

There's a war on
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Excalibur

YORK UNIV
ARCHIVES

Vol. 4, No. 26

THE YORK UNIVERSITY WEEKLY

March 19, 1970



IT'S JUST FOR FUN ANYWAY

Excalibur - Tim Clark

The plate may be backwards, but Brad Weiner, one of the members of York's new baseball club, can still hit the ball and have fun. Steve Thomas, the club's president, looks on. The club plans casual games in the spring and summer and hopes to start up an inter-collegiate team. If baseball is your groove too, call Steve at 638-2094.

Ross: Discipline report is now university policy

By BOB ROTH

York University president Murray G. Ross confirmed yesterday that the basic concepts of the Laskin report on student discipline are now university policy.

In a meeting with the executive of the Council of the York Student Federation, Ross said that under Article 13 (2) C of the York University Act he has the power to implement the report and has decided to adhere to its basic concepts and principles.

He said, however, it was an "interim measure" and agreed to send a letter to that effect to all members of the York community. He said he would prepare one by tomorrow.

However, five minutes after his meeting with the CYSF, Ross met with the university senate Duff-Berdahl committee which is now studying the Laskin report.



Murray G. Ross

There, he presented a draft copy of his proposed letter dated Tuesday, March 17.

The committee was not satisfied with the letter and is engaging in negotiations with Ross.

The controversy over the Laskin report arose last week when the university academic calendars were released indicating that the report had been implemented.

Earlier Ross and his assistant, John Becker, had assured the students and faculty that the report would not be implemented without their approval.

Both the CYSF and the York University Faculty Association have expressed disapproval of parts of the report.

On Tuesday the Founders College representative on the university court resigned in protest. The CYSF representative was withdrawn earlier.



Paul Axelrod

The Founders representative, Ronald Freedman, resigned "in support of the position taken by the Council of the York Student Federation and the Council of the Faculty of Arts."

"It is my belief that the action taken by Dr. Ross is an inexcusable step backwards in the goal of student participation in the affairs of the university community," the letter said.

On Tuesday the Council of the Faculty of Arts put inserts into all their calendars stating disapproval of Ross's act.

Rolly Stroeter, a student member of the Laskin committee has also expressed his disapproval and signed a petition being circulated supporting the CYSF stand.

Ross said he has implemented the demands to modify his power under the York Act, but he admitted that legally he could at any time overrule or even abolish the court.

Ross said it would take three years to change the act which gives him that power.

He said he will use the principles of the Laskin report "until the university decides what they're going to do with the Laskin report."

CYSF president Paul Axelrod, who is opposed to many of the concepts and principles outlined in the report said the report fails to deal adequately with the definition of the university and concepts of freedom.

For instance, he said, students challenging professors in lectures is easily interpreted under the Laskin report as a disruption and therefore a misdeed, but how does one deal with an inflexible professor in a natural science course where there are "students being cheated of what they should have been experiencing?"

Compromise possible

NS 176A demands rejected by science

By BOB WALLER

After almost four months of disruptions, wrangles over the merit of course content and the validity of a compulsory final exam, students in Natural Science 176A yesterday afternoon saw their demands for a revised form of evaluation rejected by course director J.A. Burt and by the Faculty of Science.

Following the decision yesterday afternoon by the science committee on examinations and academic standards to allow course director James A. Burt to evaluate the students with a final exam, the students met with arts dean John T. Saywell.

Saywell then set a meeting for today of the first year general education interdisciplinary committee and the NS176A negotiating committee to examine the dispute as it now stands.

Saywell said that the committee will decide what action it should recommend the arts faculty take on standing if any students in the course decide not to write the final exam and thereby receive a failing grade from Burt.

The arts faculty exam board would have the last say in setting final grades.

The meeting will be at 3:30 pm today in room S942 in the Ministry of Love. The demands, revised after two days of intensive meetings between the NS176A negotiating committee and arts and science faculty, were as follows:

"1. If the student desires a 'letter' grade, i.e. A, B, C, etc., he must write the final examination.

"2. If the student desires to be graded on a 'pass/fail basis', the basis for the grade will be: (a) his Christmas examination AND (b) his optional essay or oral research project/book oral research project AND (c) 500 word critique of the course.

"If the student desires a pass/fail grade, but has not completed 2) (b), then he must complete this part on or before the examination date."

The key in the rejection of the demands was Burt's refusal to change the evaluation policy in the Science, Technology and Society course despite a last-minute plea by the students' negotiating committee yesterday at noon.

Burt argued that "it's a good suggestion but at this point in the game, there is no way to accept it. If such a scheme had been proposed in the fall, I probably would have considered it more seriously. Probably I also would have run a pass/fail course differently."

He added that he had been given the power by his superiors to "plan the course from 'T equals O' down to the end and I think the exam is a good thing."

Burt told the negotiating committee that if there was to be a change in evaluation at this stage, it would have to be the sole responsibility of either the arts and/or science faculties but he would not support the proposed changes.

He also said, "they asked me to give the grades and this is the only way I will do so without new explicit directions from above."

If Burt had been amicable to the students' demands, science dean H.I. Schiff told students yesterday morning, there was a strong possibility that the science curriculum committee would endorse the change.

At the same meeting, arts dean John T. Saywell said that the Council of the Faculty of Arts would probably not look with disfavor on the change.

At press time late yesterday afternoon the student negotiating committee had not decided what course of action to take except to make a formal report of the negotiations to the class tomorrow.

The course had erupted on Friday when about 40 students walked out to protest against the course content, lecture format and merit of writing a final examination.

During two days of meetings between the NS176A negotiating committee, Saywell, Schiff and Burt saw the original request of the NS176A class revised many times over until the final compromise, which was presented to Burt yesterday.

At their first meeting on Tuesday morning with Saywell, the committee asked that "the students in NS176A should be granted the option of 1) writing a final exam and being graded in NS176A, 2) not writing a final exam in which case NS176A would be ungraded (i.e. pass/fail evaluation)."

At that time, a third option was added on the suggestion of Saywell stating that if people wished, they could get a final letter grade without writing the final exam. The mark would be similar to aegrotat standing.

Saywell, who said that "my own personal feeling is that criticism of the course is widespread" and "I anticipated the revolution in natural science next fall," reported the results of the meeting to Schiff.

Saywell also agreed that "the social implications in this course and other natural science courses are not being brought out well."

Around noon Saywell called student Dean Zalev, according to Zalev, and told him that "You've made your point."



H. I. Schiff

...why don't you just write the exam... If nobody in 176A writes an exam, then five other courses won't want to write... Next year 30 courses won't want to write... and you'll have to convince Dean Schiff."

Tuesday afternoon, Schiff and the negotiating committee met for two hours. When it was over, the original demands had been tentatively scrapped and the committee was to go back to the class with a proposal that as an alternative to the exam, students could write an essay-type critique of the course which would be made by Schiff instead of Burt.

Schiff, who said that "you are the victims of a course which was new given by a new lecturer" would not agree to anyone getting credit in the course and not attempting 100 per cent of the evaluation.

He sympathized: "Look, I don't know what the hell to say about the exam bit. Complaints about 176A are all valid and negotiable and should be a continuing dialogue."

Tuesday evening the negotiating committee met and decided that the compromise with Schiff was a perversion of the mandate given by the class, and was not a satisfactory solution to the problems of NS176A.

They developed the demands that were ultimately rejected by Burt.

Prof petitioned in 171

Students in the Natural Science 171 course on "The Nature and Growth of the Physical Sciences" got mad last Wednesday when course director C.A. Hooker told them they would be writing an exam with 70 objective questions, as well as a 3,000-word essay.

So 68 per cent of the class signed a petition on Friday to protest.

Hooker changed the requirement so that now students only have to answer 45 of the 70 questions on the objective

exam. A lot of the students were pacified.

But some of them are still uptight. Ted Pilkington, E2, is going to ask for five minutes to speak to the students about the course in Hooker's lecture tomorrow, and he's going to draw up another petition asking Hooker to drop either the exam or the essay completely.

"For the time involved to do a good exam which no one wants to take," Pilkington said Tuesday, "this isn't worth it."

Five candidates expected on senate presidential ballot Tuesday

By JOHN KING

It now appears there will be five names on the York presidential ballot when senators cast their preferential votes next week.

Although a formal list has not yet been drawn up, the lineup is expected to include two of the three candidates on the original "short list" of candidates — John T. Saywell, York's arts dean and University of Toronto dean of arts and science Albert D. Allen.

The newcomers in the ring are expected to be John H.G. Cripio, the head of the industrial relations department at U of T, David Slater, the dean of graduate studies and research at Queen's University and Osgoode law professor I.R. Feltham. Feltham is one of the two York faculty members on the board of governors.

It appears that James M. Gillies, the head of York's faculty of administrative studies, who was reportedly strongly supported as a candidate by board chairman William Pearson Scott, has also missed out on the second short list of candidates.

According to reliable sources, the first list ran into significant opposition from Scott when it was presented to York's board-senate executive committee Dec. 4, because of the small number of candidates on the list and the omission of Gillies' name.

Gillies had been mentioned as a possible presidential candidate since the Committee of Search for a New President started meeting in May, 1969. Sources in the administration had expected his name to be on the second list when it comes to the senate next Tuesday.

Another potential York president, present University of Calgary president A.W.R. Carrothers, rumored to have been discussed by the search committee when they were making up the second short list, was never actually approached by the committee.

A special secret senate meeting has been called for next Tuesday, when the committee will submit its report listing the final slate of candidates. Senators will be able to vote by secret ballot for the candidates of their choice from the time of the adjournment of the

special meeting until 4:30 Thursday. Results of the senate vote will be released only to Scott, the chairman of the board, and Laskin, the chairman of the search committee, who is also a board member.

The board will appoint the next president, keeping in mind that whoever it is must have the "broad support" of the senate.

Before the senate meeting Tuesday the committee has to submit its report to Scott. The search committee wound up its second series of interviews Tuesday night with a re-interview of Saywell.

The first series of interviews, which ended late in November, 1969, resulted in three candidates' names being presented to the board — Saywell, Allen and McGill University vice-principal Michael K. Oliver.

Oliver dropped out after the names were released in EXCALIBUR and The Globe and Mail Dec. 9. He is reportedly a strong contender for the soon-to-be-open principalship of McGill.

On Jan. 5 Saywell withdrew from the race

charging that the procedure was "unwise, if not disastrous."

In his letter of withdrawal, Saywell said the senate should have the "preponderant say" in the presidential selection. He also criticized the secrecy of the selection and reporting procedure, calling it "a procedure which ensures that the new president... will take office under a cloud."

On Jan. 8 Allen withdrew, also criticizing the selection procedure. He said he felt the new president should be chosen by a committee representing all parts of the university — students, faculty, senate and board.

"It would be foolish to take it on unless one could feel very well assured of general support and sympathy throughout the university," Allen said.

Both men left open the possibility that they would accept renomination if the procedure were changed to overcome their objections. Saywell said Tuesday night that in spite of his re-interview he had not yet officially

thrown his hat back into the ring.

Apparently the committee decided to submit the maximum number of candidates on their second short list to avoid the problem of one of the candidates dropping out.

The search committee's terms of reference restricted them to presenting no less than three and no more than five names.

The criteria used by the selection committee were redefined before the second series of interviews was started.

York president Murray G. Ross announced his intention to retire as York's chief administrator effective June 30, 1970, in a letter to Scott in December, 1968.

The search committee, struck at a board-senate executive committee meeting Feb. 19, 1969, was to have completed its report by early November, 1969. The entire selection of the new president had been expected to be completed by the end of November.

The selection procedure should now be completed by early April.

22 profs rehired at Loyola; purge denied

MONTREAL (CUP) — Perry Meyer, a one-man arbitration committee in the case of 29 Loyola College faculty fired by their administration last December, surprised the Loyola campus March 10 by reversing the administration's decision in the cases of 22 of the professors.

At the same time, Meyer took pains to soften the blow for the Loyola administration, declaring the original action in firing the professors did not constitute the "political purge" charged by students and faculty at the college.

Students at Loyola termed Meyer's decision "a great victory" in their year-long struggle with the all-Jesuit administration at Loyola; administrators, although reportedly thunderstruck at the long-awaited arbitration report, made no comment on the decision.

Meyer, a law professor at McGill University, was appointed a special investigator into disturbances at Loyola Jan. 12, after

students and faculty had launched a full-scale protest against their administration for the firings and for refusing to consider binding arbitration in the case of nuclear physicist S.A. Santhanam, dismissed by the college at the beginning of the fall term.

A high proportion of the dismissed faculty had been heavily involved in criticism of the Loyola administration for its action in firing Santhanam, and some had supported a three-day class boycott by students protesting the administration's non-negotiation attitude over the Santhanam firing.

On Jan. 20, the Loyola administration agreed to suspend letters of non-renewal of contract sent to the dismissed faculty, and granted the right of appeal of the decision to the 27 and to two other faculty dismissed at the same time.

Meyer was appointed a one-man appeals board for the cases, and

the administration agreed that his decision would be binding on all parties.

Last Tuesday Meyer declared that 22 of the faculty should be granted one-year "non-terminal" contracts — containing a renewal option. Five of the remaining professors were dismissed from Loyola, two others withdrew their appeals before Meyer reached a decision.

NYC KEY GOES TO PANTHERS

NEW YORK (Guardian) — The key to the city of New York, presented to Bernadette Devlin by Mayor John Lindsay last summer, has been turned over to the Black Panther Party. Robert Bay of the New York Panthers accepted the key from Eamon McCann, chairman of the Derry Loyalist Party, at a meeting here two weeks ago. McCann is associated with Miss Devlin.

In his 89-page report, Meyer also suggested sweeping changes in the governing structure of Loyola — although the suggestions will not be binding on the college.

Chief among his suggestions was a large-scale cutback in the power of the Roman Catholic Society of Jesus over academic affairs at the college; arguing that "serious consideration" should be given to the selection of a lay president and academic vice-president for Loyola.

Current administration president Patrick Malone and acting academic vice-president Jack O'Brien are both members of the Jesuit order; both have served as objects of student and faculty discontent at the college.

Malone's term as president is scheduled to end next year; O'Brien has not been confirmed as permanent holder of his post.

Meyer also suggested that members of the Loyola board of

trustees (currently all Jesuits) should not be allowed to hold "senior academic posts" at the college. Currently, at least three trustees — Malone, O'Brien and dean of science Aloysius Graham — hold academic positions.

Meyer suggested that such a conflict of interest would have to be resolved by resignation from the board; he also suggested the appointment of a college ombudsman "to handle disputes at the college."

At the same time, Meyer warned that financial and administrative considerations might force cutbacks in Loyola staff next year; the administration had declared this year that possible enrollment cutbacks forced their decision to fire the 27 faculty.

The Loyola English department, which regained 16 of 17 faculty fired by the administration, could expect "serious cutbacks" next year, Meyer said, also predicting cutbacks in departments "that weren't affected this year."

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Becoming 'little brown white men'

Education blamed for Indian assimilation

By BILL KORT

The federal government's recent cutback on funds for the Indian Affairs Branch as part of its anti-inflation policy, has adversely affected the attempts of Indian leaders to make their people aware of the fact that the Canadian Indian faces extinction, the executive director of the Union of New Brunswick Indians says.

Speaking to a capacity audience in Glendon College's Old Dining Hall Monday night, Andrew Nichols charged that "the federal government is attempting to assimilate the Indian and to make his children little brown white men through its educational system."

Referring to the cutbacks, Nichols said: "I try to work with my people, and then I get screwed by Ottawa."

"Indians will need improved education if they are not to be misled by future government promises, as they have in the past, but if we are to escape assimilation, then the educational system must reflect the heritage of the Indian culture," he said.

"With dropout rates as high as 75

per cent," he said, "it is obvious that the Indian suffers a traumatic experience in adapting to the public school system which employs testing procedures entirely foreign to the Indian child."

Nichols charged that government proposals now under consideration, if accepted, will end the

rights of non-treaty Indians to negotiate with the government over aboriginal rights and special status for the Indian.

When questioned about the effect of the Indian Act in guaranteeing Indian rights, Nichols replied: "The Indian Act has no appreciation of the basic living conditions of the Indian people. It contains measures to protect the Indian, but these measures can be changed easily by the government. The government thinks, as it did in 1870, that it knows all the answers."

"The result," he said, "is that we are divided by the number process which makes us status and non-status, treaty and non-treaty,

registered and non-registered Indians.

"Our future is decided by some nameless, faceless bastard in Ottawa."

The government should be discussing and negotiating its decisions on Indian policy with the Indians, Nichols said. He charged that important decisions are now made by the Indian agent on the reserve, rather than by the band council, "and his recommendations are acted upon in accordance with current government policy. No attempt is made to involve Indian representatives in discussion concerning future proposals."

April Fool's is their day for Rochdale

Rochdale College is in trouble again.

The college needs \$100,000 quick-like to pay off the mortgage held over its head, and people on Rochdale's student-elected governing council have a great idea to raise money.

April 1 is National Rochdale Day (no fooling) all across Canada and April 1-7 to Share the Wealth with Rochdale Week, all across Canada.

There's a coordinated campaign to organize fund-raisers everywhere and to provide speakers to explain Rochdale to the public.

Rochdale will be selling buttons, posters, genuine diplomas (BA for \$25, MA for \$50), associate memberships to Rochdale and weekend tickets to Rochdale.

Rochdale even got \$11.55 from the Council of the York Student Federation to coordinate dances, fund-raising activities and publicity here at York to help get students out to solicit funds from financial entrepreneurs within the local metropolis.

The Rochdale people are even planning to issue a national tite on all sales of dope during National Rochdale Week.

People at York keen on saving Canada's largest and most intricate experiment in societally-relevant mini-governmental free school of newly improved educational experiences should see Carolyn Fowler at the CYSF office, N108 in the Ministry of Love.



Excalibur - Tim Clark

Accounting's Mrs. S. Baker counts and rolls the pennies.

Thrust, parry, thrust

It all started when an unidentified student painted a rock in the middle of the field in front of the Farquharson Life Sciences Building, in his personal attempt to brighten up the campus. The administration parried by sending him a bill for \$10 to clean off his artwork.

The student thrust back by paying his bill Tuesday with \$10 in loose pennies in a brown paper bag. The administration parried again by taking the pennies and putting them in a coin counter to save the work of counting by hand.

And the administration won in the end. The student was down \$10 and the boulder had been restored to its dull natural color.

Inflation education planned by Ottawa

A member of the federal Prices and Incomes Commission said Friday the commission plans to launch a full-scale, public education campaign in April about inflation, its causes, and possible remedies.

George Haythorne, former deputy minister of the federal Labor Department, said television advertisements and a special pamphlet are being prepared for wide distribution.

He told 90 participants at a conference at York organized by graduate business students that the campaign will suggest ways for everyone to help fight inflation.

Afterward he said, "we are asking the public to bet that prices will not continue to go up, but will level off or actually go down. We want to change the public's expectations about the rising cost of living."

"Our message will be 'save, don't spend.'"

Haythorne said the cost of living in 1969 rose about 4.5 per cent due to inflation. The commission seeks to lower the increase to 1 or 2 per cent a year, to where it was in the early 1960s.

Fellow panelist John Lenglet, a labor executive, urged the government and the commission to help labor leaders educate their rank-and-file members about the serious consequences of inflation to themselves.

"I couldn't get labor leaders to agree on a common restraint program for wages," he said. He argued the government was in a better position to sell the income restraint policy to union members and the public because of its prestige and financial resources.

Lenglet, assistant director of the Canadian Food and Allied Workers Union, said all labor leaders face the problem of their membership rejecting contract settlements reached and recommended by their bargaining committees.

"Labor bosses do not decide wage settlements and therefore, cannot make a commitment with the government like business leaders," he said.

Haythorne said his commission is engaged in on-going exploratory discussions with labor leaders, hoping to develop common sense approaches so that wage and salary demands will soon make a further contribution to economic stability.

"We do not expect to develop any fixed formula," he said. "We want workers to realize that it is in their own self-interest to end inflation."

Blacks plan conference on schools

The York University based Black Peoples' Movement is sponsoring a conference Saturday on "The Black Child in the Ontario School System."

The Conference will take place from 10:30 am to 7 pm at the international student center at the corner of St. George and College St.

The conference will be preceded by a panel discussion at 8 pm Friday night in Hart House at the University of Toronto. Panelists will include Austin Clarke, York student Horace Campbell and Howard McCurdy, chairman of the Canadian National Black Coalition.

A pitch for Spadina

Expressway protests not Canadian, Cass says

By NIPSEY JONES

Metro Toronto Roads Commissioner Sam Cass told a packed house at Burton on Monday that protests in this city against planned expressways were a result of Americanization. "No other cities in Canada protest against planned expressways," he said.

Cass, an electrical engineer, outlined historically how the purpose of the expressway had developed. He said that with the rapid expansion of Toronto since the war, something had to be developed to take the incredible pressure off the existing traffic arteries.

Also, given the factor of urban sprawl, the large numbers of city workers who live in the suburbs had to be serviced with some sort of fast means of getting to work. Cass also pointed out that with the existence of speedy expressways from suburb to city, it was now feasible for more

people to live outside of an increasingly-overcrowded city area.

"One of the facts of life is the continuing gravitation of people to the suburbs," he said. "The volume of urban transit is doubling every 20 years."

Cass did acknowledge, however, that there are severe expressway problems in the U.S. of A. He said this is caused by the over-emphasis put on expressways over other forms of rapid transit.

"But we in Metro can hardly be accused of over-emphasizing expressways over rapid transit," he said, "since we have 21 miles of subway being used or under construction and 20 miles of expressways."

His emphasis on this equality was shot down later when he said that less than 10 per cent of Metro urban travel is via the subway system.

Cass blamed other cities' expressway problems on poor design in general and

particularly on the displacement of too many urban dwellers nearby the expressway construction.

The Spadina Expressway area north of St. Clair Avenue to Eglinton Avenue, by the way, is heavily populated.

"Cities have always been described by congestion," Cass said. The completion of Toronto's expressway system will help to alleviate this problem, he added.

Cass described how the Spadina Expressway was to incorporate "nine features taking all things into consideration." He did not elaborate.

But he did give his audience an abundance of statistical information — mostly from U.S. sources — concerning the beneficial factors of the expressway.

Los Angeles, he said, has the fastest average travel time of any big city at rush hour — 39 miles per hour! But have you seen the sprawling LA expressway

system? Detroit is close behind. It might be noted that Detroit has one of the hugest and most-complicated systems in the world.

At the end of his little talk, Cass handed the lectern over to his assistant who presented a slide show tour of the Spadina Expressway as it has been proposed.

His attitude was that the expressway is inevitable and that this is the way that it is going to be; that it can never be stopped.

The only bright spot in the talk was when, in reply to a round of raucous sarcastic laughter from the audience, Cass asked if his fly was undone.

The ambiguity of Cass' talk was summed up in his opening remarks when he said: "By training, I am an engineer and not an urban planner. . . I feel qualified to say something about planning."

Free school

Students would organize courses

By SHELLEY COOPERSMITH

Some York students are taking the first steps towards initiating a free educational community this autumn. The idea has been tossed around and discussed casually for a couple of months and this Tuesday at noon there will be a meeting in Room 291 Behavioural Sciences Building for anyone interested.

The basic idea is to establish a community in which students get together and hire people from various backgrounds to give lectures, seminars or more experience-oriented demonstrations on topics which interest them.

The students initiate and organize the courses according to their interests and seek resource people in the community.

At present the framework is loose and flexible. Ron Freedman, one of the organizers, says, "We feel it is feasible, practical and

economically viable. A minimum of 10 people committed to the project is all we require to get it off the ground."

In many respects the project is an application of the ideas presented by York professor David Bakan in his Plan for a College.

According to Jay Fukakusa, another organizer, accreditation will consist of "a descriptive summary of the student's involvement in the course, written and signed by the resource person. This record could be kept in a central registry for the student's future use (e.g. in applying for jobs) or personal reference."

Since the number of participants in each course will probably be small, facilities should be easy to find. The groups could get together at any mutually agreeable place.

How much would such a personalized, unstructured education cost? Surprisingly, it should work out to be less expensive than university.

Freedman figures that "a student could take five courses for \$500, at \$100 for each course. And that's the maximum cost, assuming a minimum number of 10

participants per course. Fees would diminish proportionately with increasing numbers of students.

"In addition, there are all kinds of financial resources which we have not begun to tap."

The ideas for this community sprang to life two weeks ago when Fukakusa and Freedman attended the lecture at Osgoode Hall by noted educational philosopher Ivan Illick, who advocates the abolition of institutionalized education.

"Ron and I were deeply impressed with Illick's talk," Fukakusa said, "but we felt the major drawback was that the audience and most people attending university would be unwilling to leave the institution and get an education elsewhere."

"Our idea is to leave and use the resources of Metropolitan Toronto creatively. It's about time we got out of these boxes and opened the cubby-holes of our minds."

Anyone interested in this ongoing learning and growing experience can find out where it's at in Room 249 in the Behavioural Science Building.

RYFM initiates inter-college radio network

Radio York's new broadcasting facilities could boast the centre for a College University Broadcasting System in about 18 months.

Initiated by Radio York, the idea involves the setting up of a microwave communications network between college radio stations.

CUBS would enable live voice news reports from any station hooked into it.

Jamieson criticizes industry on pollution

Federal Transport Minister Donald Jamieson criticized the Canadian transport industry last Friday for being "quite irresponsible regarding pollution" and he said he planned to invite the industry to help him cope with the problem.

Jamieson told a conference at York he wants to form within a month a joint government-business study group to advise him directly on pollution caused by the transportation industry.

"I would not have moved so

quickly except for the pollution disaster caused when about one million gallons of oil spilled from the tanker Arrow off the Nova Scotia coast last month," he said.

He said Imperial Oil Ltd., which leased the tanker, should have developed emergency procedures to handle such emergencies.

"Anyone engaged in the business of transporting large quantities of oil just off-shore should have asked himself a long time ago what are we going to do if a disaster occurs," he said.

Jamieson said he will ask the study group to determine what can be done to combat pollution disasters and to examine the whole impact of the transportation industry on environmental pollution.

Girls' sick leave same as men's

WASHINGTON (LNS) — The U.S. Labor Department has released a report which shows that women lose no more time from their jobs than men — including time lost for pregnancy and childbirth.

Where men and women are in similar levels of employment, the report says, they have similar rates of absenteeism, job tenure and mobility.

ISLE OF DOGS QUILTS EMPIRE

ISLE OF DOGS (LNS) — The Isle of Dogs, a peninsula community that juts out from London into the River Thames, has seceded from the British empire. It is believed that the noisy hounds of Greenwich Palace were imprisoned on the isle during the 16th and 17th centuries, to give respite to the beleaguered ears of the king. Life apparently isn't much better for the people who inhabit the isle these days, beset by deteriorating schools and housing facilities. The rebels have already designed their standard: two spaniels rampant on a sea of civil servants.

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Fighting for community power

Police crack down on Panthers

From Guardian-LNS

"We will not fight capitalism with black capitalism; we will not fight imperialism with black imperialism; we will not fight racism with black racism. Rather we will take our stand against these evils with a solidarity derived from a proletarian internationalism born of socialist idealism."

*Bobby Seale, Chairman,
Black Panther Party*

Since May 1967 the Black Panther Party has borne the brunt of a massive U.S. government crackdown on militant black activities that has resulted in over 1,000 incidents of harassment of party members and over 20 cases of homicide.

Widespread fear and panic among U.S. political leaders and their police agents has been caused by the phenomenal growth of the party and its ability to organize the black resistance movement into a drive for community power.

Low life expectancy

One need only look at the current condition of the 22 million black people in the United States to understand why the Panthers have been so successful:

Life expectancy: For blacks in the United States, the Urban League reports that life expectancy was 63.6 years in 1968 while for white Americans, it was 70.19 years.

Infant mortality rate: Out of every 100 babies who die in infancy, 75 per cent are black babies, the National Urban League said in its 1968 annual report.

Income and poverty: In 1968 the income of black families was only 60 per cent of the median incomes of whites. The median family income of a black family in the United States was \$5,359 in 1968, while the median income for a white family according to the U.S. Department of Commerce was \$8,936. The income of a black woman is about \$1,800 less than a black male.

Unemployment: The unemployment rate among blacks was 6.5 per cent according to U.S. Labor Department figures that carry through January, 1969, a figure that runs twice that of whites.

The law: According to the Statistical Abstract of the United States for 1969, more than one-third of individuals in prison, reformatories, jails or workhouses were black in 1960.

Education: Despite the Civil Rights Act discrimination remains a blatant reality. For example, according to the government definition of racial imbalance, 99 per cent of the schools in Los Angeles are segregated.

Capitalists: Nixon's promise of creating black capitalists in the U.S. is a myth. The U.S. ruling class is virtually all white and most black-owned business depends on loans from white-controlled banks.

Housing: The U.S. Bureau of the Census says that housing which lacks basic plumbing facilities or is dilapidated does not meet specified criteria. A full 24 per cent of black and other non-white households fail to meet this specific criteria. For whites, 6 per cent of the households fall below this minimum standard.

The war in Vietnam: After all this, black Americans must fight in Vietnam against a people struggling for self determination. In 1966 and 1967, 269,000 black Americans were called for pre-induction examinations by Selective Service. During those two years alone, some 93,000 blacks were drafted.

When the first chapter of the Black Panther Party was formed in 1966, it consisted of a handful of black militants operating in the Bay Area of Oakland, California.

Within two years it had branched out into 30 major U.S. centres, and had a membership of 1,000.

The party was initially formed as a response to police oppression in the ghettos. Consequently, among the first efforts in Oakland was the formation of community police patrols.

Party founder, Huey P. Newton, an ex-law student, put his training to work and instructed all party members in the basic constitutional rights governing arrests and gun laws.

From there, the party established a system of armed car patrols, completely legal, carrying both guns and law books and followed police cars making their rounds of the ghetto.

Panther program

1. We want power to determine the destiny of our black community.
2. We want full employment or a guaranteed annual income for our people, if not through business, then through the community control of the means of production.
3. We want an end to the robbery by the capitalist of our black community.
4. We want decent housing.
5. We want education for our people that exposes the true nature of this decadent American society.
6. We want all black men to be exempt from military service.
7. We want an immediate end to police brutality and murder of black people.
8. We want freedom for all black men held in federal, state, country and city prisons and jails.
9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.
10. We want land, bread, housing, education, clothing, justice and peace.



Demonstrators support the Panther 21 in New York City trial.

LNS - Sid Sattler

Whenever black men or women were stopped by the police, armed Panthers would be on the scene, making sure their constitutional rights were not violated. Oakland police were outraged. But the brutality, harassment, and obscenity directed at black men and women tapered off. The program was a success and news of the party's existence spread rapidly.



"... And did you voluntarily accept a free, hot meal from known Black Panthers at nine a.m., September nine, nineteen hun'ert an' sixty-nine?"

The party, shortly after, gained added publicity and black support when 30 armed black men and women walked into the state legislature to protest a gun control bill designed as an attack on the Panthers.

Bobby Seale, the chairman of the Panthers, and several others served a six-month prison sentence as a result of the action.

The party continued to grow as Newton emphasized again and again, that the party "was the people's party" and was "like an oxen, to be ridden by the people and serve the needs of the people."

If the people wanted a traffic light, the Panthers told the police to install one immediately or the party would start directing traffic. If black children were being harassed in the schools, the Panthers organized mothers to patrol the halls while armed party members stood guard outside. Liberation schools were also set up after regular classes were over.

The Panther free breakfast for children program in dozens of black communities was a serious effort to feed

hungry children — to serve the people, or at least that small number of people who can be served within the Black Panther Party's limited resources, by providing the semblance of an adequate diet for thousands of young black children.

But as the party's successes grew, so did the intensity of police harassment. Police bulletin boards blossomed with descriptions of party members and their cars. On foot or walking around, Panthers would be stopped and arrested on charges ranging from petty traffic violations to spitting on the sidewalk.

On Oct. 28, 1967, the issue came to a head: early in the morning, a police car reported, "I have a Panther car." Several hours later, one policeman was dead and Huey Newton was under arrest with four bullet wounds in his stomach. When he recovered, he was charged with murder and locked in Alameda County jail without bail.

When the verdict came in, the political character of the trial became apparent. Newton was convicted of involuntary manslaughter, a charge of which he could not possibly have been guilty. The evidence of the trial was such that he could only be guilty or innocent of first-degree murder. The compromise verdict simply revealed the political forces at play.

Repression continues

Since then, this trend of political repression of the Panthers by the police has continued. Since May, 1967, massive government repression has resulted in over 1,000 incidents of harassment and 20 cases of homicide.

The homicides began with the finding of the body of Arthur Glenn Morris, in Los Angeles in March, 1968, with police claiming to have no information about his violent death.

The second death was the following month when Bobby Hutton was shot by police in Oakland as he surrendered with his hands in the air, unarmed.

The last homicides were in Chicago, Dec. 4, when police murdered Fred Hampton in his bed and Mark Clark in a pre-dawn raid.

Perhaps the most glaring example of actions against the Panthers is the total of 24 raids against Black Panther Party offices during the past two years. This does not include the often fatal and destructive visits by police to various Black Panther homes.

It is for this reason that the Black Panthers Party espouses a philosophy of armed struggle. As Newton put it at one rally:

"The masses of the people want peace. The masses of the people do not want war. The Black Panther Party advocates the abolition of war. But at the same time, we realize that the only way you can get rid of war, many times, is through a process of war. Therefore, the only way you can get rid of guns, is to get rid of the guns of the oppressor. The people must be able to pick up guns, to defend themselves..."

Panthers speak at York today

1 pm Winters Dining Hall

Two members of the Chicago Black Panther Party and two black Canadians from Montreal and Toronto will speak on world-wide black oppression.

Excalibur

Everything secret degenerates; nothing is safe that does not show it can bear discussion and publicity — Lord Acton

Not only is he a ; he's a

In January, EXCALIBUR asked for John T. Saywell's resignation as York's dean of arts.

We had good reason. Saywell had shown that he was at once both the chief architect and the chief apologist of York University becoming a branch plant of U.S. scholarship.

EXCALIBUR once again demands Saywell's resignation — this time for being a

Saywell has been saying things to the community outside York that he would never dare say to the York community, for fear that people would laugh in his face.

Recently he was reported in the Toronto Daily Star as saying: York departments have always followed the practice of looking first for qualified Canadians.

Believing that such a ridiculous quote could only have been taken out of context, EXCALIBUR called Saywell to see if he would care to comment upon it.

To our surprise he at first defended the quote as "accurately describing the situation at York."

If he had continued to hold his position, EXCALIBUR would have been quite justified in initiating sanity hearings for our hapless dean.

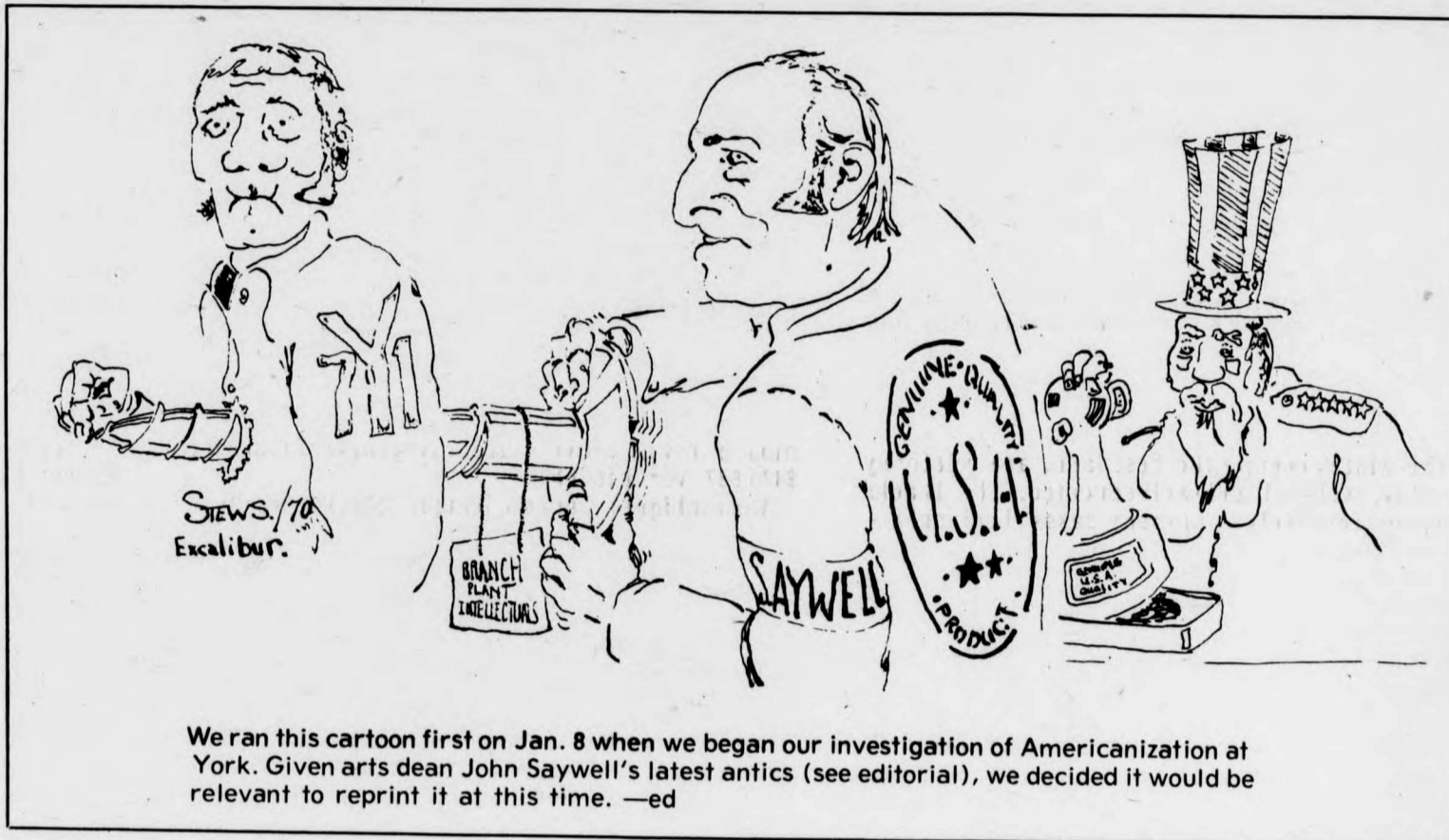
However, after more intensive questioning, he admitted that a more accurate quote might have been: "Some York departments have sometimes followed the practice of looking first for qualified Canadians."

This is, of course, a statement without meaning or substance and bears little relation to the quote which appeared in the daily press.

In other words, Jack Saywell was

Jack Saywell was also on Monday evening when, at the Toronto Star Forum on U.S. influence in Canada, he publicly denied that he had said that relevance to the Canadian fact should not be the most important criterion in judging a Canadian political science or sociology school.

He claimed he had made such a



We ran this cartoon first on Jan. 8 when we began our investigation of Americanization at York. Given arts dean John Saywell's latest antics (see editorial), we decided it would be relevant to reprint it at this time. —ed

statement only in reference to the hiring of professors.

The Jan. 8 edition of EXCALIBUR featured, on page 9, an interview with

Reprinted!

From The Calgary Herald

Paul Hellyer, who quit the Cabinet over government inaction on his housing report, still keeps his hand in the political game, says The Ottawa Journal.

It quotes the York University weekly EXCALIBUR's report on how Hellyer recently told students this story to illustrate Canada's fetish for federalism:

"The British student, faced with the topic, The Elephant, entitled his essay, The Elephant and the Empire. The American student wrote on How to Build Bigger and Better Elephants. Sex and the Elephant was the French student's topic. And the Canadian student wrote: The Elephant: A Federal or Provincial Responsibility?"

—Fort William Daily Times-Journal

Saywell under the headline "John Saywell: Relevance to the Canadian fact should not be the chief criterion for judging Canadian schools."

In this interview, he was asked the question: "Don't you think that Canadian criteria must be relevance to the Canadian fact, to the Canadian existence, to our life, that this must be the criterion for any sociology school and if it is a political science school, it must be relevance to the Canadian political life?"

Saywell, to his everlasting shame and true to his colors as an academic branch plant manager, replied: "No, I am not prepared to agree with you that relevance is the chief criteria."

Is it not significant that Saywell did not repudiate this statement when it

was printed two months ago — that he did not repudiate it until he was confronted with it in front of a meeting of respectable taxpayers and in front of Toronto's press corps?

In fact, he did not repudiate it before because he knows that he did indeed say it and that several people were present during the interview to hear him say it.

Further, EXCALIBUR still retains a tape recording of that interview.

Jack Saywell is like a little boy who has been found with his hand in a cookie jar, but insists to his angry parent that he was only counting the cookies.

Saywell must be replaced. Not only is he a ; he is a Resign, Jack.

Excalibur

March 19, 1970

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"Fill it up with lethal!"

Southern Africa

There is a war going on over there

THERE IS A WAR ON IN SOUTHERN AFRICA, a war to decide whether it will be ruled by the majority of the people living there or by a small minority. Canada is, in effect, helping the minority.

The war, with its economic ramifications and its implications for international politics, displays all the complexity, but none of the neatness, of a higher mathematical problem. The basic issue, however, is as simple as it is stark.

Southern Africa, an area more than one-half the size of China, includes a population of roughly four and a half million whites and about 36 million non whites, the vast majority of them black. Its eight countries are ruled — either officially or in practice — by whites and their rule is harsh.

The whites occupy the best land, are relatively wealthy, well-fed and well-educated. The Blacks are poor, relatively — in many cases shockingly — ill-fed and ill-housed, and what education they receive amounts by and large to the training required for menial tasks.

President Julius Nyerere of Tanzania summed up the view of Africans who oppose the status quo in the southern part of the continent when he spoke last fall at the University of Toronto.

"The common objective of the African people," he said, "is self-determination for the peoples of southern Africa. . . and an end to the official propogagation and practice of racialism in our continent. That is all.

"We are not anti-white terrorists wishing to impose a reverse racialism; we wish to uphold human equality and to give human dignity and non-racialism a chance to grow in our lands."

To many southern African whites, the issue is equally simple. Consciously or otherwise, they know that black rule would spell the end of their high standards of living, indeed of their whole way of life, and they are afraid.

Already black liberation forces conduct regular campaigns in large parts of the Portuguese colonies of Mozambique and Angola and FRELIMO, the insurgent organization in Mozambique, claims effective control of the two northernmost provinces of that country.

In Rhodesia, two organizations, the Zimbabwe African National Union (ZANU) and the Zimbabwe African Peoples' Union (ZAPU) are conducting sabotage, recruiting followers, and — when they are forced to — fighting, sometimes with telling effect. ZAPU and ZANU are assisted by the African National Congress (ANC) of South Africa, which, within its own borders, confines itself mainly to reconnoitering future bases and arms caches.

In South-West Africa, a UN trusteeship territory which the Republic of South Africa has taken as its own, the Peoples' Organization (SWAPO), with the help of the ANC, engages in hit and run raids.

Altogether in southern Africa, the Economist of Britain reported last year, some 26,000 guerillas are arrayed against government forces totalling nearly 250,000 men well-equipped with aircraft, ships and weapons.

Southern African whites are afraid, not primarily of the guerillas facing their forces, but rather of the sheer proximity of overwhelming numbers of potential enemies. They respond with increasing repression, with unceasing efforts to build up their economies, and with attempts to hold and increase outside support.

So far, and for the foreseeable future, there is no question that the whites are, overall, getting the best of the conflict. They will probably be able to hold on to most of what they have as long as they continue to enjoy the support — tacit or open — of North America and Western Europe.

The support that southern African whites need — and receive — from the Atlantic community comes in two forms: 1) foreign trade and investment, which provides the economic basis for the maintenance of the white-dominated regimes, and 2) military assistance, much of which is provided by members of the North Atlantic Treaty Organization. Canada is directly involved in the first category of support and, as a member of NATO, it is at least concerned with the second.

Some aspects of Canadian involvement in foreign trade and investment present a clear picture, while others, perhaps more important ones, remain shrouded. Trade in commodities is a straightforward item. A glance at Dominion Bureau of Statistics figures shows that Canada does a brisk trade with South Africa, Portugal and Angola and a

small amount of business with Mozambique. Here is a brief rundown:

South Africa: Canada imported \$39.3-million worth of South African commodities in 1968, including \$16.4-million worth of sugar. It exported some \$68.3-million worth to that country, including more than \$2-million worth of aircraft and more than \$22-million worth of motor vehicles.

Since the DBS does not count gold — a major South African export — as a commodity, there is probably a great deal missing from the figure for imports from South Africa.

Portugal: Angola's and Mozambique's colonial master sold us \$12.3-million worth of goods in 1968 and bought \$6.3-million worth.

Angola: Canada imported \$7.7-million in goods — most of it was coffee — from Angola and exported \$376,637 worth in 1968.

Mozambique: Canada bought \$579,422 worth of tea from Mozambique in 1968 and not much else. We sold \$1.8-million worth of goods.

That is the clear part of the picture. Among the murky parts, an outstanding one concerns Rhodesia. Since the white government of that country unilaterally declared its independence of Britain in 1965 in order to avoid giving the vote to black citizens, it has been the object of a boycott and embargo recommended by the United Nations.

The DBS figures would have us believe that Canada does almost no business with Rhodesia. It is widely accepted, however, that Rhodesia circumvents the boycott by routing its trade through other countries, especially South Africa. The figures, therefore, do not reveal the extent to which Canadian goods are bought by Rhodesians and Rhodesian goods by Canadians.

Another area that remains murky is that of foreign investment. A scattering of information is available from various sources. For example, the

Rand Daily Mail of South Africa carried an article in 1967 about a speech by the chairman of Alcan Aluminum of South Africa to a group called the Canadian-South African Businessmen's Association.

The Alcan chairman reported that his company planned to double Canadian investment in South African aluminum by 1972. Alcan, the Daily Mail noted, supplied 75 per cent of South Africa's aluminum ingot requirements.

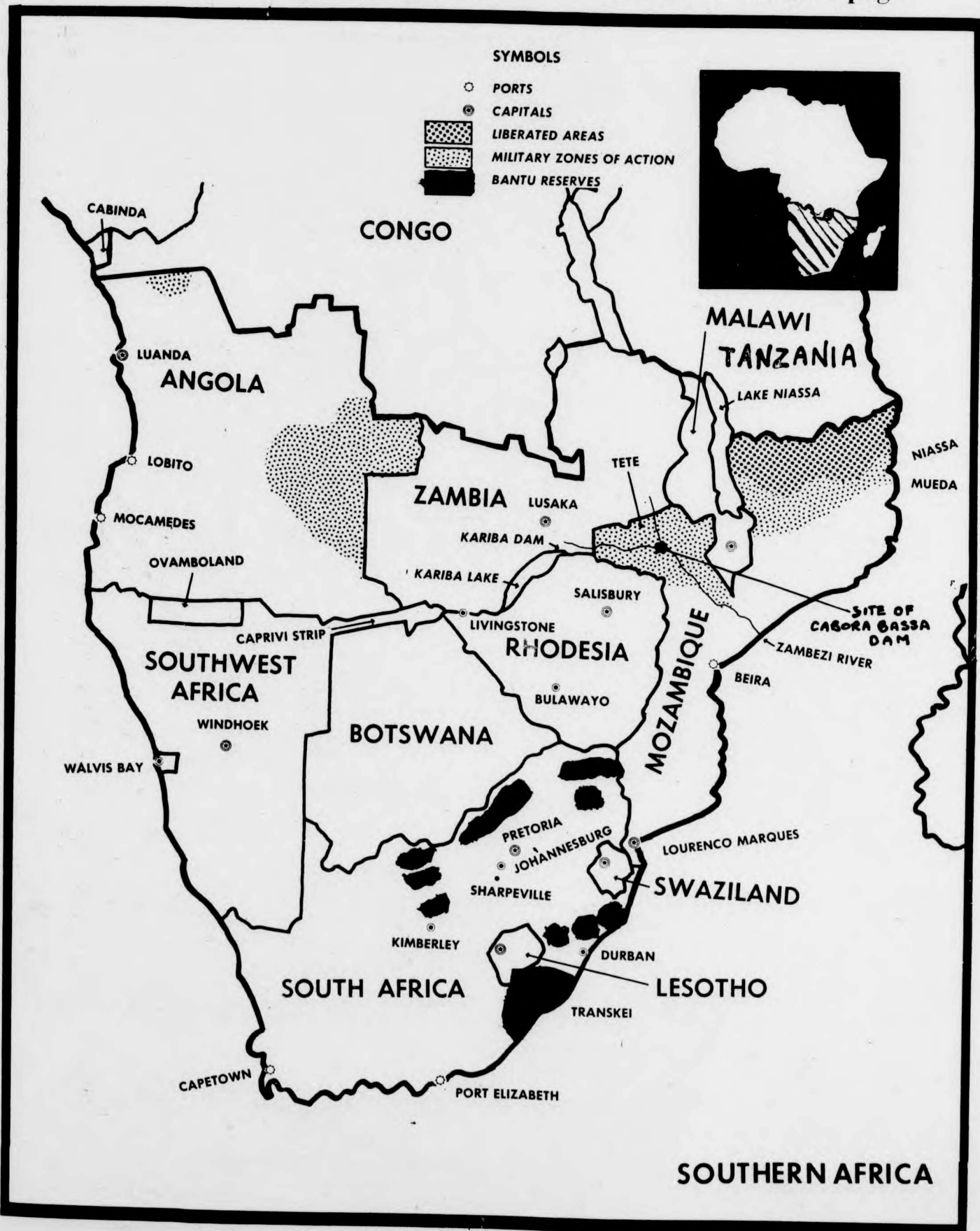
The African National Congress says the ninth largest farm machinery plant in the world belongs to Massey Ferguson of South Africa. "This typifies the rapid expansion of this company in South Africa and its steady acquisition of other companies," the ANC publication Sechaba says.

"However," Sechaba adds, "while the Canadian Massey-Ferguson provides technical advice and research, it has severed its formal ties with the South African company so as not to endanger its other international investments. Another Massey-Ferguson plant . . . exists in Southern Rhodesia." The ANC says that the International Nickel Company of Canada is also active in South Africa.

It is not only private Canadian investment that is active in South Africa. According to the Toronto Star, Polymer Corporation, Canada's publicly owned synthetic rubber producer, owns a 20 per cent interest in the Synthetic Rubber Company of South Africa.

It would be possible to go on dropping gems of information, but all of them combined would not begin to add up to a clear and comprehensive picture of Canadian-southern African investment activities. In the absence of a prodigious research effort, it would not be possible to estimate the extent of those investments, nor — more important —

continued on next page



By Christopher Leo

Canada is, in effect, helping the minority

to judge whether they form a pattern that would yield politically possible means of striking an economic blow at the southern African regimes. But it is reasonable to assume that the Canadian government has all this information at its fingertips.

Our government, however, vacillates. On the one hand — presumably its left hand — it officially deplores the southern African systems of white domination. On the other hand — possibly the government's right hand — the Department of Industry, Trade and Commerce, in a slick-paper publication entitled *Foreign Trade*, offers businessmen detailed information on investment opportunities in southern Africa.

An economic remnant of the 1950s adds another aspect to the Canadian government's encouragement of trade with the Republic of South Africa. Although South Africa withdrew from the Commonwealth in 1961, Canada continues to extend Commonwealth trade preferences to it. The *Toronto Star* commented editorially last week:

"It is not only hypocritical but absurd that South African goods should be entering Canada at an advantage over the products of many countries with whom we have no quarrel whatever. And it's nothing short of disgraceful that a company owned by the Canadian public should be in a position to profit from the economic injustice which South Africa imposes on its black people."

The North Atlantic Treaty Organization, of which both Canada and Portugal are members, has played a major role in contributing to Portugal's domination of Angola and Mozambique.

Portugal has been supplied, through NATO, with large numbers of aircraft, heavy weapons for its army, and ships. In addition, according to the *London Observer*, seven NATO installations on Portuguese soil were built with minimal contribution from Portugal and some 750,000 pounds has been spent on local scholarships and scientific research, with a contribution of no more than 55,000 pounds by Portugal.

All of this contributes, not only to the Portuguese economy, but also — and often directly — to its war effort in Angola and Mozambique. Airplanes, bombs, heavy weapons, and ships supplied through the North Atlantic pact are used in those colonies.

NATO lends additional support to Portugal by accepting its minimal contribution to European



defense, a contribution that has been steadily decreasing as the fighting in Africa has grown heavier.

U.S. relations with Portugal, after undergoing a brief chill in the early days of the Kennedy administration, appear to have been warming steadily ever since. Arms supplied through NATO are not supposed to be used in Africa and, although the United States has taken note of Portuguese violations of this rule, it has made no move to stop them.

France, for its part, makes no secret of its status as a supplier of weapons to white southern Africa and West Germany, despite repeated official denials, has been a major supplier of aircraft that Portugal uses in Africa.

Singlehandedly, Canada can neither change the course of NATO nor undermine the white regimes of southern Africa. But we have an advantage over the United States, France and West Germany: we are not tied, by diplomatic and political strings, to open support of white rule in southern Africa.

It is possible for the Canadian government to state where it stands and to follow its words with action, thereby, at the very least, helping to focus more attention on an all-but-forgotten war and on the thriving European colonialism and white

domination in Africa that has brought that war about.

Canada can also indicate, more strongly, its support for Zambia and Tanzania, both of which, by opposing the regimes on their southern borders, face border incursions and sabotage in reprisal.

An embassy in Zambia would show Canada's concern for the fate of that nation, which is boxed in on three sides from outlets to the sea and which remains partially dependent economically upon the regimes it opposes.

As for Tanzania, Canada last year allowed a five-year aid programme for the training of Tanzania army personnel to lapse, apparently because Tanzania's desire to establish defenses against air incursions from Mozambique conflicted with a Canadian desire to stay out of trouble with Portugal. The aid programme could be renewed.

The war in southern Africa is likely to continue for a long time. The liberation organisations are not winning now, but they are on the move, and the white regimes have not succeeded in stopping them.

If we believe what we say when we condemn white minority rule, we should, if anything, assist those who are determined to end it. Certainly we should not be throwing economic obstacles in their path.

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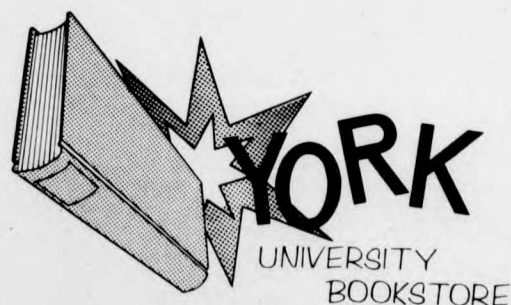
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Look for more details in next week's Excalibur.



Polonsky's Complaint

Two gods of pleasure

Once upon a time in the waning moments of the cold months of January, I found myself steeped in one of those rare educational encounters which also managed to double as a stimulating experience.

It was a conference on education called Schools '70 and present at the conference was a number of students who really gave a damn about what happened to them as the constituent members of the great Canadian educational process.

This last Friday afternoon was the only occasion at York, other than that Schools '70 conference, in which I felt that I was in a room with a group of students who were truly alive and alert to what was going on in the classroom about them.

The catalyst for this fleeting moment of stimulation was that apparent endurance test to end all tests, Natural Science 176A. The topic at hand was a discussion on whether to write or not to write a final examination. Despite the fact that the students in the course were practically assured of a "snap" exam, one third of the class chose to walk out.

They chose to do so because they did not feel that the content of the course merited the writing of a final exam. Here were a group of students willing to gamble their As and Bs (most of the vocal students had good marks at Christmas) for a cause that they considered to be more important than marks. These students were willing to stick their necks out in a protest which would for themselves net few concrete benefits.

At the time of writing, I have no idea on what will be the result of this whole nat. sci. dilemma. But whatever the outcome, the whole experience has perhaps provided this university with some just cause to be optimistic. At least we know, that there are 40 students wandering around this campus willing to get immersed in, of all things, their own education — their own lives.

And while on the subject of immersion I just cannot resist bringing to you my story of "A Night at Dionysus". For those of you not yet informed,

Dionysus in '69 is a form of theatre at the Studio Lab Theatre on Queen Street which is really more of an experience in group therapy than a play.

Last Friday night, after an afternoon full of natural science, a young lady (we shall call her Faith) and myself perched ourselves right in the front of the theatre preparing our souls for whatever events were about to pass before our eyes. After a few minutes, Faith and myself managed to get separated in the milieu of the opening moments of the play and did not sit together throughout the evening.

At one point in the production, the character Penthius is searching for someone who will love him. Naturally, he stumbles on to Faith. Now Faith, you must understand, is in somewhat of a dilemma, because if she loves him, he will in turn seduce her. So as Penthius is lying on Faith and pulling at her to love him, somebody from the audience drags Penthius off Faith and the two men get into a fight.

More people from the audience then get up and separate Penthius from his combatant. Penthius now throws himself onto the middle of the floor and starts to cry because nobody will love him. A few girls come up to him and try to console him — all somewhat superficially — but good old Faith approaches him with an expression of hurt and compassion on her face which makes it fairly obvious that for Faith, Dionysus had ceased being merely a play and had become a real life experience. For the whole evening Faith sat there almost in pain at the thought that it was her lack of affection that had moved Penthius to despair.

But for purposes of making this long story short, I would like to assure you that Faith finally did recover from her experience at Dionysus. I am afraid that I cannot guarantee all of you similar moments of inner reflection, as the whole scene at Dionysus is truly an incredible one and an individual one. But if you feel like having one of those involving experiences, try out Dionysus.

And barring that, you could always try walking out of a natural science class. You would save yourself \$2.



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Our brother's not for burning.

ALTHOUGH MUCH public attention has recently been focused on Edgar Benson's *White paper on taxation*, there has been another white paper presented by the government, the *white paper on indian policy*, which is worthy of equal consideration by the Canadian public.

This White Paper is important in the first place simply because it proposes to legislate out of existence the roughly half-million registered and non-registered Indians in Canada, a policy that has led to the charge of "cultural genocide" from many Indian spokesmen.

Secondly, it is of great importance because it provides a classic example of how western, liberal governments forever fail to arrive at real solutions to the problems they face because they are unable to comprehend, or admit, the true nature of the society in which they exist.

The White paper on indian policy does not appear as a monstrous, immoral plan for the elimination of the Canadian Indian population.

Rather, it is more subtle.

The government admits, albeit quite paternalistically that the Indian population of Canada is faced with grave problems; an incredibly high infant mortality rate, an average annual income of less than \$2,000 a life expectancy drastically less than that of white Canadians, and more.

The government also agrees that something must be done about these problems. Thus it presents the white paper, cloaked in liberal sentiments, as the "final solution" to the Indian problem.

On the face of it then, there is nothing blatantly immoral about the government's intentions. But given the massive Indian outcry against this policy, it would seem obvious that something, somewhere, has gone wrong.

What is needed, then, is an examination of some of the significant passages of the government paper to see just where the problem arises.

Legality is not power

The government opens the white paper by stating:

To be an Indian is to be a man, with all a man's needs and abilities.

This fatuous beginning sets the tone for the government's condescending approach to the Indian's problems throughout the paper. Of course the Indian is a man. Did anyone doubt that he was a human being? But the government seems to feel the need to reassure the Canadian population that Indians are people.

To be an Indian is to lack power—the power to act as owner of your lands, the power to spend your own money and, too often, the power to change your own condition.

This again states the obvious; if the Indian had political power, then he would have no need for the government's special legislation.

But more importantly, this admission damages the government's contention that all the Indian needs is equality under the law.

Simple legal equality cannot ever guarantee the political power that the government admits the Indian lacks.

Not always, but too often, to be an Indian is to be without—without a job, a good house, or running water; without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high.

What is important about this passage is that it exposes the government's euro-centric conception of culture; thus the government believes that running water and good houses form the basis of all culture, without examining the Indian idea of culture apart from these material things.

All these conditions of the Indians are the product of history and have nothing to do with their abilities and capacities.

This passage is crucial to the whole government argument, for by attributing the Indians' problems to an abstract entity called "history", the government mystifies the situation.

History does not produce things, men do. And the men who produced the problems of the Indians were the white men. Thus one would think that Indians might have a legitimate claim against white society for reparations for past wrongs.

However, by attributing these wrongs to "history", the Government precludes the possibility of such a claim. *Indian relations with other Canadians began with special treatment by government and society, and special treatment has been the rule since Europeans first settled in Canada. Special treatment has made of the Indians a community disadvantaged and apart.*

This passage presents the second main point of the government's argument, and it is equally as misleading as the previous one.

Special treatment did not make the Indians disadvantaged; it was only harmful special treatment that did this—that is, the murdering of Indians and theft of Indian lands by white men.

But the remedy for this negative "special treatment" is not the abolition of special treatment, but rather the institution of *positive* treatment.

Now that Indians have been reduced to a disadvantaged status, the solution to the problem is not to suddenly decide to treat them as equals without first raising them up to real equal economic status. Rather, what is required is positive special treatment, which would first provide Indians with a material basis of equality before engaging in empty egalitarian rhetoric.

This proposal is a recognition of the necessity made plain in a year's intensive discussions with Indians people throughout Canada.

This passage makes a factual claim which simply does not seem to be true.

The "intensive discussions" consisted of brief meetings with various Indian bands; at no time were the Indian organizations and brotherhoods consulted. And the government's claim that this policy is a "recognition" of needs brought out in these "discussions" is belied by the fact that the major point of the policy is the abolition of Indian reserves; yet this was not mentioned in any of the Indians consultation hearings.

The policies proposed recognize the simple reality that the separate legal status of Indians and the policies which have flowed from it have kept the Indian people apart from and behind other Canadians.

This simply restates the government argument that special (or separate) treatment has created the Indians' problems. And as seen above, this is not the case; oppression and exploitation at the hands of the white man has done this. The remedy for this is not simply to stop the oppression, but to repair the past wrongs, as as much as possible, perhaps in the form of reparations.

In recent years there has been a rapid increase in the Indian population. Their health and education levels have improved. There has been a corresponding rise in expectations that the structure of separate treatment cannot meet.

This claim is simply not true. As a matter of fact, the Indian mortality rate has increased by six percent over the last three years.

What is needed is immediate attention to the problem (that is, special treatment of some sort) not the governmental formula of treating everyone equally without provision for special need.

Partnerships are relative

The Government states that it: *seeks a partnership to achieve a better goal. The partners in this search are the Indian people, the governments of the provinces, the Canadian community as a whole and the Government of Canada. As all partnerships do, this will require consultation, negotiation, give and take, and co-operation if it is to succeed.*

But unequal partners, operating from unequal economic bases, soon find that their partnership dissolves into a single-partner partnership, as the larger partner dominates and overwhelms the lesser. For a true partnership, the material basis of equality must first be provided.

Governments can set examples but they cannot change the hearts of men.

This statement is simply false, as any observer of modern mass media's ties with governments will well know.

Indian people must be persuaded, must persuade themselves, that this path will lead them to a fuller and richer life.

This statement seems out of place in a paper supposedly offering a tentative policy for consideration, and it contradicts the government's assertion that the "hearts of men cannot be changed". If the government claims that Indians must be persuaded, it would seem the policy decision has already been made, and that the only task left is to implement it. This seems to be a long way from the stated government reliance on consultations, discussion, and meetings with the Indian people to determine their future.

If Indian people are to become full members of Canadian society they must be warmly welcomed by that society.

This again shows the euro-centric outlook of the government, since it places the burden of acceptance on the white members of that society. And, as anyone with any familiarity with welfare services will tell you, this is surely not the case.

One significant example is the case of the Metis; These people, although classified as non-Indian and provided with the same nominal services as other Canadians, are generally admitted to be in a worse situation than the registered Indians who have separate services.

Those who are furthest behind must be helped most.

This is a basic contradiction to the government's previous fetish about equality, but it does not provide a workable solution to help those furthest behind.

Rather, given the previous principle of common services, it is apparent that the help mentioned will be seen as welfare. And any poor white Canadian (the furthest behind in this society) will bear witness that he is not being helped the most.

As it is, the government states its fundamental position on the Indians' problems: namely, that they must be integrated into Canadian society. Of course, the government does not state just how "full and equal" this participation in Canadian life will be if no special treatment is given to Indians.

We may easily foresee the Indians being forced to give up what assistance they now receive and instead rely on welfare, but other than this the government seems to have little to offer.

And of course, to argue against the government is not to argue for reparations to first enable the Indians to achieve economic equality before taking away their treaty rights.

No Canadian should be excluded from participation in community life, and none should expect to withdraw and still enjoy the benefits that flow to those who participate.

This could be the giveaway to the government's reasons for this policy. What is brought up here is the question of taxes.

The government is saying that it will not provide services for people who are not in a position to pay taxes. And this is crucial, not so much in the form of income taxes (since most Indians do not make enough money to pay such taxes), but in the form of land tax, which will certainly affect the Indians drastically once the reserves are broken up.

Hamburger is expensive

With this, the government concludes its basic arguments for the proposed policy, and turns to the specific points of that policy.

Legislative and constitutional bases of discrimination must be removed.

Canada cannot seek the just society and keep discriminatory legislation on its statute books.

The Government believes this to be self-evident.

It is all very well to abolish the legal bases of discrimination, but this will not affect the problem unless the fundamental economic base of discrimination is also removed.

And this will not be done by relegating all Indians to the welfare dole.

As blacks in the U.S. found out, the right to sit at a lunch counter means little if one still can not afford a hamburger.

Also, the present legislation, which is admittedly unjust and must be changed, still provides some measure of protection for the Indian during his struggle for his human rights. The proposed government policy would abolish this meager protection and still not ensure the fulfillment of these rights.

There must be positive recognition by everyone of the unique contribution of Indian culture to Canadian society.

This is a basically meaningless proposal, for it does the Indians little good to be patronized for their contribution to Canadian society if that society still continues to exploit them.

Services must come through the same channels and from the same government agencies for all Canadians.

This is an undeniable part of equality. It has been shown many times that separation of people follows from separate services. There can be no argument about the principle of common services. It is right.

Here again, the government relies on its fundamental assumption that equal treatment is a necessity for the just society.

But as pointed out earlier, this is not necessarily the case. Equal treatment is only justified in the case of equal needs, and the Indians needs are great. Also implicit in this is the assumption that common services has provided for the needs of non-Indian people in the past. And, as anyone with any familiarity with welfare services will tell you, this is surely not the case.

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Red land—white profit

An important clue to the government's intentions may be garnered from the following passage.

Private investors have been reluctant to supply capital for projects on land which cannot be pledged as security.

American companies are eager to begin the development of the Canadian north via the Mid-Canada Development Corridor, but they cannot do so as long as the Indian reserves within that area are protected from alienation by the government, as is required by the present Indian Act.

And despite its earlier claim that "those furthest behind must be helped most", the government does not intend to make special tax provisions for the Indian, as evidenced by the following:

When the Indian people see that the only way they can own and fully control land is to accept taxation the way other Canadians do, they will make that decision.

The Government then proceeds to investigate the problems of implementing this policy.

The Government proposes to ask that the associations act as the principal agencies through which consultation and negotiations would be conducted, but each band would be consulted about gaining ownership of its land holdings.

And this, in itself, raises further problems.

The recently-announced Canadian government White Paper on Indian Policy proposes to commit cultural genocide in eliminating what even now are minimal Indian rights, and completely ignores the historical fact that whites, as exploiters of Indian lands, owe financial and material

reparations to every Indian. So claims the Organization for Social Justice and Reconstruction, a committee of students and professors at the University of Waterloo who are beginning a program of research for the benefit of minority and repressed populations.

This history of broken treaties and false promises raises grave questions as to how these "legal" obligations are to be fulfilled. Yet this is one of the crucial issues concerning Indian policy since all Indian spokesmen seem to agree that before further steps are taken to formulate an Indian policy it is absolutely necessary to fulfill existing treaty obligations.

However in response to this concern over treaty rights, the government simply proposes to appoint a commissioner who will: *classify the claims that in his judgment ought to be referred to the courts or any special quasijudicial body that may be recommended.*

What this does is simply to remove the fulfillment of these obligations one step further from the government. In effect, the government will not only decide what is "lawful", but it will also appoint a functionary who will be the sole judge of what claims will even be considered as either lawful or unlawful.

Further, although some brief mention is made of these "lawful" claims (that is, treaty rights), no mention is made of "moral" obligations. This quickly absolves the government from any responsibility for the great number of Indians without treaties. It eliminates any basis for Indian claims for reparations. And it effectively proscribes any of the aboriginal land claims, such as those being put forward in British Columbia.

The government ends the specific mention of these claims by stating:

These are so general and undefined that it is not realistic to think of them as specific claims capable of remedy except through a policy and program that will end injustice to Indians as members of the Canadian community.

The final point of the government's proposals is perhaps the most significant, for on face value it seems reasonable and just. However, the reality of its implementation could have disastrous consequences for Canadian Indians.

Control of Indian lands should be transferred to the Indian people.

Thus, it surely seems just that Indians have control of Indian lands; however, certain problems quickly come to light.

In the first place, as previously noted, the government will be the final judge of what actually is Indian land.

Secondly, the question arises as to how long this land will effectively remain within Indian control.

Given the reality of expropriation, the earlier-mentioned need to pledge the land as security in order to obtain necessary development capital (most probably with U.S. corporations), and the problem of land taxes, it would seem unlikely that the land would remain under Indian control for a long period of time.

And despite its earlier claim that "those furthest behind must be helped most", the government does not intend to make special tax provisions for the Indian, as evidenced by the following:

When the Indian people see that the only way they can own and fully control land is to accept taxation the way other Canadians do, they will make that decision.

The Government then proceeds to investigate the problems of implementing this policy.

The Government proposes to ask that the associations act as the principal agencies through which consultation and negotiations would be conducted, but each band would be consulted about gaining ownership of its land holdings.

And this, in itself, raises further problems.

The Indian associations mentioned were not consulted by the government in the formation of this policy but now they are to be consulted about its implementation. Given the past history of the "consultations" it would be quite surprising if the associations felt much would be accomplished by more "consultations" with the government, especially "consultations" concerning a policy to which they are solidly opposed.

Secondly, the Government states that each band would be "consulted" about its particular holdings.

The problem here is that the band is not an Indian organization at all; rather it is a unit of Indians set up for governmental administrative purposes, often overlooking tribal differences. This concept is explicitly defined (by white men, of course) in the second point of the Indian Act.

It is with this unit, and not with the Indian organizations that the government will discuss specific land transfers.

The Government hopes to have the bulk of the policy in effect within five years.

This passage is significant in two respects. In the first place, it seems to show that the government is not really too concerned with the proposed "consultations", and is preparing to go ahead with this policy.

And secondly, it shows that the government is not at all in touch with the reality Indians would face once this policy was put into practice.

Given the government's avowed intention to proceed, its refusal to consider special treatment of some compensatory sort for the Indians (perhaps reparations), and the reality of the class society and economy into which the Indians would be thrown; it can only be concluded that the government—consciously or not—will prepare within the next five years the final elimination of the Canadian Indian as a definable body within this society.

Assuming too much

The government concludes the *white paper on Indian policy* by stating:

A policy can never provide the ultimate solutions to all problems. A policy can achieve no more than is desired by the people it is intended to serve.

This shows the government's aversion to reality, since it seems the government assumes this policy is actually desired by the Indians as the solution to their situation.

But in actual fact, this policy has been virtually unanimously derided by Indian spokesmen as a program of "cultural genocide".

Finally the government states the *essential feature of the government's proposed new policy for Indians is that it acknowledges that truth by recognizing the central and essential role of the Indian people in solving their own problems. It will provide, for the first time, a non-discriminatory framework within which, in an atmosphere of freedom, the Indian people could, with other Canadians, work out their own destiny.*

This underscores the whole problem of the government's proposed Indian policy, for it again shows how far removed from reality the government's assessment of its own society actually is.

The government is able to offer this policy as a framework within which Indians will work out their own destiny only because it subscribes to the myth that non-Indian Canadians, who are afforded legal equality, are able themselves to control their own destiny. However well-mean-

ing or malevolent, no government can hope to provide a realistic solution to problems when it bases its whole approach on the assumption of a myth.

In view of this examination of the *White paper on Indian policy* it is obvious that something is drastically wrong with the government's proposed "final solution" to the Indian's problems. This does not seem to result from any manifest government hostility or indifference to the problem (although this hostility very well might be present but unspoken).

And it does not result solely from the internal inconsistencies, distortions and half-truths found in the paper.

Rather, it follows from two main assumptions that the government makes—assumptions common to any liberal investigation of a problem which renders any liberal solution to the problem all but impossible.

THE FIRST ASSUMPTION is that "history" has somehow created all these problems for the Indian.

But as shown earlier, this ahistoric approach (common to most liberal spokesmen) serves only to obscure the fact that history consists in the actions of men relating to their specific socio-economic situation, and that white men (not some abstract entity called "history") have done this to the Indians. Thus, the liberal approach precludes the possibility of reparations to the Indians for past wrongs suffered at the hands of white men.

SECONDLY, THE government states that "special treatment" of the Indians has made them a disadvantaged group apart from the rest of Canadian society.

This ignores the historical fact that the Indians' plight had been created by *negative* special treatment (such as the payment of reparations to Indians to bring them up to a standard of life whereby they could enter Canadian society as truly *equal* economic partners if they so wish).

The reason the Government cannot deal with this point is that it assumes the common liberal myth that society, as it is now constituted, affords an equal opportunity to all of its members. That is, society forms an undifferentiated whole, devoid of classes, and that given *legal* equality, the Indian will be able to proceed up the ladder of social mobility as can non-Indian Canadians.

This liberal myth of a classless, upwardly-mobile socio-economic whole had been ably exploded by John Porter's book *The vertical mosaic*, which clearly documents the existence of rigid classes, without possibility of upward movement in Canadian society.

Thus, in the final analysis, the government white paper cannot hope to offer a viable solution to the problems confronting Canadian Indians because it is based on a mythical model of Canadian society which does not correspond to the socio-economic reality with which all Canadians, Indian and non-Indian, are faced.



English recording group Free get a B plus from Steve Geller for their newest album.

Soft contemporary blues

Free's 2nd album quite good

By STEVE GELLER

Free only came into existence during the early months of 1968. What brought this talented foursome together was a common bond of musical frustration plus the guiding influence of master bluesman Alexis Korner.

The actual starting point was at the Fickle Pickle, a suburban London club. Paul Rodgers was singing one night when guitarist Paul Kossoff asked if he could sit in. After the performance, the two Pauls decided to form their own group.

Kossoff brought Simon Kirke, a drummer he'd previously worked with and the three of them set about to find a bass player. Andy Frazer, who had just left John Mayall's group, was found to be the answer.

From the beginning, Alexis Kramer offered Free his advice as he watched them rehearse. In April, 1968, Kramer was booked to

play a jazz club in Chester. However, instead of going in with his own musicians, he went in with Free, sat in with them for a few numbers and then turned the stage over to them.

On the strength of this rather unique public debut, Free won over a jazz audience — something that few groups would like to attempt.

After the success of their first LP, Tons of Sobs, they have come out with their second, simply entitled, Free (Polydor 543.111).

As their name implies, Free's music has no definite classification. However, in their second album, they display a soft contemporary blues style. There are the traditional steady influences but they remain a subtle as can be expected.

Their music is steady and unbelievably light for a blues group. The vocals display the range required to capture the moods and emotions of their various feelings.

The instrumentals compliment the vocal work while creating the required atmosphere which varies from that of a dreamlike euphoria in Free Me to the retrospective recollections of Songs of Yesterday. Free are always in control of their music as is evident from their first cut, I'll be Creepin'.

All the songs were written by Free themselves and the quality of their material testifies that this anti-commercial blues ensemble will be around for a long while. Overall rating: B plus.

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Elvin Bishop is flop

Hailing from California, the Elvin Bishop Group consists of Elvin Bishop on guitar and vocals, Steve Miller on organ, John Chambers on drums, Art Stavro on bass guitar, Albert Gianquinto on piano and a fellow named Applejack on harp.

Their recently-released album, the Elvin Bishop Group (Fillmore F30001) is a weak attempt at capturing the traditional swamps blues of the black man.

The vocal work is poor while the instrumental material lacks depth

and originality. The element of humour which is uncouthly and constantly injected adds nothing.

Lyrics such as Sweet Potato's just don't seem to make it:

"The woman that I'm lovin' folks, has a shape like a frog. But that ain't so bad, she smells like a hog."

With an album like this, one begins to wonder what the musical requirements are before a group is allowed to enter a recording studio. Overall rating: E — S.G.

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"I sell dollars for pennies"

By David
McCaughna

Canadian culture usurped

— fine arts but no jobs

Gerild Delahunty is one of the hundreds of Canadians who go yearly to the world entertainment centres of New York, London, and Hollywood to try and 'make it'.

He graduated from York two years ago with a BA in English and spent a year struggling to make a living by acting in Toronto. He gave up and went to New York last year where he has gotten a few good jobs. He returned to Canada recently for a visit and I spoke with him on the condition of Canadian culture, a subject that interests him immensely, and on the rapidly expanding fine arts department at York.

EXCALIBUR: It was revealed last week that Mavor Moore, who has been a sort of guiding light for the new St. Lawrence Centre for the Performing Arts, suddenly resigned to take up a position with the fine arts department at York. I find it rather odd and perhaps a bit disturbing that someone who is such a cultural bulwark in Toronto should give up his active position and retreat into the groves of academe, as it were. One imagines that Moore could be doing many great things at the St. Lawrence Centre.

DELAHUNTY: Oh, I think that's a very tragic fault in Canada. Like those who can do things teach. You end up with these hundreds and hundreds of presumably creative people teaching. I think what Mavor Moore's move indicates is that he didn't think there was much of a future for himself with the St. Lawrence Centre. I think he has only been with it a few months now that it has opened. It's funny that he would retreat into the university, trying to teach, because there's so much work to be done in the real world, trying to help the arts, to make it into something. Just to quit suddenly, and to say: 'Well, I'm going to teach people. . .'

EXCALIBUR: It rather makes you wonder about the whole concept of the fine arts department. Here you have all these presumably very talented people teaching art, and theatre and filmmaking to these kids. You wonder what the basic purpose of it is. What are these kids going to do when they leave. Is there going to be anywhere where they can use their abilities and talents. Maybe the whole thing is a facade that allows people to be arty for a few years.

Fine arts a farce

DELAHUNTY: It's not a facade. It's a farce. That's what the whole joke is. The arts in Canada at the moment are starving. There's very little opportunity for young people coming out of university or out of technical schools to get directly or even indirectly into the arts. I found that out soon enough. It's a fantastically competitive field and what

there is of the arts in Canada is of a very commercial nature.

EXCALIBUR: What's happened in the past few months is certainly indicative of the whole situation. The Trudeau government has reduced the grants to the arts very much. Robert Fulford has a good article on this in Saturday Night. The Canada Council has had to cut back on grants. The National Film Board is releasing a large number of employees and the CBC is frozen. I just wonder what these kids are going to be doing.

DELAHUNTY: Ya, this is the funny thing. Whenever they cut back, the government or some big corporation involved in cultural activities, it's always the creative side which gets hurt most. The bureaucrats manage to survive or hang on. When you walk down Bloor Street around Avenue Road, I think you'll notice that the Design Canada showplaces will be gone. Another victim.

EXCALIBUR: And they have just spent \$50-million on the National Cultural Centre in Ottawa and they don't want to spend to fill it up. Marlene Dietrich is hardly Canadian culture.

DELAHUNTY: It is obvious to anyone involved in the arts or trying to be that it is very difficult. There is so little work around and you get very little for it. Whatever there is is on a very commercial nature. You read about Hair being so successful, its the most successful play in Canada's history, you probably know that it's a very commercial play, it's a Broadway play. Most of the avant-garde theatres in Toronto, and there are about four or five, are having a very difficult time and the people working in them are lucky to get subsistence money. Things don't look that well. That's why I think it's so funny when you have so many fine arts departments in universities across the country and when you have so many students enrolled in them. And these departments are not just a question of a couple of fine arts courses taken by students in the faculty of arts to broaden their horizons or make them more artistic. There are complete faculties with complete programs. People major in the subjects with the intention of going into them as professions and they are very serious about it. It seems that these professors are really kidding these kids because there won't be any jobs.

EXCALIBUR: But it must be indicative of something when you do have all these hundreds of people interested in these things, theatre and film and the like. It's strange how they can be at once stressed so



Business booms in the National Arts Centre in Ottawa.

much at the university, so popular, and neglected in the public realm.

The ivory tower

DELAHUNTY: Ya, but I think that the average Canadian citizen thinks of university as a good thing, and he wants his kids to go to university, the government thinks it's a good thing, business thinks it's a good thing, so you get a tremendous amount of money at universities, and it is dispersed among the faculties. There is enough to start complete departments of fine arts complete with resident novelists, and resident musicians and you get all these academic and non-academic people teaching things. They get all this money because the university has this very good image in society, but of course the university is like an ivory tower, it's really withdrawn from society and it is so removed that it doesn't see what is happening or maybe these people do see what's happening but they find that the university is a very nice refuge, an enclave, and they find it very profitable to teach things.

EXCALIBUR: Look for instance, at the Canadian Film Development Corporation, which got all this government money two years ago to foster the Canadian film industry. They just back up these mock-Hollywood productions and B movies.

Hollywood in Canada

DELAHUNTY: The hang-up of the Canadian Film Development Board is that they are trying to create a Hollywood in Canada and they are thinking in big terms. They want concrete big films with very commercial backers and some American money and with scripts that are very commercial and with distribution set-up and with stars that are significant and that's why they back films in the very expensive categories like \$500,000 and up and to them anything that's less is amateurish and underground.

EXCALIBUR: And there is Senator Davey's media commission

currently in Ottawa. It's very revealing about the sad state of journalism in this country. There are really only three national Canadian magazines and none is very good and they are always very thin because of the little advertising they get. You look hard at any newstand in town before you discover a Canadian magazine.

DELAHUNTY: This is the problem in the magazine field. It's hard to create a Canadian consciousness when most magazines are American.

EXCALIBUR: Someone once said that a nation gets the culture that it deserves, or the art it deserves. Such maybe is the case here. I don't see how you create a national consciousness from magazines. It must be a little more inherent.

DELAHUNTY: Back to the fine arts department. I'm intrigued by what Mordecai Richler said about teaching the creative writing course at Sir George Williams last year. He knew it was a joke, a game and he even said that it's something you just can't teach. And I think that what he said about his class pertains to all the fine arts courses. I mean, it is valuable to have technical knowledge and I guess that's all they really do. You can't really teach the arts. People have to learn their own way. There's very little that can be taught. I mean, you can't teach people to be filmmakers from textbooks.

EXCALIBUR: I wonder how many really good writers have ever come out of creative writing classes. I can't think of one. The classroom situation stifles creativity instead of fostering it.

DELAHUNTY: Serious writers laugh at these classes. I don't think any good writer would want to teach one of those classes. The people who teach them are second-rate and are just doing it for a living. Most of the good people who teach, like Richler, make it explicit that they are not really going to be helping much. That's what honesty is and that's what I think is lacking in all the fine arts courses. The situation is getting pretty ludicrous.

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Havens and Rush were good despite the occasional flaws

By STEVE GELLER

Ritchie Havens is not a folksinger. Rather he is an interpreter of contemporary musical literature.

"When I sing, my mind is busy looking at the pictures the writer created. My body has something to do, which is to play the guitar. And my spirit is feeling the song's sensation all over again. I sing from what I see. It goes out and then comes back to me."

Havens performed last Friday with this empathetic attitude for his music. Eyes closed, his left foot keeping time to the rhythm of his guitar, he spread his distinct, raspy voice throughout Massey Hall.

He sang some of his older tunes (Maggie's Farm) and more recent ones (Rocky Racoon) but all his songs seemed to offer the element of hope that Havens apparently sees in his music. Accordingly, the number he chose for his encore was Let It Be.

The only flaw in Haven's delivery rested not in his music but his between songs monologue which consisted of plastic-sounding speeches on brotherhood and the infinity of yesterday, today and tomorrow.

Aside from being too long, the language was repetitious and cliché-ridden. However, the quality of his singing more than made up for it.

Preceding Havens was Tom Rush, no stranger to Toronto folk fans.

His makeup was country rock with a folk orientation. Accompanied by Trevor Veitch on guitar and bass player Duke Bardwell, Rush placed a greater emphasis on an electric sound and greater country inflections than in past performances. For every serious ballad, Rush answered with a humorous or satirical song. Not a particularly exciting



Ritchie Havens

performer, Rush relied on his cool, even voice and musical arrangements to win his audience. Highlights of his 45-minute performance were his versions of Joni Mitchell's Urge For Going, and the moving merger of Who Who Do

You Love and Hey, Bo Diddley. Toronto owes its thanks to Martin Onrot who not only arranged this successful concert but who has brought a continuously excellent flow of talent into town all winter.

Argent's retch rock lousy

Mayall gave fine concert

By THE KID

The O'Keefe Centre last week began its Sound of the Seventies series of concerts with a fine performance by John Mayall.

With his peculiar style of basic, down-to-earth traditional blues, Mayall is considered by many to be the best white blues man in the pop scene today.

He was accompanied by John Almond on saxophone, John Mark on acoustic guitar and Alex Molski, who displayed some fine bass guitar work.

After sauntering onto the sprawling O'Keefe stage and setting up their own equipment, Mayall and company executed two numbers in which the master blues artist played lead guitar and sang.

The most exciting portions of Mayall's short appearance occurred when he delivered his fantastic harmonica solos. After that, Mayall introduced Duster Bennett and sat by the side of the stage and watched.

Duster Bennett, as Mayall had proclaimed, was the best one man blues band to ever come out of England. To say that he was an amazing musician would be an understatement.

He played guitar, harmonica, bass drum and cymbal as well as singing. Bennett held the attention of his audience — merely 1,000 ardent blues fans — for his entire solo performance and was rewarded with heavy applause.

As Mayall returned to center stage, Bennett remained to complete the show, actually a series of jams with everyone exercising his right to execute and interpretive solo.

As good as these jams were, in the long run they detracted from the concert as Mayall was left in the background for too long. He did

not carry the concert the way a top-billed headliner should.

The first half of the show was butchered by a British rock group known as Argent. They are a unique group. I have witnessed light rock, hard rock and acid rock but never have I come across the retch rock spewed out by this musically-offensive entourage.

Their numbers were too long and repetitious. The structure and lyrics of their music were built around one factor — simplicity.

With the exception of drummer Bob Herit, the group lacked stage presence as well as ability. In fact, it appeared that Herit was actually too good to be kicking around with the other hackers on stage as he delivered a drum solo in which he used not only sticks, but also hands, feet and leather belt.

The dissatisfaction of the audience was summed up when one fan proclaimed: "I think anybody off the street can put out a record these days."

Jefferson Airplane will be at the O'Keefe on March 29.

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Lights, Camera, Action!

Maud's good, shows much thought

By LLOYD CHESLEY

In order to understand and especially to enjoy *My Night at Maud's*, we have to return to a frame of reference we haven't thought of in years, but once we do, we are introduced to a very fine film.

The late 60s, which form the greater part of our background in film, have been a period of snappy, psychedelic movies made on the premise that the last thing to leave an audience with is its ability to catch its breath.

This type of dynamic cinema is cinema at its most exciting, but to limit cinema to this style is to cut off a major portion of its potential. The more languid, digestive, yes, even 'talky' films can provide as important a form in the full strata of movie 'types.'

If you look at the ad for this film, you will see that it won the Max Ophuls Award. I don't know the award, but I do know the films of Max Ophuls.

In films like *The Pearls of Madame de . . .*, *Letter To An Unknown Woman* and *Lola Montes*, Ophuls created a distinct style of controlled thought, emotion through intellect. This basis of purpose is the route of all French cinema.

As Truffaut has pointed out, the French are intellectual filmmakers, many, including Truffaut, having started out as film aestheticians.

One of the famous group of *Cahiers du Cinema* critics was Eric Rommer. In the 50s he wrote a book on Hitchcock along with Claude Chabrol, making clear his stand with the other *Cahier* critics on a greater need for the understanding of film style and approach, the investigation of film as art rather than as a symptom of society.

My Night at Maud's is the first Rommer film I know of, but it serves as a strong reminder of the French style we were so well into until *Easy Rider* took over our major foreign theatre and bottled it up for the past seven months, leaving us to the mercy of American products.

For many reasons, *Maud's* is a film that most people are going to feel uncomfortable throughout, through both their own faults and some of its own.

It is, generally, about a guy in his mid-30s, his friend and a couple of girls he meets, one of whom becomes his wife. There is therefore, not much of a plot in this film.

Back in 1962 Truffaut had had

enough of plotless films and was pining to see a story told well even though he had been one of those who started the movement against plot-heavy films. I'm not sure of his stand today, seeing as how in the past eight years we have gone back and forth from plot to non-plot, but forsaking stories still seems to be the order of the art.

Maud's is a character study and a study of relationships. Of course a story film should indirectly cover these areas in full detail; that is the purpose of the story, as an illustration. But Rommer has no time to advance a plot.

What he is trying to do is reconcile different moralities. The film will make people uncomfortable because it deals with aspects of life and morality we seem to have left behind: mainly the immorality of indiscriminate sleeping around and, if you will forgive me, religion.

Not that these are shocking ideas, but they now seem naive and useless since movies have succeeded in glamorizing indiscriminate sleeping around and atheism.

Maud's is a very adult film, that is not to say that it is safe only in the hands of an adult, but rather that is in consideration of notions and problems that are generally overlooked in the pursuit of youth.

The film is a series of dialogues on philosophy, many times including specific references to philosophers. At times it seems like an essay on Pascal. But, like proper intellectuals, the characters only use the philosophers as vehicles for expression of their own ideas.

To get away from philosophy for a moment, we should look at the film's ability to go beyond discussion and provide many nice human touches of the type of naturalism evident in French films.

At times the characters do stop discussing life and discuss philosophies, but it is French nature to seek a set of rules to live by instead of merely living and letting the rules form themselves the way Americans do (this can be quickly related to gangster films and westerns to show why they are the most intrinsically American films).

Also, Rommer is careful to introduce natural movements, like the way a man reaches for a coffee cup, to make his people more real.

This is, above all, a film about love, which should, in the final analysis, make it interesting to most people. But its dialogue

format will go against the grain carved by the slew of dynamic films we have become accustomed to.

On top of that, Rommer is not a fully skilled dialogue-film-maker. He is unsure of exactly where to place his camera to best cover a line and once having placed his

camera he often fails to color the line by framing it drably in a shot that has little depth or texture.

He has not mastered the way of his prophet, Hitchcock, to counterpoint a line by the position of the camera or the business it reveals. His people talk and they listen, and do little else.

It is a film of words. They are good words, too, expressing interesting thoughts and involving us in the people who speak them. It is this involvement that is the film's success, that makes it worth the sitting through. It shows little panache, but much thought, and that is its purpose.

Nude girl can cause etiquette problems

By DAN MERKUR

"What do you say to a naked lady? What do you say when you barely know her?" asks Allen Funt in his charming, hilarious, witty, touching, candid camera film (opening tomorrow at the Yonge — formerly Loew's).

Well, what would you say? That's Funt's whole point. Consider the situations he sets up. You're in an office building and you push the elevator button. The door opens and out walks a naked lady sporting hat, shoes and a handbag. She then proceeds to ask you for directions.

You're asked to hold a ladder while a short-skirted good-looking chick climbs it to free a kitten from a tree. Where do you look?

You're in a sex education class and the instructress walks in quite stark. Or you're the parents of the kids and the same instructress walks in to explain the course.

You're a motorist stopping to help a naked hitchhiker with engine trouble.

Or you're a preview audience reacting to the preceding footage.

Well, what would you say?

Funt's first candid camera feature film has everything he could never show on TV. It is a surprisingly honest and mature film of the surprisingly deceptive, childish and humorous reactions of the man and woman on the street to nakedness.

Funt didn't miss a trick. He set up his premises of the hitchhiker, the ladder climber, the nude male model, the sex



What do you say to a naked lady? "Cold? Have my coat."

educatrix and the office searcher and got his footage. He then showed the film to preview audiences of varying sorts — women's clubs, middle-aged couples, and college kids — and got varying responses from the different groups.

And as if that weren't enough, he then candidly filmed the auditions of his actresses — just so everyone would know who and how he got to film.

Add in his sex experience surveys — like asking the members of a school basketball team to give up their sex lives until the season was over; the opinion polls on methods and procedures; and the high school morality/experience polls — and you're just beginning to get the picture.

What Do You Say to a Naked Lady? is a must see for anyone looking for light entertainment. After the Damned, Z and They Shoot Horses, Don't They?,

Naked Lady comes as a happy and needed change of pace.

It is to Funt's credit that the film focuses on nakedness and not nudity, which may only be an academic question of semantics, but whose innocence got the film by the censors. Hell, Vixen, and Heironymus Merkin got busted, yet nowhere did they display the genitalia Funt got away with showing.

And of course, the wide-eyed, innocent, honest approach allowed him to slip in the two-year-olds frolicking in the altogether without seeming at all inappropriate, even in the same film with an interview with a prostitute who admits she wants her daughter to be a virgin at marriage.

Some old prude will probably call the Morality squad about the film, I guess, but with little reason. After all, what can the cops say? What do you say to a naked lady?

Film buffs can keep busy in next month

Cinema Lumiere, the revival cinema opened by Bob Huber, whose last attempt, the *Electra*, went broke, is apparently in sad shape already. Bergman's *Shame* played to a house of 17 people.

Perhaps the problem is the choice of material, which tends towards *Cinema du Cahiers* auteur favorites like Samuel Fuller, Roger Corman, Arthur Penn, John Boorman, the British Free Cinema and French Nouvelle Vague filmmakers.

At any rate, the prices are certainly the best in town — Monday, \$1; Tuesday to Thursday — \$1.25; and Friday to Sunday, \$1.50. Shows at 7 pm and 9:30 pm, Sunday matinees at 2 pm and 4:30 pm. The theatre is on College Street to the immediate west of Spadina Avenue.

The program: tonight, *Le Voleur*, directed by Louis Malle, starring Jean-Paul Belmondo and Genevieve Bujold; *Rachel, Rachel* (March 20 and 21), directed by Paul Newman, with Joanne Woodward, Estelle Parsons and James Olson; *The Trip* (March 22), directed by Roger Corman, screenplay by Jack Nicholson, with Peter Fonda, Dennis Hopper and Susan Strasberg; *Catch Us If You Can* (March 23), directed by John Boorman, with Barbara Ferris and Dave Clark; *Repulsion* (March 24), directed by Roman Polanski, with Catherine Deneuve; *The Left Handed Gun* (March 25), a much underrated film about Billy the Kid by Arthur (Bonnie and Clyde) Penn starring Paul Newman; *The Chase* (March 26), also by Penn, from a screenplay by Lillian Hellman, starring Marlon Brando, Jane Fonda, Robert Redford, E.G.

Marshall and Angie Dickinson. This is one of the tough brutal films that made Penn's reputation, even though it tastes more of Lillian Hellman's life-long friendship with Dashiell Hammett, king of the hard-boiled writers; *Point Blank* (March 27), directed by John Boorman, starring Lee Marvin, Angie Dickinson and Keenan Wynn. This film introduced John Vernon to Hollywood, and remains one of the toughest crime films of all time; *Cul De Sac* (March 28), by Polanski, with Donald Pleasance, Francoise Dorleac and Jacqueline Bissett; *The Fearless Vampire Killers or Pardon Me, But Your Teeth Are in My Neck* (March 29), a horror comedy by Polanski, starring Jack MacGowan, Polanski, Jessie Robins and Sharon Tate; *Mickey One* (March 30), Arthur Penn's first film with Warren Beatty, about a nightclub entertainer in trouble with the underworld; and *Hell In the Pacific* (March 31), director Boorman's tough microcosm of World War II as seen through Lee Marvin and Toshiro Mifune, two soldiers fighting the war on a personal level on an island somewhere in the Pacific.

If your taste swings to slightly older films, you might try Cinematheque at the Toronto Music Library Auditorium, 559 Avenue Rd. at St. Clair. Shows are Friday nights only at 7:15 pm and 9:30 pm. Tickets are \$1.50 plus 50¢ membership.

Upcoming are *My Man Godfrey* (tomorrow), directed by comedy genius Gregory La Cava, with Carole Lombard and William Powell, one of the greatest screwball

comedies of the 30s; *The Scarlet Empress* (April 3), director Josef von Sternberg's tour de force, starring Marlene Dietrich and Sam Jaffe, in one of the most visually exciting films ever to come out of Hollywood; *The Man Who Came to Dinner* (April 10), Montry Wooley plays in the title role he created on Broadway in Kaufman and Hart's classic comedy. . . Directed by William Keighley, also with Bette Davis, Anne Sheridan and Jimmy Durante; *Ministry of Fear* (April 17), if Hitchcock is the master of suspense, then Director Fritz Lang is the master of paranoia. This is one of his best, starring Ray Milland; and *The Awful Truth* (April 24), a stunning comedy by Leo McCarey about Irene Dunne and Cary Grant, who are divorced, but Grant has visiting rights for the dog.

Also playing are a double bill of a Harold Lloyd silent and Buster Keaton's *Sherlock Junior*, at The Silent Cinema.

The Ontario Film Theatre's upcoming series has not yet been announced, but I was talking to Clive Denton (who plans them) the other day, and he mentioned some titles that were worth looking into. Phone the Science Centre for details. By the way, their current Thursday night revivals will be expanding to Tuesday night Canadian films and films and Sunday night foreign films not otherwise available, but the expansion is not likely to take place until sometime in May or June. — D.M.

Glendon wins York Cup with 4,005 points

Glendon College combined skill and reliability to win the York Cup for yet another year. The Glendonites finished with 4,005 points, almost 1,400 points more than second place Winters with 2,635.

Third place fell to McLaughlin with 2,464 while Founders were a solid fourth with 2,190. Newcomer College E finished a creditable fifth with 1,951 while Vanier managed 1,902 with a second half surge.

Osgoode had 1,228 points. The grads-MBA managed to find fine basketball players and managed 220 points.

Glendon won nine sports —

tennis, soccer, cross-country, women's and men's hockey, women's basketball, badminton, and archery — and had five seconds, two thirds and one fourth. Just as important as these high placings is another reason for the G-men's success, their participation. They never defaulted.

Winters won flag football, men's volleyball and swimming and picked up two seconds and two thirds. Winters had only two defaults.

Founders won golf and table tennis and had a second and three thirds but defaulted in three sports.

None of the other colleges won a

sport but McLaughlin showed great consistency with four seconds and five thirds. Four defaults hurt Mac's chance to

Squash champs

The Murray G. Ross Squash Tournament produced a number of surprises in the opening rounds. Both the first seed Doug Owens and the second seed Kerry Stephens, lost in the quarter finals. Owens was beaten by Joe Lemoine and Stephens by Colin MacAndrews.

The semi-final lineup is Paul Koster against MacAndrews, with Paul Frost meeting Cliff Leznoff.

The final is at noon tomorrow.

finish higher however. College E found seconds in men's and women's volleyball and archery, but also had four defaults.

Vanier surprisingly had nothing better than thirds in women's hockey and swimming. They could have finished much higher except for four defaults in first term. During the winter term they were

second to Glendon in total points but only passed one team, Osgoode, this winter.

Osgoode seemed to have a feast or famine problem with either high finishes or defaults. They won men's basketball, squash and curling and had two thirds, but defaulted in five men's or coed sports plus three women's sports.

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FREE ROOM: for female student. Call Mrs. Gendron at 749-2550 for further details.

HOUSE TO SHARE: If you are in your mid-twenties and if you are looking for an attractive place to live, with no restrictions, call Geoff at 766-4564.

SALE: One French Ten speed bicycle, one car radio and one 15" tire and wheel (auto). Call 636-9754 after 6 p.m.

FOR SALE: 1964 Karmann Ghia in very good condition, must be seen. Phone 964-0900 after 5 p.m.

BASEBALL: Casual games this spring and summer, trips, and an intercollegiate team. Those with an active or passive interest needed to help form York Baseball Club. Phone Steve. 638-2094.

20 STUDENTS REQUIRED: Must have use of car — to help the fight against pollution. Be your own boss and work for yourself in your own business. For information call 449-9098.

PHARMACEUTICAL POSITION: A large Toronto firm requires 2 Sales representatives for Toronto. BSc. Biology, outgoing, ambitious. \$7,200 plus car and expenses. Phone Mr. Coopman at 368-0788 for appointment.

ABORTION: A question of class? A Sunday Forum with the Women Liberation Front at the First Unitarian Congregation, 175 St. Clair Avenue West at Avenue Road. Sunday, March 22, at 2 p.m.

SUMMER ACCOMMODATION IN TORONTO: from May 11 to September 11. Rooms as low as \$10.00 per week (meals \$10.00 extra). For information and applications, write Campus Co-op, Room 111, 395 Huron St., Toronto 181, Ontario. Telephone 964-1961.

DISTRIBUTORSHIPS AVAILABLE: for less than \$30.00. Run your own business. Part-time or full-time. Men and women welcome and training provided. For interview, phone Peter Ellis at 249-4894.

EXCELLENT OPPORTUNITY: To work this summer in a Hebrew-speaking atmosphere. Male/female counsellors needed (minimum age 19); head of swimming. Previous experience necessary. Call Camp Massad, 787-0197 (9-4 p.m.).

FOR SALE: 1966 Chevy 11, 4 door sedan - automatic - radio. White with red interior. Snow tires and wheels - actual miles 20,000. One owner. Best offer. Phone 225-5985 after 5 p.m.

KINGSTON: Spending any time in Kingston this summer. Single or double rooms, and meals if desired, are available by the week or more in Science '44 Co-op. If interested write, Summer Manager, 397 Brock Street, Kingston, Ontario.

1960 VOLKSWAGEN: for sale, certified, \$225 — Phone 635-0312 after 5 p.m.

SUBLET: 3 Bedroom luxury apartment (dishwasher). Keele-Sheppard. May 1 - Oct. 1 for \$166.00. Oct. 1, 1970 - May 1, 1970 lease available. Call 635-5437.

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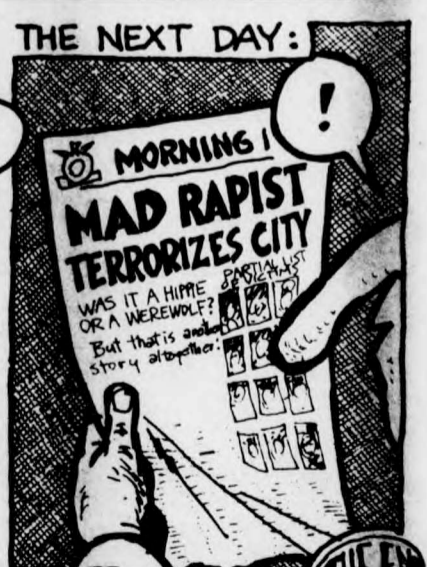
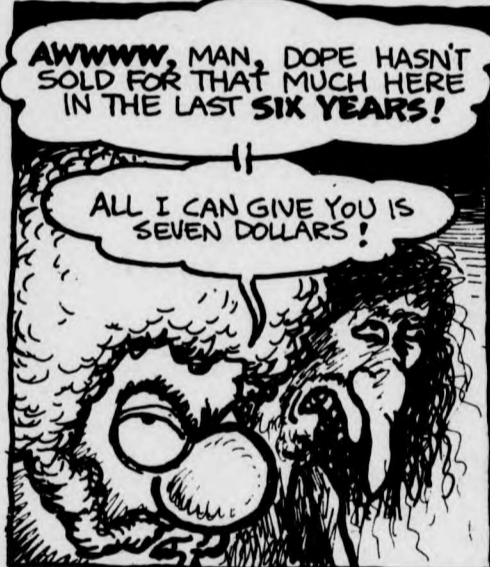
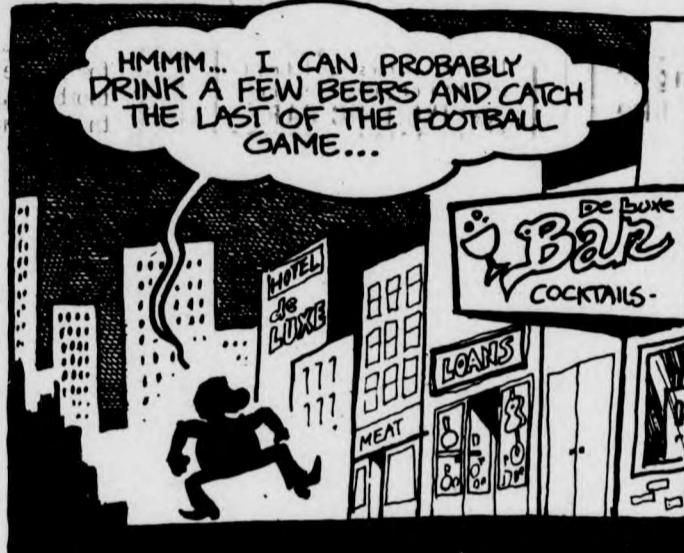


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Willard Shelton THE END

University News

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On Campus

York 'very competitive'

Benefits good: Mitchell

The benefits program for York staff and faculty is an essential plan and one which rates with the best. According to the director of personnel, D.J. Mitchell, "Our benefit program is very competitive with other large organizations both in type of and amount of coverage".

There are four major components of the insured benefits program: pension, Ontario Hospital Insurance, group insurance plan, and long term salary continuance insurance.

Staff and faculty are covered by the Canada Pension Plan and all of those whose salaries are at the rate of or in excess of \$5,000 must join the York Pension Plan. When the Canada Pension Plan came into effect in 1966, the benefits of the two plans were integrated and

contributions and benefits coordinated rather than stacked; those who subscribe to both plans still pay only 6 per cent of their earnings.

Benefits of the York Pension Plan include an annual pension, payable monthly after age 65 as an annuity for life, of one-third of the total of the persons required contributions. Features of the plan include provisions for early retirement and death, widow's, and children's benefits.

Registration for Ontario Hospital Insurance is compulsory under provincial statutes, and all members of faculty and staff, unless otherwise exempted, are required to participate through salary deductions. The benefit of the Ontario Hospital Insurance Plan is in-patient hospital care at

standard ward levels in approved hospitals.

Registration through York for OHSIP (medical) coverage of the Group Insurance Plan is also compulsory.

The Group Insurance Plan is perhaps the most attractive part of the York Benefits program in addition to the OHSIP coverage. The Plan includes supplemental hospital coverage, extended care benefits, and group life insurance — all for a premium lower than OHSIP would ordinarily be by itself.

The Supplemental Hospital coverage supplements the Ontario Hospital Insurance, providing payment for charges in excess of the government plan, up to semi-private coverage. The extended care benefits cover 80 per cent of the cost of medical expenses not covered by OHSIP for each calendar year.

Under the group life insurance plan, all employees are entitled to an amount of life insurance equal to 300 per cent of their annual salary up to age 55, at which time the amount starts to decrease by 20 per cent for each additional year.

Initiated in 1965, the long term salary continuance insurance plan has been so successful that there have been essentially no changes. Briefly, the benefits include payment of 60 per cent of the first \$6,000 plus 50 per cent in excess of \$6,000 of normal basic earnings, plus maintenance of the York University Pension Plan coverage, while total disability exists (after a 90-day waiting period). The cost is 30 cents a month per \$100 of monthly salary.

The only significant change which has occurred of late concerning the benefits programme is the change over of medical coverage from Travellers to OHSIP. York faculty and staff are still covered by Travelers Insurance (who act as an agent for OHSIP) and pay medical bills received by sending them on to Travelers in Hamilton. Under the new plan, only 90 per cent of the cost is covered by OHSIP, and the person must pay the remainder directly. Although the OHSIP premium is considerably higher than that previously billed by Travelers, the increase was absorbed by the university.

As with most insurance programs, nobody pays much attention to details until he has the occasion to draw on the benefits. For this reason, Personnel Services provides initial information at the time a member of staff or faculty joins the university, but more important, is prepared to answer questions on these programs at any time.

Such questions may be handled over the telephone by calling Personnel Record at 2278 or visiting S851 of the Ross Building.

Yale professor to lecture on psychology

Robert J. Lifton, a professor of psychiatry at Yale University, will deliver the fourth Gerstein lecture, "Psychological Man in Revolution", on Monday in the Moot Court of Osgoode Hall Law School.

Born in New York, Lifton has travelled extensively in the far East, and is particularly interested in the relationship between individual psychology and historical change. His book, *Death in Life* Survivors of Hiroshima, received the National Book Award for the Sciences in 1969.

Moore gets fine arts appointment

The appointment of Mavor Moore as a professor of theatre arts in the Faculty of Fine Arts has been announced by York president Murray G. Ross. The appointment is effective July 1, 1970.

"We are especially enthusiastic about the addition to our faculty of a man with the wide experience and involvement of Mr. Moore in all aspects of the theatre," Ross said.

Moore will resign as the general director of the St. Lawrence Centre for the Arts on June 30 but will continue to offer his services as chief executive officer of the Toronto Arts Foundation, which operates the centre.

Jules Heller, dean of the Faculty of Fine Arts, said that Moore, who last spring received an honorary degree of Doctor of Letters from York, will be teaching in the fall of 1970.

"We welcome this link between the university and the



professional arts, and hope that Mr. Moore will be able to further at York the integration of the creative arts which underlies the policy he established as general director of the St. Lawrence Centre," Heller said. "His continuing connection with the St. Lawrence Centre allows a uniquely useful bond between the university and the general community."

Faculty briefs

PROF. I. BAR-LEWAW, foreign literature, has been awarded a Canada Council grant for further research on José Vasconcelos.

PROF. J.G. CASTEL, Osgoode, is chairman of the Private International Law Commission as well as the Office of Revision of the Civil Law of Quebec. In the latter area he is preparing a Code of Conflicts for Quebec.

PROF. IRVING LAYTON, ELI MANDEL, and MIRIAM WADDINGTON, English, have been recorded on tape, reading their own poems, discussing how their poems came to be written and the part writing poetry plays in their lives. "Canadian Poets on Tape", half-hour tapes by nine of Canada's leading contemporary poets, is a project of the Ontario Institute for Studies in Education.

PROF. NEIL N. McARTHUR, geography, Atkinson College, was elected secretary of the Atkinson College Council, Jan. 1.

PROF. A.N. McLEOD, economics, Atkinson College, presented a paper on international liquidity to a seminar of the economics department, Yale University, March 6.

PROF. R.W. NICHOLLS, physics, CRESS, spoke on "The Culham-Imperial College-Harvard College Observatory-York University Rocket Observations of the March 1970 solar eclipse in the vacuum ultra-violet" at the National Committee for Canada of the International Astronomical Union Symposium, March 13-14, Queen's University.

PROF. NAOMI ROSENBAUM, political science. "Readings on the International Political System" edited by Prof. Rosenbaum was published March 4, 1970 by Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 442 pages.

PROF. MIRIAM WADDINGTON, English, participated in a panel on "The Poet and Nature" at the annual conference of the Canadian Association for American Studies and gave a lecture on "A.M. Klein's Rocking Chair" for Beth Tzedec and the Canadian Jewish Congress at the Beth Tzedec Synagogue, Dec. 7.

Thursday March 19.

10 am — CHRISTIAN SCIENCE ORGANIZATION. Meeting and discussion in Room 114, McLaughlin College.

12 noon — HISTORY DEPARTMENT MEETING. Students and faculty to discuss history program in connection with pre-registration in Room F, Stedman Lecture Halls.

12 noon — NOON HOUR CONCERT. Henry Cuesta, jazz, Vanier Dining Hall.

1 pm — BLACK PEOPLE'S MOVEMENT. Speakers from Chicago Black Panthers and Toronto and Montreal. Winters College Dining Hall.

3 pm — COLLEGE E GENERAL MEETING. Common room N145, Ministry of Love.

3 pm — COLLOQUIUM. Speaker Max Wyman, president of the university of Alberta, on "Generalization of Watson's Lemma", in Room S203, Ministry of Love.

4 pm — FILM. "Maharishi at Lake Louise" and introductory lecture, presented by Students' International Meditation Society, Stedman Lecture Hall C.

4 pm — LECTURE. Lionel Tiger, author of 'Men in Groups', will speak on "Political Aspects of Sexual Differences", sponsored by the Faculty of Graduate Studies. All welcome in Room S915, Ministry of Love.

5 pm — UNDERGROUND FILMS. Sponsored by College E, Room A, Stedman Lecture Halls.

6 pm — CHRISTIAN SCIENCE ORGANIZATION. Meeting and discussion in Room 114, McLaughlin College.

6:30 pm — FILMS. "The Treasures of Japan", "Japanese Architecture" and "Juduka". Extra seating available, Burton Auditorium.

8 pm — WRITERS WORKSHOP. Public reading, all poets welcome, North York Public Library, Bathurst Heights Branch.

8:30 pm — GREEN BUSH INN. Live entertainment, cover charge of 75¢ for non-members, in Central Square.

Friday March 20.

10-7 pm — CHESS DAY. Speed chess championship for York, starting at 4 pm, Vanier junior common room.

12-7 pm — GREEN BUSH INN. Live entertainment with 75 cents cover charge for non-members, in Central Square.

2 pm — HISTORY STUDENTS ASSOCIATION. Elections, Vanier College, Room 106. If unable to attend and seeking office, contact department office, Room 224, Vanier.

3:30 pm — SPECIAL LECTURE. Sigmund Koch, speaking on "The Encounter Group Movement and Its Image of Man", sponsored by York 10 and psychology department, in Atkinson College Lecture Hall.

7-10 pm — BADMINTON CLUB. Staff, faculty and graduate students, new members welcome, upper gym, Tait McKenzie Building.

Saturday March 21.

10 am — WRITING WORKSHOP. Registration for a 14-week course offered by the Centre for Continuing Education, fee \$60, Room A111, York Hall, Glendon College. For further information call 635-2502.

10 am — ENGLISH AS A SECOND LANGUAGE. Registration for a 20-week course by the Centre for Continuing Education, fee \$50, Room 349, Glendon College. For further information call 635-2502.

Sunday March 22.

1 pm and 7 pm — FILM. "Gone With the Wind", sponsored by Humanities Division and College E. Tickets (\$1) may be obtained from the Humanities office or the College E office, T.O.B. Room D6.

2 pm-4 pm — BADMINTON CLUB. All new members welcome, upper gym, Tait McKenzie Building.

3:30 pm — FILM. "How I Won the War," sponsored by Winters College, admission 25 cents, Room D, Stedman Lecture Halls.

Monday March 23.

12-12:30 pm — CONDITIONING FOR MEN. Tait McKenzie.

12:30 pm — CONDITIONING FOR WOMEN. Tait McKenzie.

6:30-9:30 pm — FILM. "Les Enfants du Paradis", a humanities class but extra seating available, in Burton Auditorium.

7 pm — FILM. "Feu Follet" sponsored by the Glendon French Department, no admission, Room A105, York Hall, Glendon.

Tuesday March 24.

12 noon — FREE UNIVERSITY. Meeting to establish, Room 291, Behavioural Science Building.

12 noon — SPECIAL LECTURE. Sponsored by Ontological Society, Room A105, York Hall, Glendon.

5:15 pm — CREDIT UNION MEETING. The third annual general meeting of the York University Faculty and Staff (Toronto) Credit Union Ltd. held in Room D, Stedman Lecture Halls, for all interested.

Wednesday March 25.

12 noon — SPECIAL LECTURE. Sponsored by the Ontological Society, Room 002, McLaughlin.

12:30-2 pm — RESEARCH COLLOQUIUM. H.T. Wilson, behavioural science area, Faculty of Administrative Studies, will speak on "The Dismal Science of Organization Reconsidered", Room S205, Ministry of Love.

12 noon — NOON HOUR CONCERT. Rock show of the Yeomen, Winters Dining Hall.

4-6 pm — GUEST SPEAKER. William L. Weinstein, Balliol College, Oxford, will read paper entitled "Freedom". Sponsored by the departments of political science and philosophy, faculty common room, East side.

4:30 pm — SEMINAR SERIES. N.C. Baird, University of Western Ontario, will speak on "The Energies and Geometrics of Polyenes", Room 320, Farquharson Building. All Welcome.

7:30 pm — FILM. "The Informer", sponsored by Winters College, limited seating, no charge. Room S203, Ministry of Love.

8:30 pm — WORLD PREMIERE. New Canadian play, "An Act of Violence", presented by York University Players, directed by Peter Peer. McLaughlin junior common room.

8:30 pm — FOLK SONG CONCERT. Gene Bluestein, professor of English, writer on U.S. literature and folk materials. Sponsored by College E.

College F is go

York's seventh college, College F, will accept its first 350 students next September, Dennis Healy, the vice-president in charge of academic affairs, said last week.

A master and a senior tutor for College F have yet to be appointed.

Classes and college offices will be spread around the campus, as they were for College E this year.

College E's projected enrollment of 1,150 students will move into the new College E building Sept. 1. The College E residence is scheduled for completion by September, 1971.

Letters to the Editor

Address letters to the Editor, EXCALIBUR, York University. Those typed (double-spaced) are appreciated. Letters must be signed for legal reasons. A pseudonym will be used if you have a good reason.

The Compromise

Canada, you buxom bitch,
Your sons claim
You've been raped by the U.S.
Don't they know in every rape
the victim expresses
5% of willingness.
In your case it was probably more.
Not that I'd call you a whore,
but flaunting huge tits of timber,
rich holes of uranium,
moist oil fields,
How could you expect
your southern insatiable paramour
to let you be?
In rhythm to your hysterical glee,
your urgent breath
his paper green genitals promise
to love you to death.

Kenneth Sherman
McLaughlin I

Listener cynical about RYFM on cable

Sir:
Radio York has finally made the "big time." What a development!

Steve Harris, station manager, appears to believe that, "Our lives are here and we will necessarily reflect that in our content." Yet he made moves involving training of announcers to "an acceptable level of competency," and changing programming for "a balance that will have something satisfying for the greatest number of listeners."

I suppose that the new studio costing up to \$35,000 also reflects the lives of Radio York's personnel on the York campus scene.

These new projects imply the graduation of Radio York to the bigger, and more professional circle of radio stations. When 180,000 homes tune in to York University on 97.5, do they want to accept the material, or will there be 'pressure' for more popular and 'relevant' programming.

I have one more suggestion. Change the name to Rogers Radio (York) Limited.
Jake Atteslander,
McLaughlin I

York must solve 'towing away' question

I am very concerned with the problem of "towing-away" discussed by Ron Lieberman in your March 5 issue. I have observed several such incidents and this is my impression.

1. It is often difficult to decide whether a car is parked illegally (blocking access) etc., and the sole judge of this appears to be the security guard on the scene. I saw a girl's car being towed away from the west entrance of Vanier College on the evening of March 5 and she did not appear to be parked in a reserved spot, or blocking the entrance. The security guard utterly refused to discuss the matter, and was, in fact, quite discourteous.

2. I wonder, (and perhaps someone can put me straight on this) whether when a person enters York University property he is compelled to obey the bylaws of the university. If this is not so, I would think that this matter is solely an antecedent of the Howson case mentioned by Lieberman, and that in fact York Towing is guilty of theft while York and its security officers on the scene are at least guilty of Counselling an Offense (s.22 of the Criminal Code.) As a matter of interest, the young lady in question phoned the Metro Police to report the theft of her car — but they refused to intervene in the matter — the question of the validity of civil and criminal law at York.

3. On the same evening several cars were removed from the southwest corner of McLaughlin residence. These cars were neither blocking an entrance or an "emergency route." No signs were posted where they were parked and the spaces were not reserved. I suspect that this is indeed a "fire route" to the south side of the residence, but I am not sure of this — and how indeed is a non-resident of the York community ever going to guess the ins and outs of all of the "designated" and "non-designated" areas upon which he can or can not park? (Especially if they are not all marked.)



open the door, and I question whether this was, in fact, not illegal.

4. I also noticed (and cannot see any reason for) two men from York Town trying to gain entrance to one of the cars they had in tow. (I presume that the steering had been locked — in an attempt to guard against theft.) They appeared to be employing some pretty violent means to open the door, and I question whether this was, in fact, not illegal.

The parking problem is critical at York, and in the past, some pretty hazardous problems have been occasioned by people inconsiderately parking their cars. On the one hand, however, we have critically few parking places and on the other a security force which seems to be bent on removing cars from anywhere it considers "out of bounds". It appears that students (and indeed anyone else parking at York) has no recourse when he is "towed-away".

I think that the parking bylaws at York are there to serve a logical and reasonable purpose, and that they should be exercised in a reasonable and legal way. The towing fee should be paid each time by York and the student should be billed for it as any other York traffic violation.

I believe a test case is inevitable (as it was in Toronto several years ago) — much to the detriment of the good name of the university. The only solution I can see is that if "illegally" parked cars must be towed away then York should maintain its own auto pound and towing service on the campus. The bi-party contracting question can then be worked out among ourselves. (Does the university have the right to tow away a student's car to its pound?) The university of Toronto seems to have solved its parking problem — but the University of New York at Buffalo has been the scene of some pretty bloody clashes just over this question of "towing away". Something must be done now.

Pat Finnigan,
McLaughlin College

Bus. student upset at Moral Crisis

Sir:
There is a book, Moral Crisis in Management, required for a course taken by third year undergraduates and fifth year (graduate) students in the business program. There are only two copies of this book available in the library, yet the professor and author, Dr. T.A. Petit, refuses to place these two copies on the reserved list. He claims we should purchase the 170-page book at a cost of \$4.35 in the bookstore instead. I protest that we be

forced to purchase any book simply to support the author's royalties.

How moral is Dr. Petit being in this case?

Pat Savin,
Vanier III

In an interview Tuesday Petit said he didn't recall ever being asked to put the book on the library reserve list.

He said there are about 200 students in his third year course. Moral Crisis in Management is the only required text on the course.

Petit makes a royalty of 10 cents on every book sold. — ed.

Reader complains about 176B disruptions

Sir:
I have been very annoyed by the amount and quality of publicity and criticism given to the course, Natural Science 176B.

As a member of the course, I have many times been astounded by the disruptive conduct of the students in the class, and even though I sit in the front row, it is almost impossible to hear. Most of the students are not interested, and are taking the course only because they must take a nat. sci. course, but this gives them no right to distract those who are interested.

As for the group which wishes to invite a Marxist to discuss pollution, please enlighten me — I was not aware that Marx was a natural scientist. These students merely wish to discuss the emotional social and political issues which one can read every day in the newspaper, and not natural science of the subject. This is not a social science course on contemporary issues — it is a science course! Also, one can not make a very rational criticism on the subject if one does not even understand the scientific aspect!

As for Polonsky's comments in the March 12th article that "Professor Katz, the present lecturer, is having to teach very advanced scientific stuff to freshmen, and it's way over their heads," please enlighten me again! I have had no science background, and I fail to understand what is so difficult in comprehending, for example, air pollution disasters, how water is tested, etc. Also, our exams have been very fair, no technical questions have been asked.

Of course, improvements could be made in the course, such as more films, guest speakers, etc., but the vast negative generalizations, some by those who aren't even in the course, are in my opinion, false.

Christy le Roij

Library staff have no stand on wages yet

Sir:
In your article on the meeting held recently to discuss the formation of a staff association for York University, it was incorrectly reported that the library staff association "has no wage grievance."

The situation in the three university libraries is as follows. We are in the midst of an evaluation process which is being conducted by the university personnel department. This evaluation, which for the first time will clearly define job classifications, will not be completed for at least another month. We understand (as was the case last year at Petrie) that new job classifications will mean new wage scales. Until the evaluation is completed, therefore, the Library Staff Association feels it would be foolish for us to make any comment on wages.

It should be pointed out that the personnel department plans to evaluate the remainder of the university staff in a similar manner.

Gary MacDonald,
President,
York University Libraries
Staff Association

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