



# Pedestal

Volume II Number 7 SEPTEMBER 1970

typeset by voluntary labor, printed by union labor

Published by Vancouver Women's Caucus

## BOYCOTT CUNNINGHAMS

Women's Caucus is picketing Cunninghams Drugs stores across the lower mainland in solidarity with the women on strike at C. H. Hosken, a Cunninghams subsidiary.

The eight women have been on strike for five months, attempting to get their first union agreement. They are fighting for job security, some control over working conditions, overtime, etc., and wage parity with western Wholesale Drugs (a union shop, also owned by Cunninghams).

Although the women's union (Retail, Wholesale & Dept. Store Union) is legally certified, the company refuses to bargain seriously. They have hired scabs, apparently trying to break the strike.

The working women's workshop decided we can effectively support our

sisters in this struggle to organize. Cunninghams can hire scabs to replace the Hosken workers. But will they be able to replace thousands of women consumers?

We started picketing, asking people to boycott Cunninghams, in the middle of August. On Aug. 26, after work, we distributed leaflets explaining our action in solidarity with the Hosken women and with the Women's Strike for Equality in the U.S. The leaflets talked about how women workers are used as cheap labor, pushed in and out of the work force, and told that the "natural" woman is economically dependent on "her man". Solidarity is what women's liberation is all about — the recognition that we will only solve our problems if we act together.

With only about 15 people picketing three or four stores about three times, the campaign has already had some success. Pickets report turning away from half to two-thirds of potential customers.

"At Cunninghams we care..."

### ABOUT PROFITS

The management is beginning to worry. They phoned and asked to meet with Women's Caucus to discuss the situation. They tried to convince us that the Hosken strike had nothing to do with women's rights.

The working women's workshop replied that we would be glad to hear their side of the story, and proposed a meeting which would include the strikers and a union rep. After "giving it some thought" — and incidentally threatening us with legal action — the President of Cunninghams (who is also president of Western Wholesale Drugs and C.H. Hosken Ltd.) refused to come to such a meeting. However, the fact that they asked for a meeting in the first place shows their concern about a boycott.

The BC Federation of Labor has now printed a leaflet calling for a boycott of Cunninghams. Thousands of these will be distributed across the province.

But the campaign is just starting. Picketing is the most effective way of turning customers away, and we need lots of pickets. (Picket your local Cunninghams store at your own convenience!) Every Saturday, 9:30, people are meeting at the Women's



Caucus office to picket, and for Sat., Sept. 19 we plan a major effort to cover as many stores as possible across the lower mainland.

### PICKET CUNNINGHAMS

Saturday Sept. 19

from 10:30 AM

Support the Women at Hosken

Women's Caucus 684-0523



## AUG 26

"god has blessed the women's movement with a beautiful day — hasn't she?"

August 26th — the 50th anniversary of the day American women won the right to vote. Organized by the National Organization for Women, the Women's Strike for Equality brought out thousands of women to march, rally, demonstrate and protest.

### don't iron while the strike is hot

In New York, 10,000 women and men marched down Fifth Avenue. In Boston, 5,000 attended a rally; in San Francisco 2000 were at a rally and in Washington, D.C., 1000 marched for equality.

### no vietnamese ever called me chick

The women demanded equal job and educational opportunities, free abortion and 24 hour child care centres. A boycott of four products offensive and degrading to women was started — don't buy Silva Thins, Cosmopolitan Magazine, Ivory Liquid and the vaginal spray Pristine [for any other vaginal spray, for that matter].

### storks fly — why can't mothers?

Stewardesses protested regulations that prevent women with children from keeping their jobs. Women reporters at New Orleans States-Items ran engagement announcements with pictures of the groom-to-be instead of the bride-to-be. A radio station in New York turned over the entire station to women employees — only for the day, of course.

### nixon pledges wider role for women

In Los Angeles, women wearing Nixon masks passed out leaflets saying: "Thank you, women of America — by receiving low pay, paying those high, high prices and by increasing unemployment, you are valiantly contributing to my fight against inflation."

# emma

## women in history



Emma Goldman was born in Czarist Russia in 1869. Her childhood, typical of that period, was harsh and when she emigrated to America she thought she was leaving injustice and oppression behind for a land where one could really be free.

She arrived in the United States in the mid 1880's when a growing anarchist movement was being subjected to repression. The bringing of four anarchists for their alleged complicity in the Haymarket bombings had an enormous impact on Emma. She had not thought there was such injustice in America. Her work in factories and her unsuccessful marriage destroyed any remaining illusions she might have had. In fact, the only positive aspect of America she'd experienced were the discussions about socialism and anarchy she'd been invited to after work in the factory. Leaving her husband and job she went off to find a more meaningful life in New York.

Here she joined the anarchist movement and read what anarchist literature was available, mainly Kropotkin. Here too she met Alexander Berkman who came to be a life-long friend.

*"Nowhere is woman treated according to the merit of her work, but rather as a sex. It is therefore almost inevitable that she should pay for her right to exist, to keep a position in whatever line, with sex favors. Thus it is merely a question of degree whether she sells herself to one man, in or out of marriage, or to many men."*

Emma's dramatic, passionate style is well illustrated by one of her first political actions. When ten workers were killed in a Pittsburgh steel dispute, she and Berkman decided to retaliate by assassinating Frick, the industrialist responsible. Emma scraped together enough money for an old and unreliable revolver by working as a prostitute, but the weapon misfired and Frick was only wounded. Berkman was sentenced to 22 years imprisonment, though nothing against Emma could be proved. Had Berkman been sentenced to death, Emma had plans to blow up the courthouse. Although she later became convinced of the ineffectiveness of individual terrorist actions, her idealism, her courage, her willingness to sacrifice her life in an instant remained unchanged.

A woman like this, and one with great oratorical powers, was exactly what the government did not want. In 1893 she was charged with inciting a crowd to riot, but her trial dealt more with her attitudes toward God (she was an atheist), the law ("Everywhere on earth the laws are against the poor") and whether she wanted to go to heaven (she did not). She was sentenced to a year in prison.

Emma never failed to give voice to her views on marriage, the nuclear family, prostitution, abortion, birth control, free love and women's suffrage. In 1916 she was arrested for saying that "women need not always keep their mouths shut and their wombs open." The defiant spirit of the times is shown by the meeting that greeted Emma upon her release from prison: "Birth Control Meeting to Welcome Emma Goldman from Prison."

*"The defenders of authority dread the advent of a free motherhood, lest it rob them of their prey. Who would fight the wars? Who would create the wealth? Who would make the policeman, the jailer, if woman were to refuse the indiscriminate breeding of children?"*

*"Marriage is primarily an economic arrangement, an insurance pact. It differs from the ordinary life insurance agreement only in that it is more binding, more exacting..."*

Despite her concern with issues affecting women she was not identified with the America suffragettes. Most suffragettes resented her for being concerned with broader issues, and she was harshly critical of them for seeing the vote for women as a final solution to social ills, for the dry, moralistic attitudes some of them held, for failing to understand the meaning of equality by wishing to be treated as "ladies". In fact, at times her criticism comes close to sounding like contempt for women in general.

There was not much Emma did not take a stand on. In 1917 she began agitating against the U.S. entry into the war and helped organize a No-Conscription League. When she was arrested for this she was already speaking in defense of the Russian Revolution.

The American ruling class had good cause to fear her influence at a time when the Russian Revolution was having a strong impact in the U.S. 1919 saw the Seattle General strike, the Boston police strike, the steel strike, the coal strike, and bomb plots against the Attorney General and other prominent persons. A specialized bureaucracy (a la J. Edgar Hoover) was developed to cope with the growing radical movement. This bureaucracy succeeded in deporting 249 "Reds", including Emma Goldman and Alexander Berkman.

They arrived in Russia in 1920. Although as anarchists Goldman and Berkman were opposed to any state, they came to Russia in full support of the Bolsheviks, convinced that they were working ultimately toward the same freedom that they were. They did not expect to find socialism in full bloom but neither did they expect to find what they did find - incredible corruption and mismanagement, persecution of other left groups, 34 different levels of rations (the best going to "active" members of the Communist Party), and a secret police which was answerable to no one but the centralized, authoritarian government. At first Goldman was willing to accept the Communist argument that everything could be explained in terms of objective conditions - the allied blockade, division among the left, an unskilled proletariat. But in speaking to

workers she found that they felt resentful and cheated in having power taken from their hands, and in having their own initiative - even on the most practical level - stifled in an effort to concentrate all power in the hands of the centralized government. Her and Berkman's faith in the Bolsheviks broke completely in 1921 when a revolt at Kronstadt was crushed by the Red Army. The "counter-revolutionary" Kronstadts had made demands such as freedom of speech for left groups, equalization of rations, elections to the Soviets.

Goldman and Berkman left Russia determined to bring outside support to persecuted revolutionaries within Russia, and to demystify the image radicals had of the Bolshevik State. Despite their efforts to do this, they had great difficulty in having their criticisms taken seriously. Overwhelmingly, the left in Europe and North America continued to give uncritical support to the Russian government. Both the left and the right interpreted their criticism as a repudiation of the Revolution rather than a rejection of Bolshevik tyranny. It wasn't until the Moscow Trials of 1936-38 that their disillusionment began to be shared widely.

Berkman's suicide in 1936 was a great blow to Emma, but with the outbreak of the Spanish Civil War in the same year, she was plunged back into active politics.

She went to Barcelona where she worked with the press and propaganda services of the anarchist movement. But although she was deeply moved by the heroism and egalitarian spirit of the Spanish people she had misgivings about some of the tactics of the anarchist leaders and foresaw their defeat, crushed between the forces of Stalinist Communism and Fascism.

Her death came in Toronto in 1940. In the midst of a battle on behalf of anarchists charged with having subversive literature in their possession, Emma Goldman died of a stroke. At 70 years of age, she met her death as she had long since chosen to - fighting.

It's possible to point to numerous political errors Emma made in her lifetime, and no one including Berkman found her an easy person to live or work with. Though it is difficult to guess how much of this friction was caused by Emma's rebellion from the narrow female role expected of her, it is fairly evident that on numerous occasions she was unreasonable, dominating, dictatorial, insensitive, vain, and treasonously enough, hypocritical.

Her main strength lay in her integrity. Emma came to political conclusions honestly and independently, then worked tirelessly to implement them. She put her entire strength behind what seemed to her the right thing to do in a given situation, swallowing no one's judgement whole, becoming no one's disciple.

MARY BORSKY



A recommended reading is Emma Goldman's autobiography - Living My Life. It's out of print but can be obtained at most university libraries.

# BACK-TO-SCHOOL

Approximately 30 women attended the high school women's liberation conference held Aug. 8 and 9 in Vancouver.

The purpose of the high school conference was to illustrate the major areas of oppression common to high school women, and to discuss what can be done about them.

Women from the workshop (already involved in women's liberation) wrote formal presentations, to give out to an expected large audience of new women. As it turned out, a small number of people attended the conference, and so it broke down into discussion which brought out the main points in the presentations. However, the presentations were given any way in an attempt to adhere to the formal schedule; in spite of the resulting hodge podge, the content of the conference was good.

On the topic of advertising and media it was brought out that women are severely exploited for the financial gains of big business.

In particular, the discussion focused on the image of women in magazines such as "17", Chatelaine, and Good Housekeeping, and the roles they lead women to adopt in society.

In the discussion on dating it was shown that dating is a prestige social function, concentrated in the school community as an extension of the role women play as sexual objects.

This is exemplified in the double standard theory of buying products to "sexify" oneself, yet remaining desirably virginal and pure for marriage.

The discussion showed very clearly that the high school women wanted to know not only what birth control devices there were, but where to get them.

Topical discussion on channelling brought forth

that women who go off the academic university program are almost always channelled into the secretarial or homemaking fields. It would appear that very few women or no women at all are active in the industrial courses.

It was felt that women are being channelled out of some areas in the schools, and it was suggested that women look into how and why this was done in their own schools, then compile the information in the form of a city-wide study to be published and circulated.

An immediate problem facing women in some schools is that fact that they still have discriminatory dress codes.

The last topic discussed was marriage and the family. The main point brought out in this discussion was that marriage and motherhood are institutions based on social and economic factors rather than being an absolute.

At the close of the conference strategies were discussed. One of these was suggested by a group of women from Boston. They suggest that due to the upsurge of hitchhiking amongst high school women, and the rape threat, perhaps self-defence courses could be initiated into physical education classes.

It was also stated that there was a need to facilitate educational actions in the schools by forming women's liberation clubs. One method would be to have speakers and guerrilla theatre brought in, to get initial support for clubs.

Due to the very small attendance at the conference a need was felt for further discussion before implementing any of these ideas. The High School Workshop this fall hopes to hold discussion on these ideas and to begin to implement them in the schools.



## BEHIND THE SCENES

We made our first mistake at the first meeting of the high school workshop. We decided to try to hold a major organizing conference for high school women in just over a month. This rush into action, as has occurred before in the Caucus, had several bad consequences. Not only did the conference suffer but the internal development of the group also was stunted.

The workshop became nothing more than a planning group. Rather than discussing the large questions of what does women's liberation mean for high school women, what is a strategy for a high school group, etc., we spent all our time on the details of the conference.

Although specific plans for specific actions must be worked out, any workshop should attempt to combine the development of political actions with the internal growth and education of the women in the workshop. Unless we can develop a community of personal interaction and support — a feeling of trust, comradeship and self-confidence among the women working together — we cannot hope to be effective politically, nor can we criticize and learn from our past mistakes. Without political focus, however, we cannot hope to gain the personal strength to take us beyond our individual problems.

Although the YS women as a group (see page 9 for discussion of YS/LSA) were not responsible for the initial mistakes and the subsequent lack of self-criticism, they were responsible for the fact that no group cohesion or trust ever developed. They came to the workshop as a group with ideas already set and so it was impossible to work as a whole in developing a strategy. The workshop itself only discussed practical plans. The result was great hostility and lack of trust. Non-YS women felt that the real strategic discussions were going on elsewhere.

These internal problems inevitably effected the conference. We weren't able to assess how well preparations were going. We couldn't discuss who among the thousands of high school women we wanted to reach and why; our ideas of how to reach them were therefore abstract. This explains in large part the failure of effective publicity. No collective sense of the content or goals of the conference was reached, only discussion as to forms (so many speakers, so many workshops, etc.) and this was reflected later as a rigidity in the conference itself.

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This page done by: Robin Boal, Trudi Gallant, Esther Phillips, Andrea Lebowitz, Maggie Benston. We hope it's the first of a regular education feature.



# confessions

## of a "liberated" high school woman

I once thought that it was possible to liberate myself without joining a women's liberation group.

That is, I could shrug off social definitions by ignoring my counsellors, and choose a career normally restricted to only men. I could refuse to play the dating game, and tell myself that I didn't want to go anyway. By ignoring the advertisements assailing my senses and not allowing myself to fall into the role of a mindless consumer, I thought I could liberate myself alone.

But out of curiosity I attended the High School Women's Liberation Conference sponsored by the Women's Caucus and found that by interaction with other women who had similar feelings and problems my struggle would be made easier.

From the conference I realized that there is a need

for organized women's liberation groups in the high schools. These groups could bring high school women together and help them to understand that their problems are not individual or their feelings isolated.

For the first time I knew that other women besides myself were insecure about being pretty enough or feminine enough. I found out that most of my perceptions about my friends' securities might be wrong.

I feel that in these groups it would be possible to erase many of the traditional hostilities resulting from these insecurities high school women have for each other. Cattyneess, resentment, jealousy, commonly result from competition among women for social status and men. We must learn to work together and stop competing against each other for superficial goals.

# After One Year

## EDITORIAL

We've always thought of the Pedestal as a bit of a hodge-podge — a newspaper to describe events of the movement, a space to analyze our oppression and to develop ways to eliminate it, and a means to educate and organize more women into the movement.

We need to know from groups across Canada and from women forming new groups whether we've been producing a paper that can be used as an organizing tool.

If you haven't yet tried to use the Pedestal in this way, we have some suggestions.

1) Give or sell the Pedestal to new members who want to know what women's liberation is about and what it would mean to be involved.

2) Sell the paper as widely as possible — on street corners, at meetings, at demonstrations — for general educational purposes. It's a good excuse to talk to a lot of people.

3) Use the Pedestal to reach women in a residential district where you want to organize day care, or women in a factory where you are on strike or having problems on the job. By using this issue, for example, the front page article on the Cunninghams boycott could initiate discussions about what a particular group of working

women can do and how you can help. The article on high school women could give students ideas about what to do in their schools.

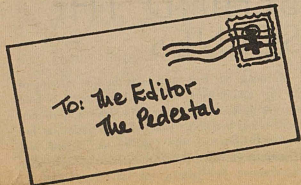
4) The Pedestal can let your community know you exist, how you can be reached, when you hold meetings, etc. — IF YOU SEND ARTICLES. The Edmonton page in this issue advertises their abortion clinic and tells women they are also concerned about job discrimination.

5) Ideas initiate more ideas. We can all learn about how to organize, what to organize around, ways to protest from the contributions of all.

If you have tried using the Pedestal as an organizing tool and it hasn't worked, we need to know why.

Send us suggestions about the kind of articles that would be useful to you — or better yet, write those articles. If you've done something, tell us. If you haven't, tell us why not. Describe, analyze, write poetry, take pictures. If we share, we can learn from each other.

THE FOLLOWING SISTERS CONTRIBUTED TO THIS ISSUE:  
Anne Barry, Maggie Benston, Nikki Bergseth, Robin Boal, Mary Borsky, Lynn Curry, Bouk Elzinga, Trudi Gallant, Sharon Hager, Pat Hoffer, Andrea Lebowitz, Charlene Luboff, Esther Phillips, Jean Rands, Anne Roberts, Roslyn Smythe, Catherine Stone.



Dear sisters:

The attached is self-explanatory.

Best wishes,  
Marie Bristol

Friends of the Earth

Gentlemen:

You will find attached a page from your most recent issue of "Muir and Friends". This page shows four photographs of members of your organization. Three photos are of men; each man is properly identified by name under the photos. The fourth photograph, however, is of three women. This photograph is labeled simply "the girls".

Since you consider women nameless and, by implication,



mindless, powerless, valueless "girls" without identity as human beings, you undoubtedly do not consider them to be part of the earth you inhabit. "Friends of the Earth" apparently consists only of the males in each species, thereby eliminating half of all living creatures from the planet.

Since I too am nameless — and mindless, powerless, valueless, without identity — in your estimate, I certainly cannot belong to your male-only organization. Therefore, you will please cancel my subscription to your publication and remove my name (I do have one, you know) from your list of supporters. (Also find attached by ripped-up membership card showing I once belonged to your esteemed group.)

You will never get another cent from me, nor my support either verbally or in writing; in fact, I shall never cease to warn other women to avoid giving you a cent of their hard-earned money. You probably won't miss my contribution, however, since I am only —

One of "the girls,"  
(Mrs.) Marie Bristol,  
California

Sisters:

Hopefully the beginnings of a dialogue and exchange between women in Japan and their sisters in Canada — for our struggle is against the same racist, capitalist, sexist system that maintains the oppression of our sisters in Asia and throughout the world. The confrontations here have

reached new levels as guerrilla warfare in the streets with your life on the line becomes a way of life for many workers and students. At the same time women remain in inferior positions within these "revolutionary groups" — expected to play the role of the traditional tea pourer. Thus many small groups have sprung up in Tokyo and elsewhere to deal with women's liberation in an active and serious manner that has not been possible in other movement groups.

An American, I have been in mainland Japan and Okinawa for the past year working with the GI movement which brought me in close contact with several movement groups such as Beheiren (Japan Peace in Vietnam) Committee, anti-war workers groups, and the student sects. Experiencing the male chauvinism run rampant in these



groups and the anger of my sisters, I began passing around a few articles I had on women's liberation in Babylon. The women read them hungrily saying "that's the way it is for us."



Then a couple of months ago a woman with women's liberation in Washington D.C. dropped through Tokyo returning from Hanoi and laid a copy of Pedestal on us.

Now we are beginning to set up a library of women's liberation materials from Vietnam, China, Cuba, and all over — hopefully Canada as well. The library itself will be easily accessible for Tokyo women and the most relevant articles will be translated and distributed en masse. We need your help in sending a free regular subscription to Pedestal to Tokyo for Japanese sisters. For now please use the following address: Midori Itaya, 513 Tabata, Kitaku, Tokyo.

We are extremely anxious to make this a two-way thing — so in return we will see that you get a continuous flow of analysis and information from here. Some women here are willing to take the time to do translating so that language will no longer be a hassle.

I don't know how to impress upon you the importance of this communication to our struggle here. This is one of the first priorities in my mind and I am willing to put in whatever time is necessary from this end.

Fujin Kaicho  
— Anne Eakes  
Okinawa

# JOIN US

For meeting dates, see Calendar, back page.

## WOMEN'S CAUCUS

### WORKING WOMEN'S WORKSHOP

Planning for picket of Cunninghams Sept. 19 (see p. 1). Beginning research on labor history, and discussing the possibility of a women's union. Bouk Elzinga 254-6673, Jean Rands 298-8430.

### EDUCATION WORKSHOPS

UBC — Jane Rule 224-0557  
SFU — Esther Phillips or Jan Patterson 938-4459

VCC — C. Welllander 433-0290

High School — See p. 3. Planning a strategy meeting with other education workshops & Teachers Study Group for Oct. 7. Office. Trudi Gallant 938-7713, Robin Boal 987-5048

## PEDESTAL

Plans content, writes or solicits articles & produces the paper. Jean Rands 298-8430, Anne Roberts 988-0950

## WOMEN'S THEATRE

Just starting. To do guerrilla theatre & short plays. Helen Potrebrenko 255-3915

## MOTHERS

For a chance to get together — maybe 1 afternoon a week in office — with child care. Liz Briemberg 298-9638

## MEDIA PROJECT

To learn to do good propaganda for women: mixed media slide shows, photography, silk-screen, off-set printing & media guerrilla attack. C. Stone 854-1338, Pat Hoffer 731-5412

## ABORTION INFORMATION

Joint project with Women's Liberation group. Counsels women who need abortions. Call the office or D.J. O'Donnell 879-5836 if you can help.

## OFFICE GROUP

We need volunteers to spend a half or whole day answering letters & phone. Drop in if you only have an hour or so. Mary Borsky 879-6088 or office.

## COORDINATING COMMITTEE

Includes representatives from each workshop; open to everyone. Exchanges & evaluates info from workshops; plans agenda for general meetings, etc.

## OTHER GROUPS

### CHILD CARE ACTION

Coalition including Women's Caucus members. Riessa Carr 876-1626.

### TEACHERS STUDY GROUP FOR WOMEN'S RIGHTS

Research & action on women's liberation issues in the schools. Supports Women's Caucus & has considerable overlap of membership. Carole Mortenson 876-5894.

### WOMEN'S LIBERATION

Formed in June (see July/Aug Pedestal, p. 8). Centre at Fanshen House, a women's work collective, 879-5836.

## GOAL

"Get Our Abortions Liberalized." Single issue around abortion. Box 5082, Station E, Van.

## YS/LSA

Plan to form new group (see p. 9). Mary Trew 685-2755

女性解放

# ABORTION

In March of this year Edmonton Women's Liberation presented a brief outlining our views on abortion to the Alberta Medical Association. At that time we stated to the medical profession that if they refused to inform women of their rights under the present law and if they refused to aid a woman seeking an abortion by any means, we would be forced to offer our services to these women.

In the ensuing weeks it became apparent that the Alberta doctors were not going to act upon our proposals in any concrete manner. Concern within our group grew as the numbers seeking abortion in the Edmonton area became onerous for a few individuals to handle. On July 7th, the first Abortion Counselling Clinic in Edmonton opened in our new office at 10168-100th St., room 10. The Clinic operates every Tuesday evening between 7:30 and 9:30.

Our policy has been to interview each woman informally and fill in a questionnaire through this discussion. Items on the questionnaire are designed to retrieve information we hope to use as concrete evidence in future confrontations with doctors and politicians. No woman is forced to answer any question.

We explain to each woman our policy of having all women apply for a legal, therapeutic abortion before alternatives are explored. If we simply helped women obtain abortions (in other countries or illegal abortions) we would be doing nothing to change the situation in Alberta for thousands of other women. Therefore, we felt that each woman has a responsibility to put pressure on the hospitals and the medical profession in order to change the laws.

We have contacted all the obstetricians, gynecologists, psychiatrists, and a number of the GP's in Edmonton in order to compile a list of doctors that are willing to work with us to get the law changed. We have doctors who will recommend women through for therapeutics, and follow through with them all the way to the boards.

If a woman is refused a therapeutic abortion in Edmonton, the Clinic will arrange an appointment for the woman in other areas of the world. This practice is of questionable legality. However, we feel that to arrange an abortion in an area where abortion is legally sanctioned and therefore done in hospitals or clinics by qualified personnel demonstrates the responsibility Women's Liberation exercises towards our sisters.

Arranging these out-of-Alberta abortions often costs up to \$700. For a number of women seeking abortions this price is prohibitive and they are still forced to seek out back-room abortionists closer to home, for less money. For this reason Women's Liberation in Edmonton is attempting to set up a fund from which a woman can borrow money to be repaid on terms suitable to her situation. We are doing this in conjunction with a number of other groups interested in the area, but, unfortunately, we are still in the planning stages.

The Clinic is having some effect on the situation in Edmonton. The Alberta Medical Association has a proposal before its Annual Meeting (in September at the Banff Springs Hotel) that the practice of abortion in Alberta be widened to include consideration of social and economic well-being as well as physical health. This proposal is guaranteed of passage by the fact that it is the recommendation of a special committee set up to investigate the abortion question.

Furthermore, the Royal Alexandra Hospital, one of the two Edmonton hospitals with abortion boards, has invested considerable time and money in updating its abortion equipment and in training its doctors to use the new equipment. Their Hospital Board passed a motion on abortion policy three weeks ago stating that they intend to operate on the World Health Organization's definition of health. This means that almost all women applying for abortions at the Royal Alex will receive prompt, legal abortions.

**WOMEN'S LIBERATION OFFICE**  
10-10168-100 St.  
429-4463

**GENERAL MEETINGS**  
every Thursday 8:00

**ABORTION COUNSELLING**  
every Tuesday 7:30-9:30

# EDMONTON help wanted - FEMALE

**58 HELP WTD., WOMEN**

**ONLY POSITIONS OFFERING A SALARY LISTED UNDER THIS CLASSIFICATION**

The British Columbia Right to Life League is seeking middle-aged women in rental, all management, minor ardening. Must be in 400-drummers and 1 wages, plus accom- modation.

**Placement**  
head new division. Those with rental ground floor in- stitutions, offers wide variety in individuality to be successful vision. App. open- 2, 298-0628 aft. 2.

**WIRED**  
middle-aged apt. block in good health. Good 25 Sun.

**DEPARTMENTS of Mainland business used, rec. someone exper. to prepare vites and brochures mailing lists. Young people interested for Salary commensur- able and returns to**

**NURSES**  
y California & work y Hosp. immed. conul. Consultants. 25, Van, 35, B.C. 7-619.

**COFFIURES**

**GIRL FRIDAY**

Required to take charge of Manu- facturer's Agent Office. Exp. in typing, bookkeeping to trial bal. Must be able to use own initiative. Even position offered to mature women. 300, 300, salary & benefits negotiable.

**Do you want**  
—low pay  
—no security  
—no promotions  
—bad working conditions?

**you must be 38-22-36**  
attractive, good legs,  
free to work long  
hours, dedicated,  
quiet, ETC.

apply box 632  
**THE EDMONTON JOURNAL**

**Legal Secretaries**  
**DUNHILL, 685-0261**

**COUNTER GIRL**  
Smart appearing woman, for counter, marking in, assembly in modern dry cleaners. Experienced preferred, but will train. Refer-

Women's Liberation - Edmonton picketed the Edmonton Journal August 25 to protest discrimination against women in the work force by listing employment ads under help-wanted male and help-wanted female.

Soon after the demonstration was announced in leaflets distributed in the city, and to the employees of the Journal, the Journal changed its headings to "Jobs of interest to Males" and "Jobs of interest to Females".

This change hardly eliminated the discrimination.

In a brief presented to the Journal the women said: "This practice discourages women from applying for jobs listed under the male category even though they may be well qualified for the position."

The classified ads channel women into the lowest-paying jobs - ones with no security, bad working conditions and little chance of promotion. Classified ads help to keep women "in their place".

"We realize that the Edmonton Journal is not the source of these discriminatory practices," the brief said. "Industry and business buy the ad space in the Journal

and specify heading their ads are to go under. The Journal thus enables these businesses to be discrete in their unfair employment practices."

Women's Liberation suggested that the Journal should list jobs according to the type of employment offered. Jobs could be listed under "restaurant workers needed, hospital workers needed, construction workers needed."

Newspapers do not list want ads "Help Wanted - Whites" or "Jobs of interest to Indians" for this type of racial discrimination would not be tolerated. It should not be tolerated when the discrimination is against women.

Ross Munro, publisher of the Journal, said there would be a lot of confusion and wasted time wading through unclassified columns of type. Is he saying employers hire on the basis of sex and not qualifications and therefore women should not waste their time applying for other than "women's work"?

Newspapers must stop condoning the unfair employment practices of employers and start working against such discrimination.

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# GRAVELINES

goes international

## WOMEN'S LIB — EUROPEAN STYLE

HOLLAND's Dolle Minas are by far the most well known feminists around — what with their crazy, really newsworthy tactics. Last spring a group of them got together one day and burned a corset in downtown Amsterdam. Then they marched through the city hanging pink ribbons across the portals of men's public toilets — to protest the lack of such facilities for women (they've even been known to fill some with cement). Now they're getting press coverage for the cause by standing on street corners and whistling at passing men. They call out suggestive remarks and some have even pinched a few guys.



MAD MINAS GET THEIR MAN

In SWEDEN the "woman question" is rapidly being replaced by the "sex-role question" — why can't everyone combine paid work with homekeeping and child care. This radical reappraisal of traditional sex-roles has so far run up against two main roadblocks — education patterns and employment patterns. The education system is now being drastically revised in an attempt to eliminate sex-role differences. In elementary school both boys and girls study homemaking and handyman crafts, and textbooks are being rewritten to include girl carpenters and boy homemakers. Employment patterns are also coming under attack by the ruling Social Democrats. Special wage rates for women don't exist but lack of training still keeps them in the lower paid "women's jobs" and day care is badly deficient. The first step toward Utopia will be put into effect next year when married men will be taxed as bachelors — making stay-at-home wives a luxury.



SEX-ROLES ATTACKED

The FRENCH women's lib detachment is still small but it's growing. They've only had the right to vote since 1946 and to have bank accounts of their own since 1965. One of the most active groups, Le Mouvement Democratique Feminine, sees as their

main aim politicizing women so that they will demand their rights. Although France subscribes to international agreements which are supposed to eliminate job discrimination against women, there is no French legislation against such discrimination. And woman's role of self-effacing devotion to men is still promoted by France's most famous woman. "Don't women realize their first duty is to remain feminine and please men," blithered Coco Chanel recently.

## A SMALL STEP FOR A WOMAN . . .

In the U.S. five women who spent two weeks on the bottom of the ocean have apparently convinced NASA that women should also be included in the astronaut program. Wonder of all wonders they functioned just as well as men in the hostile watery environment — in spite of such physiological differences as the menstrual cycle. Project manager for the team, a NASA representative, figures it is now inevitable that women will join the space program.

For the first time in its 54-year history the National Research Council of CANADA has appointed women to its 21-member governing council. The appointments were announced last month of the two women scientists, Dr. Therese Gouin of Montreal and Dr. Mary Spencer of Edmonton.

A woman has been appointed to a post in the PORTUGUESE government — another first. Maria Teresa Lobo, a lawyer, was made undersecretary of health. (In Canada NO women hold posts in the federal government.)

Again in the U.S. two groups of women, one Bunnies, one Airline stewardesses, are fighting job discrimination. With jobs like those where do you start? The four Bunnies, apparently fired for losing their "bunny-image", charge Hefner with discrimination in penalizing bunnies but not bartenders for stretch marks, as well as giving lower wages, worse hours and benefits to female employees. And the stewardesses have filed suit against American, Northeast and Transworld airlines charging violation of civil rights in firing pregnant stewardesses. They're also demanding back pay for all those previously fired.

The BRITISH merchant navy has hired its first woman officer. Dallas Bradshaw, a native of Victoria, BC, has been taken on as a wireless operator — partly as the result of a general shortage of male employees and partly because of a British commission's study which recommended more women be hired. A number of other shipping lines are expected to follow the example.

And the RUSSIAN freighter MV Anton Chekhov made marine history when it pulled into Port Alberni harbor last month. The captain of the 45-man crew was a woman. Anne Shchetinina has been a captain for 35 years and since 1960 has been a professor at the marine university in Vladivostok — taking charge of a ship every summer. There were six other women aboard the vessel: one doctor, one stewardess, three waitresses and a cook.

## THE TIMES THEY ARE A CHANGIN'

JAPAN — "a country with one foot poised delicately on its ancient cultural base and the other fixed firmly in a new technological age — and the women are its best example of this unevenness-of-life."

Recruiting agents scour the villages for girls to work the assembly lines. Once in the big city they work six days a week, live in dormitories and in their spare time study flower arranging, tea pouring (a three year course), and attend supervised mixed outings all provided for a minimal fee by their employer. Most Japanese women continue to work after marriage — marriages can still be arranged for the leftovers — but it is taken for granted that the

man will not help around the house. Married couples rarely entertain or go out together and boys' night out is usually spent in a bar where there is plenty of female companionship. Boy babies are still considered a glorious piece of luck in Japan while girls are programmed to please from birth. (Japan now has one of the lowest birth rates in the world as abortions are legal and cheap.) Japanese women won the vote in 1945 and today have seven women in the House of Representatives out of a total of 486 members. In other professions they make an even poorer showing — 10 out of 1250 judges are women, there is 1 woman to every 10 men on education boards, and less than 1% of doctors and lawyers are women. In fact the only benefit to women in this rather drab existence is an apparently powerful sense of security. But the students, of whom 1 in 5 is female, are fiercely anti-establishment and women's rights is definitely one of their causes.



GEISHA GIRL

SOLDIER PROTECTING PEOPLE

CHINA (excerpted from a speech by Han Suyin who spends about 2 months every year touring the west).

"All over the world we have now what is called a 'revolution' in woman's status. But I am appalled at this so-called revolution in the west. I feel it is only another kind of exploitation. Today European men who go to Peking often come back complaining that China is a very sad place. There are no nightclubs, no striptease joints, no brothels. This is true, my friends. You cannot buy a girl in China anymore. Mao Tse Tung has long been a champion of women's rights. In 1949 the new constitution provided for a revised marriage law for women. Now marriages must be based on love and mutual consent and widows are allowed to remarry. Divorces were granted to women forced into marriage or concubinage with husbands they loathed. In the Ninth Congress last year 20% of the Central Committee members were women (the youngest was 19). The factories of China have nurseries for women workers and they are given free time, paid in full, to feed the children. Fifty-six days of complete rest are paid for after every birth, and two months before the birth they get extra food and full pay for half-time work."

"I have tried to tell you a little story of the development of women in China. I do not advocate blind imitation. But why not study what Asian women are doing and learn from them by comparison in order to find your own way, the best way for you."

## A SLAP AT DAY AND A KISS AT NIGHT

Hindu leader Shree Yogji Maharaj, the globe-trotting man of god, has taken a vow "not to look at women as far as possible." Even so he apparently has thousands of female followers. He claims he is trying to strengthen his will power — women are a source of temptation to men and a man who wants to conquer his self should keep women away from his mind. In fact, he's so busy figuring out devious methods of avoiding women (like renting a whole section of an airplane and forbidding even stewardesses to enter) and remembering to shut his eyes when this is impossible that women are on his mind nine-tenths of the time. He plans to tour North America next year and his disciples are worried about protecting him — apparently English women gave them some trouble and someone told them that North American women are even worse. Let's hope so.

# OPPORTUNITIES DEFENDED

This article is in reply to an article by Anna Ingre in the last issue (July/Aug) of the Pedestal.

The recent article by Anna Ingre on the Opportunities Program had the facts straight but as a member of the program for the past nine months I must protest the slanted, discriminating interpretation of the purpose and value of our program.

There are presently 250 women and 50 men registered. Virtually everyone who has applied has been placed. Some reasons a few may not have been placed would be: 1) They are not really serious about going to work, full or part-time, even the 30 hours per month we can provide. 2) Some are far more interested in the \$50 monthly than the job they are doing. 3) Or early in their placement consistently not showing up for their job or not putting in their full 30 hours. 4) In a couple of cases people showed up consistently drunk and unkempt. 5) In two or three cases people deliberately provoked the staff at their placement centre or volunteers not on incentive.

There are just as many justifiable reasons why we cannot place people or have to let them go as there are for any business or governmental office. There must be some guidelines for their behavior, attire and punctuality.

The program is run by people on welfare. The Steering Committee is made up of more than a dozen people on welfare who are active in the program and are drawn from the information centres, public relations committee, a man representing the Men's Workshop we hope to activate soon, a member connected with UCWIC and one only liaison person from the social service.

Members placed through the program are not 'lucky individuals chosen by Opportunities personnel and staff.'

If they are qualified for any of the positions that have been registered with us, then they see the supervisor of that agency.

It is done in the same method as any other job interview. The member of the agency can best decide if they would both be happy and suitable with one another.

We do not claim to have the answer to the

problems of those on welfare. The problems are too many and varied for one group to solve and for them to be corrected instantly.

We are quite aware of the hurdles to be eliminated:

- a) Equal pay for equal work. b) Lack of employment opportunities. c) Day care centres, 24 hours a day, 12 months of the year and d) Job training for jobs available.

We do not feel that we can spend our lives waiting for someone else to find the solution to our difficulties. So we have taken at least one step. The program leaves a lot to be desired and we are trying to eliminate the hangups as we go along. It is undoubtedly our own inadequacies and lack of experience that we are so slow - at least we are trying.

The best barometer of our first year is probably to meet some of the women who have participated in the program. They have developed a confidence, defined some goals for themselves, and the money too has given them something extra for family groceries, their clothing or social life or, in some cases, mothers have been able to provide some cultural benefits for their children, certainly something they cannot afford with the monthly welfare cheque.

This is probably the largest group of welfare recipients in the lower mainland and as we become aware of benefits people can apply for we make everyone aware of them and encourage them to apply for the same. The \$30.00 clothing allowance and her opportunities income gives a mother a chance to build up a wardrobe in preparation to going out to work.

People on welfare must be encouraged to develop the same motivation for their life as anyone else must have. We do not provide paid employment, nor do we suggest we do. The member on the program gets a chance to get his or her feet working and they are encouraged to look for something afterwards. It is up to them as to everyone else. Until last year they did not even have this much. It is not too difficult for people to be renewed for a second sixth month period.

People who come via the welfare social workers, come as a referral. The worker does not place them, we do, and the agency accepts them. The social worker acts only as a referral and since she usually knows the person better than we do, she may suggest what would be most suitable. Basically, though, we and the member asking for placement work out the type of job they would most like.

People on the program have found that the work they are doing is giving them a lot of satisfaction and would be sorry to lose the chance to get out and gain some experience.

Until the politicians and business manage to expand the economy and create more jobs and also make room for part-time employees and job training and day care centres are established, we in the Opportunities will plod along in the best way we can trying to create some justification for the members of our program who want to work, upgrade their experience and add to their income... in short, giving them hope for their future.

Tony Cowlshaw  
Public Relations  
Opportunities Office



## YS/LSA EXCLUDED

The August 27th general meeting of Vancouver Women's Caucus decided to exclude the YS/LSA (Young Socialists/League for Socialist Action) from the Caucus. This was done after full discussion and the circulation of papers presenting the two basic positions. The Pedestal had planned to print the YS/LSA position and the majority position, with equal space for each article, in this issue. However, since the YS/LSA article is not available, we feel it best to simply state that the exclusion occurred and refer interested women to the two papers which have been circulated to Pedestal subscribers and to women's liberation groups across Canada. (The report of the high school conference on page 3 and the working women's union debate on pages 6 & 7 are also relevant to this discussion.)

We do not feel that our strength has diminished since the split because for about two months a great deal of our time and energy has been consumed in trying to cope with the deadlock that developed between the strategy the YS/LSA had developed for Women's Caucus, and the opposing strategy that many of our members were in the process of developing. We see this separation as a positive thing, because in this period the women's liberation movement should be developing and testing different strategies, rather than feeling it necessary to adopt some sort of 'umbrella' strategy which would satisfy everyone.

The YS/LSA women plan to set up a new women's liberation group around their own strategy in Vancouver (First meeting: Sunday, Sept. 13, 2:00pm, 2414 Main St.). See the directory, page 4, for information on how to contact their group.

Now Women's Caucus and the YS/LSA group will, we hope, be able to develop a more honest and realistic relationship than we have had in the past. We will participate in common actions when this is possible.

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WOMEN

IN A

CHANGING

WORLD

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Today, in an age of equalization, it is not surprising to find women, among other oppressed status groups, in a revolt sparked by revolutionary possibilities and rising expectations to share in the "just society". This revolt is challenging the traditional role of women that has so long limited her to the housemaker, wife and mother, and limited the creative potential of the society by cutting her off from production and public life. In this course, a group effort will be made to formulate a new definition of women's place based on a new consciousness. Assumptions will be tested regarding women in relation to herself, her mate, and her relation to society at large.

organized by RENE KASINSKY

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Roslyn Smutke

GIVE  
US  
BREAD  
BUT  
GIVE  
US  
ROSES

The Golden Notebook has become a classic for women's liberation groups across North America.

"What is certain is that hitherto women's possibilities have been suppressed and lost to humanity; and that it is high time she be permitted to take her chances in her own interest and in the interest of all."\* Anna Wulf, the author's persona in *The Golden Notebook* is a woman who takes her chances in her own interest and in the interest of all. She has freed herself of the burdens that most women still face; economic dependency on men because of a successful novel, the educational straitjacket on the imagination of the conventional role of women as subservient to men because she has experienced "whole areas that women haven't experienced before", the passivity of being at the mercy of so-called natural forces since she is allowed to create not merely procreate. But she faces fear, guilt, loneliness, pain and madness because she has chosen to be a free woman in our time. This novel lays bare the social relations of capitalist society as Doris Lessing sees them and she presents them to us in a vivid, challenging richness.

She recognises that women "are on some kind of frontier" between the trapped women of the past and the free women of the

future. All the married women in the novel are kept "prisoners" by their husbands, treated with condescension by them ("Of course she gets pretty fed up, stuck with the kids, they're a bit of a handful, but she copes"), and with pity by the free women ("Ella checks herself, does not say that a woman with three small children, stuck in a home in the suburbs with a television set has nothing much exhilarating to talk about"). The married woman is tragic, "waiting at home, trying to keep (her) man against other women", "married to a man for fifteen years who makes her feel stupid," because she has "given in", "accepted a safe marriage", "wasted her talents", and "blocked off" part of her potential. But "slaves suddenly set free are marked by the habits of submission"† and the free women in the novel suffer from the nerves, guilt, and emotions of the past. Ella, the persona of Anna Wulf the writer, says, "My deep emotions my real ones, are to do with my relationship with a man. One man. But I don't live that kind of life and I know few women who do. So what I feel is irrelevant and silly . . . I am always coming to the conclusion that my real emotions are foolish, I am always having as it were to cancel myself out." Anna says, "When I talk about this (guilt) with other women they tell me they have to fight all kinds of guilt they recognise as irrational, usually to do with working or wanting time for themselves; and the guilt is a habit from the past." The tensions of the free women on the frontier are ruthlessly and bravely explored by Doris Lessing in the novel, but the struggle of women to free themselves is part of the larger struggle of our time to free the individual through the class struggle and revolution. The bourgeois property values are shown to cause terror and death, "But it isn't only the terror everywhere and the fear of being conscious of it, that freezes people. It's more than that. People know that they are in a society dead or dying. They are refusing emotion because at the end of every emotion are property, money or power. They work and despise their work, and so freeze themselves". The artist struggles to retain integrity in a world run for and by money: Anna meets the T.V. producers who try to scale down her vision and make it palatable to their needs; in a dream business men hand her large sums of money for her art but do not look at it, and it turns ugly when they touch it.

\*The Second Sex — Simone de Beauvoir

†The Still Small Voice — Doris Lessing in Declaration

But she presents a "changing world", a world constantly threatened by the bomb and dissolution, but given dynamic potential in revolutionary movements throughout the world. At first she works within the Communist Party to help bring about the better world she wishes, but she becomes disillusioned by the lies, betrayals and bureaucracy of the C.P. Maryrose, in a section of the book about Anna's experiences in Africa says, "We believed everything was going to be beautiful and now we know it won't". Anna's friend Molly, "cried like that. Newspapers all over my floor, about the Rosenbergs, about the things in Eastern Europe." Anna says, "I, like thousands of others, can't remember our time in or near 'the party' without a terrible dry anguish." The God that Failed makes her cynical and despondent about a revolutionary solution. She feels chaos and fragmentation. She struggles to retain her humanist conception of a "whole" person, "striving to become as conscious and responsible as possible about everything in the universe," and her faith in "the marvellous human being"; but the only time Molly's son Tommy "becomes one piece" is after he blinds himself.

She begins to doubt that the struggle of the free woman is

# the golden notebook

A novel by Doris Lessing

worthwhile. "Why can't we say something like this — are people, because of the accident of how we are situated in history, who were so powerfully part — but only in our imaginations, and that's the point — with the great dream, that now we have to admit that the great dream has faded and the truth is something else — that we'll never be of any use". At the end of the novel, the two main protagonists, Anna and Molly, have both lost their revolutionary perspective. Molly marries "a progressive business man", knowing, she says without illusion, "the exact dimensions of the bed she is going to fit". Anna goes into welfare work, patching up marriages; she joins the Labour Party and teaches an evening class for delinquent kids. After the valiant struggle for integrity that is the bulk of the novel, its conclusion is a kind of defeat for the women and their values. Anna Freeman, the persona's maiden name, accepts Anna Wulf and compromises. In the struggle to free women against capitalist oppression and to keep the humanist faith in the progress of mankind, it is essential to retain the revolutionary perspective.

"In the present period of the death agony of capitalism, the artist sees himself threatened with the loss of his right to live and continue working. He sees all avenues choked with the debris of capitalist collapse. Only naturally he turns to the Stalinist organizations which hold out the possibility of escaping from this isolation. But if he is to avoid complete demoralization, he cannot remain there. He must understand that his place is elsewhere, not among those who betray the cause of the revolution and mankind, but among those who with unshaken fidelity bear witness to the revolution, among those, who for this reason, are alone able to bring it to fruition, and along with it the ultimate expression of all forms of human genius." \*\*

The struggle to free women from stultifying marriages, guilt, fear, and oppression and the struggle to free the artist from prostration before the money ethic are indissolubly linked with the struggle of the working class to free itself from capitalist oppression.

ANNE BARRY

\*\*Art & Revolution — Andre Breton & Leon Trotsky

## SUGGESTED READINGS

The Feminine Mystique — Betty Friedan. This one is said to be the most influential book on women's liberation that came out in the 1960's. It deals mainly with the problems of college-educated women in the home.

The Origin of the Family, Private Property & the State — Fredrick Engels. A comprehensive view of the development of the family and society based on early anthropological data. Much of his factual information has later proved to be incorrect or only partially true but his evolutionary approach and many of his conclusions are still valid.

Sex & Temperament — Margaret Mead. Anthropological studies which demonstrate the wide variety of "masculine" and "feminine" characteristics in other societies. Very readable.

Helen Keller, Her Socialist Years — speeches and writings by Helen Keller about socialism, trade unionism, and the social causes of blindness.

The theme of the Pedestal review page is taken from the song "Bread and Roses"; this song was inspired by the banners carried by striking women mill workers in Lawrence, Mass. in 1908.

Send us drawings, photographs, poetry and reviews of books, movies or records (The Pedestal, 511 Carroll St., Van

# ACROSS CANADA

(sisters — if the address is wrong, if we haven't included you, or if the phone number is wrong or missing, please let us know. We need to hear from you.)

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c/o Joyce Arnold  
1029 Corydon, Apt. 2  
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**THUNDER BAY**  
c/o Joan Baril  
12 Lyle St.

**HAMILTON DISTRICT**  
297 Wentworth North

**CALGARY**  
c/o Sharon Hunt  
2440-14th St. SW, Apt. 3  
244-0659

**EDMONTON**  
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429-4463

**FREDERICTON**  
c/o Carol Hamilton-Smith  
748 Forest Hill Rd.

**REGINA**  
c/o Doris Rands  
3630 Argyle Rd.  
536-8805

**SASKATOON**  
c/o Margaret Mahood  
127 Lake Cres.  
374-4188

**MONTREAL**  
c/o Marlene Dixon  
Sociology Dept., McGill

**TORONTO**  
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Women's Liberation  
c/o Peggy Morton  
52 Elgin St.  
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GIVE HER A NEW NAME AND SELL HER!

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## Sensuous, sexy —and sensational

NEW YORK — From those wonderful folks who gave you kicky kid fashions during the 1960s . . . the sensuous woman, a new way of dressing, acting and feeling that's bound to make up for all those tears shed over the long-gone mini skirt.

With the first autumn of the new decade moving into focus, the time is right for the emergence of a new woman, one who's fragile, feminine, sexy (without being overly aggressive) and full of a spunky spontaneity that, in a word, is sensational.

More than anything else, the sensuous woman is subtle. She's learned from experience who she is, what she is and where she's going. Unlike her younger, less discerning counterpart, she's also aware of the fact that self-assurance and soft-spoken individuality have a strong advantage over the blatant carbon copy cartoon images that characterized the youth idolatry of the '60s.

The sensuous woman comes through loud and clear in the new wave of longer, more ladylike fall fashions.

In a setting that stresses dressing down, the sensuous woman of the '70s wraps herself in soft fabrics and supple shapings; she shows less and leaves more to man's imagination, which has always had the gracious ability to glorify the unseen.

MINI

MIDI

MAXI

To expose the fashion designers' and clothes industry's plot to make us wear the "midi", stickers were stuck on skirts and dresses throughout Hudsons Bay. "The midi makes money"

and "Let male designers wear the midi" warned the unsuspecting consumer of this conspiracy to make us throw away our wardrobe and BUY new clothes.

<b>CALENDAR</b>							* ALL ACTIVITIES MEET IN THE OFFICE UNLESS OTHERWISE MENTIONED: 511 CARRALL ST. 684-0523
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
	7 LABOUR DAY	8 *CHILD CARE ACTION 7:30 WORKING WOMEN 8:00	9 S.F.U. MEETING: ROTUNDA 12:30	10 GENERAL MEETING 8:00	11	12 PICKET OF CUNNINGHAM'S 9:30 a.m.	
13 PEDESTAL MEETING 11:00 a.m.	14	15 *CHILD CARE ACTION 7:30 (EOS CARRALL...) Upstairs....	16 HIGH SCHOOL WORKSHOP 8:00	17 INFORMAL DISCUSSION 8:00 *TEACHER'S STUDY GROUP 8:00 2892 BURKE, 884.	18	19 MASS PICKET OF CUNNINGHAM'S 9:30 a.m.	
20 PEDESTAL MEETING 11:00 a.m.	21 CO-ORDINATING COMMITTEE 8:00 *U.B.C. MEETING GRAD. STUDENT CENTER 8:00	22 *CHILD CARE ACTION 7:30 WORKING WOMEN 8:00	23	24 GENERAL MEETING 8:00	25	26	
27 PEDESTAL MEETING time & place to be announced	28	29 *CHILD CARE ACTION 7:30	30 HIGH SCHOOL WORKSHOP 8:00	October 1 INFORMAL DISCUSSION 8:00	2	3	