to people. The NATO people merely wondered what was happening back home.

There was the regular funny incident. Each briefing officer, trying so hard to show he understood us, began by saying that he had children - a couple at university - and he understood what we were going through.

Each expected that the group would laugh with him. But the group, if anything would have laughed at him. Controlling their dis- guise, each sat with a straight, mufflaced face. The officer, briefly confused, would then go on to explain the roles of guarding 'people like you' from the communists.

Meanwhile, at Lahr, West Germany, the troops were drinking 'to the communist threat, may it keep our boys employed.'

Far more concerned with day-to-day existence, they were enjoying their stay. With their dollars, Canadian dollars in Porches could scoop by a hapless French colonel struggling in his little 'Deux Cheveaux'.

Furthemore, the climate was preferable in Germany to that in Canada. The thought of home postings brought shudders that made the threat seem like a exile to Siberia.

This small town of 23,000 was now deluged with 5,000 Canadians (and their dependants). Part of that number was made up of single members of the Royal 22nd Regiment. Naturally they insisted on giving us a raucaus 'going over' most of which was directed towards the members of the group.

Life, as we had to admit, was quite enjoyable there. Most people seemed to quite enjoy this business of protecting us from the communist threat. It would appear to be quite a soft job or it is just now, at any rate.
The Me Nobody Knows

By CHARLES NORTHCOE

"Rejoice children, I'm so glad little brother is dead, 'Cause he don't have to go through what we have," (age 17)

Don't patronize me. Don't pity me. I ain't [sic] gonna die! ... But understand me. Know me. Help me. Love me! The primitive thought, fantastic moods are what "nobody knows" about the numberless children of trapped and forgotten in the ghettos of every major North American city. The Me Nobody Knows cries out for understanding and change from within the ghettos and very comes in the process of the children themselves.

Nowhere can I go and break these bonds
Which have me in an illusion." (age 18)

"The Me Nobody Knows" was culled from the writings of 125 New York City children (they prefer the word "inner city") children, mostly black or powerful limp, between the ages of 7 and 18. Instead of abandonment, a usual byproduct of despair, these children received hope and encouragement from a school teacher, Stephen Joseph. They were urged to put down on paper their very sentiments about any aspect of their existence----from getting up in the morning, to being a gang punk, to death. Their arrival at these amazing results are the current production (the first one New York) plays at the newly re-opened Crest Theater on Mt. Pleasant just south of Eglington.

Typical of the uncomfortable intimacy in a small theatre, the huge skeletal anatomies of two burned-out abandoned buildings loom ahead. Fire escapes climb, and flatbed fences cover the grilles of garbage and bricks from each other. On this set the imagination of a gang in a nine-story broughall 300 realites, flash the more than 300 projections from the 10 projectors and 15 headlights. Blow-ups of children's drawings, newspaper cutouts, signs, pigeons, and labels, are projected. Images and light patterns come and go, leaving an almost subliminal impression.

The show itself must obviously owe a lot to shows such as "Jackie Brel," and "Hair" as there is no possible such and at times one song follows another without any link other than the continuity of a theme idea. But the ideas and problems continue. The songs (without the children's lyrics) are also derived from two ghost poems. There are musical songs (21 in all) and all have a life and beat of their own. The short (less than 1 3/4 hrs.) show builds in impact through the songs from humour to despair, to anger, to hope. The idea is to entertain you and let you see and learn rather than harangue you into cringing, non-action.

"I saw my shadow on the wall
Saw my love nowhere at all
Saw my life as a hard thing to hold"

The show's strengths and indeed its major weakness lies in the cast. The cast is unique and unmatched in all these beautiful looking, exceptional singing, midgets and on (not all by origin) kids had no concept of what the reality of ghetto life (what song consists largely of ghetto children) Toronto today must be like. How many are into it, are they too?

Perhaps this is unfair to their effing young. But I find the look and sing too well and some impolite to the point that they are a carbon copy of the real thing and can only approximate the plight of those New York counterparts. This may be a strength.

The entire cast are pros in every possible sense of the word. From Trevor Wilson to Josue Gomez they are crotchets, heart, hate and love to the nth degree. (I defy any girl to not want to kidnap young Trevor or Paris.)

"The Me Nobody Knows" is a funny show, a sad show, a depressing show, moving a show, a real show, a fantasy. You'll hate it. You'll love it.

Tristan's Deneuve - most beautiful woman

By ELIZABETH COWAN

The only indisputable impression left by Luis Bunuel's latest film, "Tristan," is that Catherine Deneuve is the most beautiful woman acting today.

Just as in "Belle du Jour," all the attention and action is focused on her. There are almost no scenes in which she does not appear, topaz eyes regarding the world cryically from a sculpted ivory face.

Perhaps because of that extraordinary face, Tristan is always seen from the outside, by others; we know what they think of her, but her own views of herself are unknown. Like Galasworthy's Irene, she is constantly in the third person. The audience is never told why she wants to behave as she does.

The result is that Tristan's motives are permanently clouded, her changes of attitude inexplicable. Why does Tristan lose her innocence so easily? She begins as a tenderhearted schoolgirl in mourning for her mother; but she seems entirely un-disturbed when her elder-

'If Not' - like Glendon

By ANDY MICHALSKI

The walking legs from the pleated skirts and the latest film on Glendon College, the legs belong not to a girl, but to a French Canadian recruit with a Welsh Regiment.

It beat sums up the assimilation of French Canadians into English society. And the words of a frustrated Anglophone at the language laboratory tells its story too: "How can I read this and French phrase?" "If I don't know what they're saying, I can't make sense." The film, 'If Not', is directed by Jacques Vallée under the auspices of the National Film Board of Canada.

It is filled with scenes that any student here can empathize with. There is Roger Gannon's buffoonery with the Frenchphones. He needs a class to 'perk' himself up in the morning. (The new word for the day is 'perk'.) But while the local drug culture explains its new modes of communication, film clips show a Frenchophobe taking a joint for what appears to be the first time at an unconvincing beer party.

The members of the French clique with their beerbets then proceed to explain about the wide use of drugs on campus. When described as a clique, the age comparison of Germans in Spain joining together at parties is given by one of the members to the benefit of those believers that nothing separates Quebeckers from English Canadians except language.

Renat Marier ties it all together rather well. The bilingual dream of Glendon is fading. "Et al le billing, uteme existe, ça existe à Montreal."

The film leaves you with the feeling, that like Glendon, nothing has been resolved.

ON CAMPUS

Wednesday, November 11

The students' council offices will be open from 12 noon until 4 p.m., Monday through Thursday. The offices are on the first floor of Glendon Hall.

The Treasure Van will be in the Wash Room, Nov. 10, 11, 12 from 9 am to 5 pm. Profits go to 'The Glendon for Students Fund'.

Le film 'Orphée' de Jean Cocteau sera projeté dans la salle 129, York Hall, à 16 heures 15 et à 20 heures, le mercredi.

The one and only Philosophy Club presents Amp Mackenzie who will talk on 'Soul and Behaviour' at 3 p.m. on the Juneau dorm.

The world's largest pumpkin pie will be served in the quadrangle at 7 p.m. tonight. All are welcome.

The Glendon Gophers meet Osgoode at the Artic Arena, 9:30 this evening. The bus leaves 9:15 for a night of fun afterwards for fans and players in the Pit, BIYOV.

Glendon field hockey versus McMaster's volleyball at Tait McKenzie Gym, York Campus, at 7 p.m.

Thursday, November 12

The Pipe Room will put on two shows, one at 12:15 noon and one at 8:30 p.m., the "American Dream". Admission 50 cents.

The International Committee will be held at the Proctor Field House pool at 1:30 p.m. The committee begins at 7:30 p.m. Friday and runs all weekend. For more information call the international people in the Heast Hall room next to the JCR.

Sunday, November 15

The film Club will put on Richard Bartlett's shorter films at 8 p.m. Admission is $1.00.

Monday, November 16

Glendon's women's volleyball team faces Founders at Proctor Gym at 8 p.m.

Tuesday, November 17

Glendon Go-fer's in women's hockey face-off with College F at the Artic Arena, York Campus at 4 p.m.

Wednesday, November 18

Dennis Brot, the celebrated cellist will perform at 8 p.m. in the Old Dining Hall. Admission free.
Gophers orgy

Ahoy ye swabbers! Tonight is the night our Glendon Gophers play their lumberjacks from Osgoode, arthur. The bus be settin’ sail at 6 bells, an’ after the raid they be shore leave for the crew an’ all their loyal friends at Mies Puritty’s Tavern in the next harbor. Seven gamin’ yer own grizz. Avast - there be a list o’ the lads on this page so ye’ll know them sea dogs by.

V-ballers number 1

Can anybody stop our intercollege volleyball teams? Send your answers to Contest, c/o PRO TEAM. Winner gets a bit part as a piece of pollution in the new Walt Disney film 'Nancy the Rabid Raccoon' currently being filmed in the valley. The guys found Osgoode in con- tempest of court (V-ball variety) 15-2 and 15-5, and then manuevered the Grads 15-1 & 15-6. They’ve put the headers at York tonight and next Tuesday. The girl V-ballers will try their luck against Founders (Let me know how they make out - Pat Flynn) on Monday at Proctor. In the GW/L, C, the Daydreams, B, Dazzlers, F, and A grabbed the top 6 places in the standings, and will hold their finals the saft at Proctor. Standing room tickets will be available in the IRC start- ing at noon for $4. - KRYPTO THE SUPERDOG

We're rooked

Barry Yanaky, president of the Glendon Cheese Club, is currently trying to recover the Toronto Cheese League championship trophy, which Glendon won last year. Friday at John Reineberg’s, the chairman has had the trophy inscribed with the name of the York Cheese Club.

Reineberg, who wasn’t a member of the Glendon team, claims the trophy belongs to the team. (Then why put YCC on it? Perhaps some other team has tried to claim it.) and not to the Glendon student body, who footed the team’s bills. However, Yanaky claimed last year, when pressed for the names of the club’s members, that every Glendon student belonging to the team. Thus it belongs to all of us.

However, Reineberg is undaunted. He says that since Glendon is only a small part of a larger whole, i.e. York, that anything won by a Glendon student automatically should belong to the York campus.

We think he’s full of $35/6", and if he doesn’t give Glendon back their trophy, we’ll have a new set of the proverbial bookends.

Free horror movies! ! !

Charlie Northcote has announced that the opening of the Terrace Room coffee shop will be highlighted by the showing of two horror movies. Chasuk, a capable entrepreneur with excellent tastes, dropped by our coffin to ask our advice. We advised him to show "Night of the Living Dead", the most frightening film ever seen, and "Forbidden Planet", the all-time sci-fi king. More news next week.

-FREE-RAMP

Glendon Gophers

1 John Pearse
2 Jim Freeman
4 Wilson Ross (A)
5 Bob Trenk
6 C.K. Doyon
7 Brian Grosz
8 Bob Fleming
10 Bill Rutledge
11 Gaz Counsell (A)
12 Geoff Love (A)
14 P. Neutral (A)
15 Bill Atkins (A)
17 Jeanne Zubannek (A)
27 Joe Aoello

Coach Max Hazan (with the moustache)
Coach Jack Daley (without the moustache)
Team owner C.K. Haffey (with the funny hat)

Frosh win Grey Saucer

By NICK MARTIN

1st Year beat A House 23-14 and 29-13 to win the 1970 Grey Saucer and a year's supply of kleenex, in a series replete with controversy. Not only that, but they were raising cash, too.

Mike Lusig passed for three touchdowns, intercepted a pass, kicked a single, and sold peanuts at halftime. As the frosh won the title game. Ross Cameron, Norman Lacroix, and Bill Mowat grabbed the TD tosses, but it was Andy Dziubanowski and John Payne who staked the team with a TD on an interception. Bob Gibson scored twice as Frosh bomb B

In the opening game, Cameron, Warren Smith, and Claude Doucette got it in for the youngsters, while Doug Knowles and Kevin Kilby majored for the Axemen. The Axemen won the second game but it was ordered replayed after the frosh sufficiently protested an official's call. Also on the winning squad were Dave Bryan, George Milosh, Steve Hughes, Wayne Pagay, Tom Rathwell, and Roger Kenyon.

In the semi, the frosh bombed B 41-14 as Mowat quizzoned in front of every- body, Hughes dominoed, Milosh had 7, and Page T'ed. Brian Marshall and Bob Stanger demindooned for the Sons of B.

In the finals, the frosh bomb 3rd, with Kevin Kilby twicing for A, while who broke the game open for a second year. An American fan who flew up for the game commented, "Now let me make this very clear, there are commie agents at work. With all that short hair on that team, there is no way 3rd year could have lost, make no mistake about that."

We're tough

If the karate club thinks they can scare us into tell- ing you they meet at 7:30 in the small gym at Proctor every Wednesday by send- ing a member to put his fingers through our office wall, they're wrong. We don't scare that easy.

We asked editor Andy Mi- chalaski, "What do you want - good grammar or good races?", to which he replied, "You don't seem capable of either." Captain Bourgette advised Michalaski, "Get a haircut, boy."

John Payne won the nov- ice squash tournament, fol- lowed by Norfirstname O Hig- gens and Bob Moeller, re- ports John Payne along with a brace of unprecedented proportions.


Merc Raven and Mel Fa- moyer Walker would like to hear from all their old fan. You can reach them at Coo- lican 29, Heer, 2626, Nederland. The guys sent some clippings, posters, let- ters etc. about their exploits; they’re on display in our office.

Why didn’t we listen to David Vincent while there was still time?

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