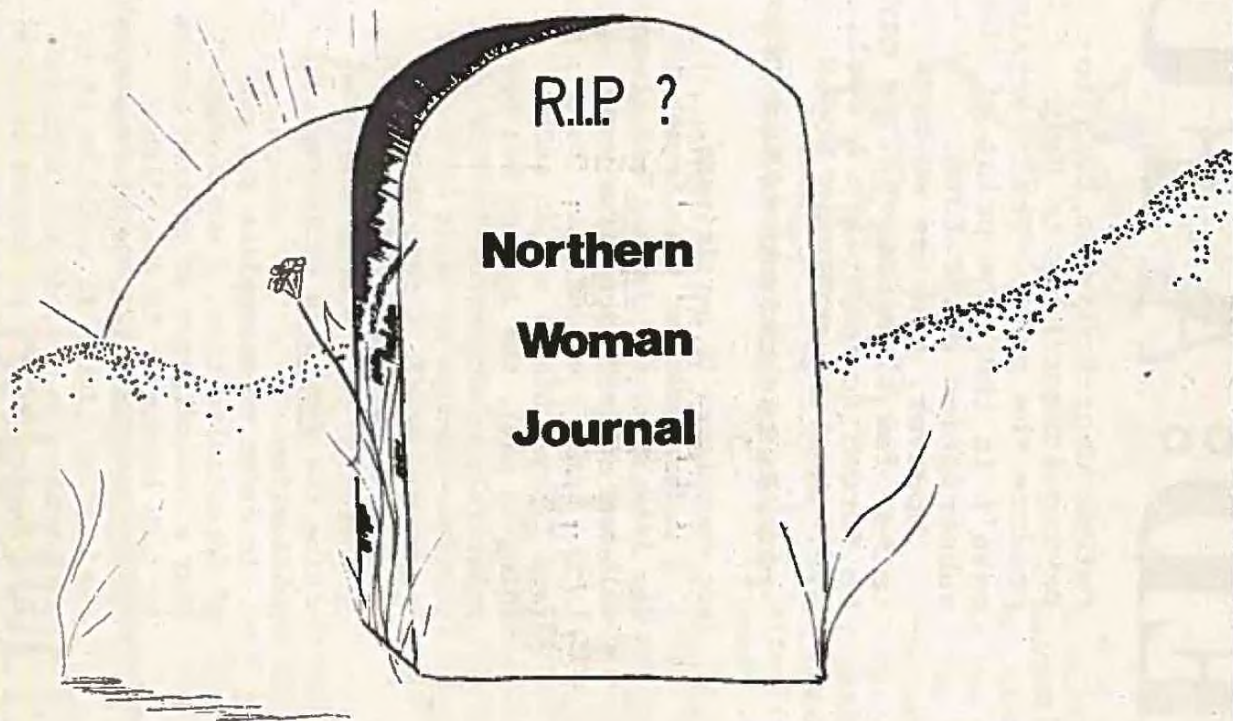


Northern Woman Journal

OCTOBER-NOVEMBER 1979
VOL. 5., No. 5.

75¢



IS THE JOURNAL DEAD ?

.... or only sleeping

WANTED: A FUTURE!

To date there has been no response, other than the following letter, to our impassioned plea for some suggestions or assistance in the continuing battle to continue publishing the NORTHERN WOMAN JOURNAL.

In some ways, this is quite understandable. It is, after all,

rather unorthodox to turn to paying subscribers to help produce the paper. That certainly wasn't in the fine print of the subscription order form.

However, because we have rather few alternatives, we may be forced to negotiate a deal, i.e. that the NORTHERN WOMAN

JOURNAL fold and that the subscribers whose subscriptions are still current, be sent a copy of another Canadian Feminist news newspaper via our office.

In the meantime, we are still awaiting a possible resurrection, and offer the following suggestion, which we received in response to our plea.

DEAR EDITORS:

Enclosed are my thoughts on the future of the Journal--I guess it's a letter to the editor. The basic idea that I put forward is that the Journal should be more rooted and consequently more responsive to small communities that make up N.W. Ontario. I suggest that a system of community contact persons be set up to work for the Journal.

August 25 I was fortunate to be involved with a meeting of women from several communities who were discussing the findings of the Decade Council sponsored "Women In North Western Ontario Communities" study done by the women of the community. I discussed with them my suggestion for the Journal, outlined here, and found their reaction to be favourable. Since only two communities were represented, Souix Lookout and Camp Robinson there is no wider response to the idea that I can give you. Nevertheless, I present it for your consideration:

The August/September Journal has thrown a substantial challenge into the arms of its unsuspecting readers. Whether we catch or botch it depends, as Gert quite rightly pinpoints, on our imaginations. Readers have been invited to respond to the possible termination of the Journal--the following comments are directed to this issue.

The first, most important point to note--the Northern Woman Journal must continue publication in order to provide women in Northwestern Ontario with their own platform. The Journal has the potential of providing the communication network that women in small communities need. Therefore the question is not should the Journal continue but will it continue?

The leaning of the Journal is to hand over the responsibility of publication to any group or person committed to the feminist principles indicated in the last issue. This will enable the women who have worked on it to date, to step aside, allowing them to replenish their energies. It seems Gert's leaning is to get women involved who are "perhaps plugged into to creativity rather than a heavy message," and in this way move from feminist theoretical thinking to more human issues and concerns. I whole heartedly agree that it's time to write about how feminist politics are filtering through to the day to day level. I also agree that the Journal should support women who express themselves in the wider range of the arts. However, I feel that the Journal must diversify as much as possible with respect to different women and their ideas that

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are encouraged to participate.

I understand that this is not a new idea, i.e. the Journal has always welcomed contributions from women in the smaller communities. But, (and I hope this is not an unfair thing to say), the Journal has been relatively unsuccessful in this objective--through no fault of a small overworked staff. I feel that this time of transition could provide the opportunity to re-focus energy on making the Journal a truly regional publication.

In order to accomplish the goal of decentralization, I would suggest that a co-ordinator or contact person in each community be established (possible women could be gleaned from the mailing list). It would be up to this woman to solicit contributions from her community on issues of local concern. Naturally the contact person would want/need the advice or instruction offered (as outlined in the new blood bill) to volunteers residing in Thunder Bay. The system of community contact person would require a co-ordinator in Thunder Bay at least till the time some groups feel they could or would like to take over the publication completely.

Continuing on the subject of content, I find nothing wrong in lifting articles from other sources for the Journal. But I do think a greater effort should be made to find articles particularly relevant to northern women, for example, the effect of shift work on women (The Miner's Voice--August '79), or the involvement of women in strikes in local newspapers or the union's stand on discriminatory hiring practices in the mines. There is no lack of issues that is for sure.

In order to reach many women brought up in a society which nurtures a deep seated insecurity about themselves, there must be that personal contact before they will come forward. It's not enough to invite women to write--we all must feel that we have a personal stake in the success or failure of the Journal. I feel that this opportunity is now being provided and hope that women in all the communities of northwestern Ontario accept the challenge. Count me as one willing to work in the Red Lake district for the Northern Woman (Regional) Journal.

AUDREY ANDERSON
Red Lake.

MAKING

A HERSTORY

Dear Sisters:

I am writing in hope that you'll be able to help a group of us who are working on a history of Ontario women 1880-1930. We want to do a photo/social history similar to A HARVEST YET TO REAP which was put out by Prairie women.

We're looking for photos, especially private photos in personal albums, diaries, journals and information in local papers and church and school records of the period--in fact any source about women's life in Ontario at that time.

We're interested in women as artists, professionals, volunteers workers. We want information about immigrant women, working women, Franco-Ontarian women, anything that we can find that relates to 1880-1930.

What we would like to get from you is some idea of sources in your area including, (very important) women who lived at the time and would be willing to be interviewed.

Could you put an notice to this effect in the Northern Woman Journal/

Best to all of you,
ALMA NORMAN
3-309 Stewart,
Ottawa, Ont. K1N 6K5

THUNDERCLAP

To the five women of the 'Women Sharing' project -- Elaine Lynch, Monica McNabb, Anne Donaldson, Ingrid Peterson and Chris Torrie -- who have staffed the Women's Centre, the Journal, the Resource Library, the Northwestern Ontario Decade Council and the Women's Credit Union for the past year. Their time, energy, creativity and dedication on behalf of the women of Northwestern Ontario has been invaluable.

THUNDERBOLT

To the Lakehead District Catholic School Board, whose Philosophy of Education denies the existence of its female students. Equal opportunity education?

"The purpose of the Catholic School is to provide the Catholic student with the best educational program possible within a Christian atmosphere, that he might achieve a fuller life by learning the purpose and the means of building a better world for his fellow man and himself here on this earth - and thus pursue his ultimate end which is union with God, his father, in eternity."

DANCING FOR THE PUPPETMASTER

BECAUSE IT IS BACK TO SCHOOL TIME AGAIN, IT SEEMS TIMELY TO RUN THE FOLLOWING ARTICLE, REPRINTED FROM THE JULY 1979 EDITION OF PERCEPTION MAGAZINE:

SCHOOL KIDS: DOES SEX DETERMINE THEIR FUTURE ROLE IN SOCIETY?????

"When I was in Grade 9 and 10 I thought I had to get good marks. I guess I just don't value school as much as I used to." So spoke a 16 year old girl when asked why her grades had been declining. Another explained that "as the school years go on you slow down. I'm tired of school."

Rather sad news from intelligent, articulate teenagers.

About a third of the Grade 12 girls in an Ottawa High School studied in 1977 showed signs of declining achievement over the years. A random sample of 25 girls were interviewed on this and other topics related to sex role socialization.

Losing interest was the reason they most often gave for declining achievement. Others said that there was less pressure on them to do well than when they were younger. "I saw that I could get away with more things and my grades slipped," said one student.

Another clearly outlined the pattern exhibited by all these girls whose achievement declined:

"In Grade 9 I had a pretty good average. It went down a little in grade 10 and got worse in Grade 11. I was skipping seven or eight periods a day... There are no rules around here."

Why do such a high proportion of girls lose interest in school precisely when achievement and grades become important for future education and work? Why are some so dependant on external pressure to do well at school? And if they are right and if there is less pressure on them to do well as they get older, why?

Girls decline

Although only a small percentage of girls exhibited a trend for improvement of grades, this pattern was much more common for boys. A third of the boys interviewed indicated that their grades had improved. The reason given was that they found the work more interesting and they were working harder.

Over-all then, the girls were more likely to show a decline in achievement, the boys an improvement.

The majority of the students studied were from the middle class. There was, however, a small proportion from working class backgrounds, and their experiences offered an important insight into the social meaning of achievement in school.

There was an obvious similarity between the declining achievement of

girls from both class backgrounds and boys of the working class. For example, one working class boy when asked how his grades had been over the years, answered: "Actually, everything has been good till this year. I've found a great deal of difficulty motivating myself this year." His average had plummeted to 65 from 80 percent. When

asked why he had difficulty "motivating himself", he answered, "I don't know. I'm just tired of it."

When the occupational aspiration of girls are considered, it becomes very clear why several of them show patterns of declining achievement at school.

All but five girls interviewed could be divided into two occupational groups.

One group had decided at the age of 12 or 13 (interestingly, the age of puberty) to enter the traditional "women's" occupations.

When questioned, several of those who had chosen stereotyped "women's work" said that they had considered other occupations when they were young before becoming realistic

These earlier choices were different in important ways from the ones they ultimately made. Some were in areas not traditionally "female" and all were, relative to their final choices, more demanding in years of training or education required.

For example, two achieving young women, initially chose physician as a desired future occupation, but changed to hospital lab technician. They changed choices despite the fact that they wondered, even then, if the latter would be a demanding enough occupation. Another substituted library assistant for teacher because despite good grades, she

she was sure she would not be able to do university work. One student who had briefly flirted with the idea of becoming an auto mechanic, turned to secretarial work; others, who had considered the careers of lawyer and parole officer, decided to go into health care occupations instead.

This decline in occupational aspirations of girls parallels the decline in achievement.

Girls in the other group were at the opposite pole to their "realistic" sisters. They were still fantasizing about their futures.

Some presented totally unrelated possibilities when asked about their occupational interests. These possibilities included occupations in philosophy, biology, sociology, fashion design, and brain surgery. The underlying motif was "something to do with my mind."

One student noted three possibilities: agriculture, linguistics and hotel management. Although she preferred the first, she did not think she would do that because she would get too "muscley".

Several girls were interested in art, and envisaged using their talents in personal, individual creativity. This was very much a middle-class preference and suggests a part time interest easily compatible with the role of housewife.

The choice

These two very different patterns of choice exhibited by the girls have similar social results. As adults, these young women will either consciously enter "women's" occupations and fit them around a family, or they

will almost by default acquire no training and become housewives. If they need to work, they will naturally fall into the unskilled reserve labor force.

Working-class boys fit into the "early choice" pattern, selecting low-skill, working-class occupations. They responded to a limited set of choices which are conspicuously open.

In contrast, middle-class boys did not make choices at an age when it was too early to know what options are available. Nor did they down-

continued



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grade their earlier aspirations. They chose an area of interest, had some notions about the future education they needed, and were waiting to see what occupational choices were open to them when they got into the field.

These findings help explain the perpetuation of sex stereotyped roles and institutions within society. The above patterns are largely invisible in the high school because they are so compatible with expectations for girls and boys.

When a girl says that she has "lost interest" in school, or has decided to be come a lab technician'

rather than a doctor because she couldn't "stand the strain" these are taken to be completely acceptable explanations, not to be questioned. The possibility that they may be rationalizations to avoid challenging stereotyped female roles is not considered.

Far from questioning motivations, teachers encourage such adjustments to traditional roles.

Through observation in the Grade 12 classroom, for example, it was learned that teachers single out boys more often than girls to participate.

Teachers prefer to encourage boys

Clearly, there is a definite and in most cases probably unconscious teacher preference for encouraging boy students to contribute in the class room. Also, boys are more likely than girls to volunteer answers and ask questions. One can only speculate why boys participate more on their own

initiative. It may well be that after years of special attention they are more at ease participating in the classroom. They feel assured that teachers are interested in what they have to say, and that they expect and value their contributions. It may also be that the girls have incorporated the stereotypes of the quiet, passive feminine personality; they are therefore more shy and retiring in class.

The passivity of girls in the classroom is more pronounced in mathematics class, where the ratio of participation between boys and girls reaches an average of four to one, than in English Literature classes, where the ratio is between two and



three to one. This is not surprising because English is considered a "female" field, while math is stereotypically male.

This suggests that the teachers in part, teach stereotypes to their students. In this case, girls are taught when it is and is not considered appropriate to participate.

Without doubt, the girl's loss of interest, their declining achievement and their "dead end" patterns of occupational choices are related to each other. These choices also relate to their more peripheral in-

volvement in the classroom.

Another way schools teach girls to adjust to stereotyped sex roles is through the guidance program. Four of the five guidance counsellors in the school studied indicated that girls should only consider occupational choices which are compatible with being a wife and mother.

According to one counsellor, a "fairly intelligent" female student "... might look for a career that she can leave for a few years and go back to...like working as a counsellor, as a social worker, as a teacher, as a saleswomen, possibly secretarial work, office work..." All the stereotyped "women's" occupations.

Another counsellor said that "a woman who tries to have a family and a career can do neither properly."

Thus, girls are explicitly taught to think that their futures are limited by their biological role of child

bearer. Apparently, having children makes no such demands on fathers!

The adjustment girls make during high school to traditional sex roles is antithetical to the prescribed and avowed goals of the educational system. Schools are ideally supposed to open new doors to students and make them more aware of their own interests, abilities and potentials. They do this successfully only for well-motivated middle class boys and a few particularly ambitious girls and working-class boys.

For the most part, they assist students to adjust to the existing sex structure and class structure of society. By fulfilling their mandate in this limited way, the schools serve as conservative institutions, ensuring the perpetuation of stereotyped roles. As a result, young women, narrow their horizons as they mature and aim for what is conspicuously open to them as women.

In the short run they are rewarded for doing this. They receive the satisfaction of knowing that they are fulfilling the societal stereotypes of femininity.

In the long run, they may come to regret this lack of preparation for roles other than the traditional ones. And no matter what they as individuals feel, a direct result is the continuation of stereotyped sex roles and social patterns of male dominance.

Dear Sisters,

I am sure that you will be interested in learning this, if you don't already know about it. To catch up with the delightful Brutality Chic wave, LOIS JEANS AND JACKETS have put out a lovely poster where we can admire this True Male brutalizing a Fox-so-sexy-the-poor-guy-can't-help-it! It has been out for a very long time now and I haven't seen or heard of any female protest!! Do I need to mention the word boycott.

I am a woman
I am made as Hell
I am not going to take it anymore.

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Speak-out On Child Abuse

Reprinted from *KINESIS*, July 1979,

KISS DADDY GOODNIGHT: A SPEAK-OUT ON INCEST by Louise Armstrong, Rawthorn Books Inc., New York, \$9.95.

KISS DADDY GOODNIGHT, as the subtitle promises, is a speak-out. Sixteen women, a young man and the author herself share their troubling childhood remembrances. Armstrong composes an ad:

I am a woman doing a first person documentary book on incest. I am looking for others who have had an actual or near-actual incest experience to participate in my 'forum'.

The ads placed, Armstrong then feared that she might be the only one in the world to whom this happened. "this" refers to incest—broadly defined as the sexual abuse of a child by a needed and trusted parent."

Her fear proved unfounded. Armstrong received 183 responses and selected those that she felt had the "ring of the common" and were within the scope of this book.

In previous books, Louise Armstrong wrote stories for children. *DADDY* is a book about the lives of children—mostly girl children—one of whom remembers cunnilingus being performed on her in infancy and another who located hospital records indicating that she had had gonorrhoea at the age of three.

This book's structure is sometimes tricky to follow; imagined conversations distract from the actual.

Yet it is Armstrong's choice of structure which allows the women to speak and lends *DADDY* its gruelling tone of authenticity, weaving her own personal story in and out of the painful intimacies confided to her by the 16 interviewees, Armstrong melds narrative with theory. With both fine and broad strokes she touches upon every aspect of incest. By choice, the overriding perspective is the first person and not that of the detached clinician.

If *DADDY* is exhausting to read, it is because separate accounts blend into a collective litany of shocking abuse. Sexual violation came to the "speakers" when they were young, uninformed and had no resources other than mommy and daddy. In order to empathize with the experience being recounted, a reader is required to relive her own feeling of helplessness and dependency. So reader beware—this book arouses strong emotion.

The skeptics among us who might doubt such testimonies should note that one of the most unnerving stories is also the only one substantiated by both a sister and brother, Sara and David. When their mother goes back to school and a nursing career, Sara and David are left alone a lot with their father, "a pillar of the community."

In the mother's absence, the father begins "training" Sara and David and two foster children in various sexual techniques. He instructs them in "blow-jobs" for him and then puts them into position with each other. Always, the father does the orchestration.

Four-year old Sara is called to

the bed room and told to lie down on the floor. "That," says Sara, "was my introduction to sex right there."

In later years, the father wants the children to experience intercourse. David is commanded to perform with a foster sister close to his age; Sara is commanded to perform with daddy. When Sara resists David defends her and the father takes out his hostility in various ways.

Sara and David survived with emotional scars and, in Sara's case physical ones as well. Sara has 'self-inflicted cuts up and down her arms, and she has attempted suicide, the only one in the book, I believe to have done so. Of Incest, David says:

Kids aren't ready. It pushes them.. at that age you want to feel safe and in control and intact.

Sara says:

Emotions are so hard, so funny to deal with. You can have one strong emotion one way and just keep it that way—like hate. And then something stirs other memories. And he could be so good. And then so awful. He was just one mass of contradictions.

Contradictions thread their way through *KISS DADDY GOODNIGHT*. June who experienced cunnilingus as an infant, sums it up best:

I feel that this man's actions contributed to me not having a mind of my own and not being able to say no to men. I feel I owe him because he raised me like a daughter (he was her stepfather) but I hate him for subjecting me to his adult will at such an early age that I can't think for myself. I want to destroy every female child's vagina so it can't be used in an adult way.

For the women in the book, penetration occurred at different ages—some before menstruation, some after. "Kiss your cherry goodbye." Wendy's dad warned her as she approached menstruation.

KISS DADDY GOODNIGHT is a hard book to take—repulsive in places. Sandy, trying to imagine what it is like hearing stories like this says:

I can get grossed out because it's repulsive. Really sickening. Not just a grown man molesting a child, but his daughter yet.

Louise Armstrong asks, "Why is it necessary for men to eroticize all positive affectionate, even sensual responses? And why are men such victims of their own sexuality?"

As one listens to June, Sara and Sandy, one gets the sense that they have spent hundreds of hours brooding over each hour of abuse. It overshadows their lives.

Louise Armstrong's father made his first sexual advances toward her when they were away on a trip. At the time, Louise was eleven. The writing of *DADDY* feels very much like a part of her own therapy for the trauma. As recently as when she got the contract to do this book, she had not told her mother about her father's sexual abuse. When she finally did, she learned more about her own past and the reader shares in Louise's

sense of discovery. And yet, for Louise, there is no real relief:

It doesn't go away. It recedes. You don't have to like it. You just have to live with it. Like a small nasty pet you've had for years.

Part of Armstrong's motivation in undertaking *DADDY* is an attempt to break through the tradition of silence which protects the repeated abuse of children and also perpetuates the shame in the objects of abuse. "Rape can allow for a straight forward reaction but the seduction of a child by a needed and trusted parent is far more complex."

All the same, some straightforward reactions are to be found:

If something like that happened to my children, I think I'd kill him... your father's supposed to love and protect you, and if he does something like that, it's the biggest betrayal there is. What you really need from a father is just love.

Jill fantasized about killing her father with an ice pick.

KISS DADDY GOODNIGHT, without being a cold statistical survey, raises the issue that far more women were abused as children than legal files, Social Service Records or case histories reveal.

As with wife-beating and rape, one longs not to look. One wants the issue to go away. But it will not.

"I just wish I'd been able to cope with less human wreckage along the way," says Maggie who was molested by her father from age four to sixteen. "how can someone do that to another human being?"

For your information, Louise Armstrong, you can count me in on your list of women who formally admit to having had an incestuous father. Although he has been dead for ten years now, I still spend a disproportionate time brooding over my past with him and like Maggie, "wish I had been able to cope with less human wreckage along the way."

By Mary Lous Shields, *New Women's Times Feminist Review*, March 15, 1979

KISS DADDY GOODNIGHT: A SPEAK-OUT ON INCEST IS available in the Women's Centre Resource Library.



MORE

PUSHING INCEST OU

1 in 4 female children are victims.

by Gayla Reid

Here's some horrendous arithmetic for you:

Take a grade 12 class of 16 women. One in four will have experienced some type of sexual assault. Of the four, one will have been involved, or is involved, in an incestuous relationship. Experts assert:

Ninety five percent of the victims of incest are female.

Ninety five percent of the offenders are male.

And we can't start dealing with incest until it is defined as a problem.

Social taboos demand that sexual abuse be seen not to exist. Like wife battering, like rape, sexual abuse of children is an issue that the women's movement is fighting to bring to public awareness.

Sexual abuse is any physical contact from one person to another person who is not a willing partner.

Diana Ladell, of Nanaimo Rape Relief has been researching the issue and studying the incidence of sexual abuse in the Nanaimo area over the past nine months.

When Ladell learned of the statistic on sexual abuse, her first reaction was one of disbelief. They're way too high, she thought, they must be exaggerated.

Nine months later she feels the figure of one in four is indeed accurate.

What kind of man would sexually abuse children? What happens to the victims of abuse? What kind of abuse situation does child abuse take place?

When confronted, the response of the sexual abuser varies:
She is just making it up because I wouldn't give her an allowance.

She was wearing that flimsy little night gown so what do you expect?

I got drunk and passed out. When I came to, my daughter was sitting on top of me trying to get my penis inside her.

I wanted her first sexual experience to be a good one.

My God, I'm glad it's out in the open.

The men who sexually abuse children range from chronic offenders to those who feel extremely guilty and ashamed.

The chronic offender is one who has consistently avoided adult relationships and is sexually attracted to young girls. He tends to feel no remorse.

Then there's the sexual abuser who has found adult relationships stressful and disappointing. He's depressed, he feels as if his manhood has been threatened. It's a new activity for him, begun when his self-image is at its low point. More often than not, this man is a married heterosexual.

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erosexual.

The suspicion that the child molester is homosexual is a sensational media myth—witness their avid attention to the unusual Toronto murder of shoeshine boy Emmanuel Jaques.

More than 50 percent of the time, sexual abuse takes place within the regular family unit. Attacks by psychotic child abusers account for only five percent of sexual abuse. Typically, the attacker is the live-in father figure. He could be the father, the step-father, mother's live-in lover, or a brother or uncle.

The abuse ranges from fondling of breasts to touching genitals, masturbation and intercourse.

Physical violence is rarely involved. Because the child does not have bruises visible on her body, the abuse can go undetected for years. Coercion is present, but subtle. Daddy's taking care of me, daddy's paying me special attention, daddy loves me—these are the seductive images that can be presented to the victim.

Abuse typically starts when the child is between eight and ten or twelve or thirteen. In one study, the victim was twelve years of age or younger in 81 percent of the cases.

"IF I LEAVE, SHE'S NEXT."

And it goes on and on—lasting anywhere from six months to fourteen years. In one case a 16 year old said that her father had been playing with her for a number of years. She was reluctant to leave home because her younger sister was 13 and "if I leave, she's next."

What about the mother? "It is often the woman who gets blamed," says Ladell, "the wife, the man's own mother, the daughter...women and kids are in a really bad position in this society/ Economically and to some extent emotionally, the mother is dependant on the husband. What is she to do? If she reports the case, if the man ends up in jail, she ends up on welfare. There goes her breadwinner."

The mother may deny that the sexual abuse has in fact taken place. Or she may clue into other disturbing tensions that have been happening within the family: the grim pieces fall into place.

"Whatever course is taken," says Ladell, "sexual abuse puts the whole family into crisis."

Keeping the family together, which is the resolute answer of many agencies, can in some cases be detrimental. "Sometimes that policy can protect the child, but sometimes it is best to

get the child out of the situation," says Ladell.

What works?

Ladell outlined for readers one approach that seems to be successful. That is a therapeutic family treatment program in Santa Clara, California. All the family dynamics are treated: mother and father have marital counselling; mother and daughter have therapy. Victims and offenders have special groups.

People are still trying to cope with the fact that sexual abuse happens, let alone get organized around it. I've just come back from a national conference of rape crisis centres and I can tell you that as yet we have no adequate treatment programs operating in the country. We're still at the stage of making the public acknowledge sexual abuse as a large problem.

If we're going to make any positive steps towards confronting the reality of sexual abuse, Ladell stresses, "it's important that the people who work with children be approachable."

...The present move within the schools back-to-the three R's...is seen as not being helpful at all. It means students have less space to talk about their problems. Without that time, the problem doesn't surface until a point of crisis.

The crisis could emerge when the girl runs away from home, becomes uncontrollable or pregnant at age 13. With cruel irony, the victim becomes the social problem.

Removing her from the home can feel punitive: she's the one who must have done something wrong because she is the one who is taken away.

Keeping her in the home and removing the father can equally be a problem. She can feel responsible for the economic consequences..."They'll send your father to jail and we'll end up on welfare. Is that what you want to do to us?"

The trauma of being used and betrayed by her father can often mean that the victim loses her sense of self worth. This in turn leads to further abuse. Studies reveal a high correlation between delinquent acts in adolescence, pregnancy, venereal disease, psychiatric illness and sexual abuse.

Many adult women report adult sexual problems as a result of early sexual abuse. And 90 percent of the mothers seeking help in a California refuge for people who physically abuse their children said that they had been sexually assaulted as a child.

"Talk with any group of adult women," says Ladell, "You'll find almost everyone has a story." In the course of her studies she talked with groups of Brownies, with junior high and senior high school students. She heard girls speak of sexual abuse making it public for the first time. She was approached on her own, after discussions, by students who wanted to tell someone privately

Γ OF THE CLOSET

Sexual abuse, the most concealed form of child abuse, is just now being brought out into the open.

Learning about it feels a bit like seeing pictures of Dachau for the first time. The sooner we can

generate a less defensive acceptance of sexual abuse as a common fact of family life, the better it will be for the women involved.

Thunder Bay's Rape and Sexual Assault Centre has had four reported

cases of incest or sexual abuse of children over the past two years. One of the calls came from the Children's Aid Society, which as far as outsiders can tell has developed no strategy to deal with the problem of incest or sexual abuse of children.

The cases that have been brought to the attention of the Rape Crisis Centre here, have been treated like any rape case as far as the procedure for dealing with them goes.

Someone is sent out to talk to the family, in all cases it has

been the family of the victim who have sought advice. Usually they want to know whether the case merits court proceeding and how they can approach the child about the matter without alarming the child unnecessarily.

"The problem is the same everywhere," says Doreen Boucher of the Centre, "We don't have the information because the problem is not yet out in the open."

While the Rape Crisis Centre is open to the calls, they admit that most of their workers who answer calls play it by ear.

motherhood

taken from *OF WOMAN BORN* by Adrienne Rich, Bantam Books, 1976.

The institution of motherhood cannot be touched or seen: in art perhaps only Kathe Kollwitz has come close to evoking it. It must go on being evoked, so that women never again forget that our many fragments of lived experience belong to a whole which is not of our creation. Rape and its aftermath; marriage as economic dependence, as the guarantee to a man of "his" children; the theft of childbirth from women; the concept of the "illegitimacy" of a child born out of wedlock; the laws regulating contraception and abortion; the cavalier marketing of dangerous birth control devices; the denial that work done by women at home is a part of "production"; the chaining of women

in links of love and guilt; the absence of social benefits for mothers; the inadequacy of child-care facilities in most parts of the world; the unequal pay women receive as wage-earners, forcing them often into dependence on a man; the solitary confinement of "full-time motherhood"; the token nature of fatherhood, which gives a man rights and privileges over children toward whom he assumes minimal responsibility; the psychoanalytic castigation of the mother; the pediatric assumption that the mother is inadequate and ignorant; the burden of emotional work borne by women in the family--all these are connecting fibers of this invisible institution, and they determine our relationship to our children whether we like to think so or not.

Because we have all had mothers, the institution affects all women, and--though differently--all men. Patriarchal violence and callousness are often visited through women upon children--not only the "battered" child but the children desperately pushed, cajoled, manipulated, the children dependent on one uncertain, weary woman for their day-in, day-out care and emotional sustenance, the male children who grow up believing that a woman is nothing so much as an emotional climate made to soothe and reassure, or an emotional whirlwind bent on their destruction.

I come back, as we must, to Joanne Michulski. Desperation surely grew upon her, little by little. She loved, she tried to love, she screamed and was not heard, because there was nothing and no one in her surroundings who saw her plight as unnatural, as anything

cont'd next page

What do you mean LIBERATED?

The 19th century term emancipation implied freedom from legal constraints.

The 20th century term liberation is subtler. It means freedom from psychological as well as from legal or political constraints; freedom from the unspoken pressures that as insistently as the formal, verbal ones, force certain life patterns on us.

At the day-to-day level, some of the concrete issues involved in achieving liberation deal with such commonplace issues as birth control, child care, and paid employment. But the specific bread and butter issues are far from being the overriding ones.

THE CRITICAL FORM OF LIBERATION IS ON A DIFFERENT PLANE. LIBERATION IS A WIDENING OF CHOICES.

Liberation is facing the difficult and serious human choice of establishing an identity and a purpose in life. To achieve liberation each person must discover herself as an individual with significance in her own right.

IDENTITY COMES ONLY THROUGH MAKING CHOICES, AND LIBERATION IS THE PROCESS OF OBTAINING EVER-WIDER CHOICES FOR PEOPLE.



Liberation is a searching for self-identity and self-fulfillment to the utmost of the person's ability. It means release from the restrictions imposed by stereotyped roles.

LIBERATION MEANS AUTONOMY, BELIEF IN ONE'S SELF, SELF CONFIDENCE, INDEPENDENCE OF RATHER THAN SUBSERVIENCE TO

STANDARDS DETERMINED BY OTHERS, LIBERATION FROM THE MYTHS THAT HAVE ENSLAVED AND CONFINED US IN OUR OWN MINDS AS WELL AS IN THE MINDS OF OTHERS.

Liberation is the fundamental reorientation of the relationship between the sexes. The experience of liberation, like that of religious conversion, is the - sometimes sudden - restructuring of well-known facts.

(Thoroughly adapted from Jessie Bernard, "The Future of Marriage")

from *A Woman's Place*, January 79

GAY WOMEN'S EROTICA:

I would like to assemble and publish a collection and/or women identified erotica. Both written and graphic material would be included.

I encourage all women to consider those things which enhance their sexual feelings and express it as a contribution to this book. This book will provide an opportunity to express themselves and will also be very interesting and great fun to read. Send your contributions to: PAMIR PRODUCTIONS

PO BOX 40218
SAN FRANCISCO, CALIFORNIA 94140
Anonymity is guaranteed unless otherwise stated.

LITERARY

CHIMPANZEE

i like it
when i slip
into bed & you're
asleep and you slip
your arm around me in a
primordial instinct I
am reminded of a chimpanzee
at the Woodland Park Zoo peeling
a banana in his slender fingers or
clinging with a graceful but hairy
arm to the branch of a tree &
I'm glad when you have your
ancestral arm around me
that my body is warm,
that I am
an animal

LORRAINE VERNON

WRITER'S CRAMP

my poems are progeny:
little bastards born
out of imagination
from times we have
lain together on a bed
of Thesaurus & Oxford.
Each word's a ritual:
comma period caress
My poems are a long
arduous word-play
resulting in Fallopian
disaster: seeds shot
into brain cells,
a dumb sperm
hitting the lost
egg somewhere in
the Subconscious

LORRAINE VERNON

there is a woman
who lives in my husband's house
her hobbies are
collecting dust balls
and taking baths
i wish someone would
take her away
she's driving me crazy

Mickey Pedersen

Woman's Role

Roll over go to sleep, I don't want to!
Yes you will, yes you can, you know you
will, I'm your man.

No way!, I've no excuse to give you,
expect I don't want to.
You know my dear I like being part of
the fun, I don't want to, that's all
there is to it.
It doesn't mean you're not desired, it's
been hell, I'm just tired.
You tell me when your day has been rough,
and your answer dear, is I'm too tired,
go to sleep.

Then my dear man you can cook and you can
clean, see how you like just being a
housewife and baby machine, there is no
change of dull old housework, it's a
boring routine.

I must stay home, not go out alone, for
me there's no such thing as a male friend
.....people would spread the word and
doubt you as my man, my life, my lover
and soul supporter.

I musn't dress cool or super sharp as
it's been said, rape it does invite.

I must stay home and lock my doors, for
I am just a woman!

Your property and as for rights, I
haven't many.

You're asking for trouble woman, when
one knows your scene, your own routine
as we all know there's always a gossip
to spoil your dream.

So as a woman you don't fight back, why
you're born with a mind, use it.

You have the strength, woman stand up
let yourself be heard, woman it's time
you came out of the closet.

Linda Richard

SPECIMEN

we live
together
but not
as a commune.
I'm the mother:
figure fixed
on a pin All
around me people
use dishes, clothes
squeeze oranges
toothpaste tubes.
Tell me-
what would
happen if
I wiggled
off like a
butterfly,
that is
already dead

LORRAINE VERNON

Married Young

you took my hand,
put a ring on my finger,
repeated the vows and smiled.
i took your hand,
gave my ring to you,
never consciously lied.
the "i do's" were too easily agreeable,
the game too easily won,
not realizing the consequences,
once the ceremony was done.
now years later,
you say i've changed,
i'm not the girl you married,
you never really knew the soul inside
or the woman buried
beneath the shell,
burning in hell,
finally escaping to the surface.
and now what do you do with her,
she's not really what you wanted,
let it ride for awhile,
see what fate has started.

Viola Gøderre

ARTHRITIC PAIN BLUES

I sometimes yearn to gather up
these burning bones of mine

step neatly from this tired flesh
to stand
within a part of every day.

silent with the cool relief
anywhere there is to be

beyond the whys and why-nots
remembering
with joy, that other me.

Violet Winegarden

UPON COMING BACK

Dried horse turds
In molded yellow straw
Whop through the air
From the toe of my boot-
Broken wine bottles
Wink through matted grass,
Shambled buildings,
Half covered with nettles,
Memories, dry as horse turds,
Lay everywhere.

ALEATA E. BLYTHE

motherhood

but the "homemaker's" usual service to
the home. She became the scapegoat,
the one around whom the darkness of
maternity is allowed to swirl--the in-
visible violence of the institution of
motherhood, the guilt, the powerless
responsibility for human lives, the
judgments and condemnations, the fear
of her own power, the guilt, the guilt,
the guilt. So much of this heart of
darkness is an undramatic, undramatized
suffering: the woman who serves her

family their food but cannot sit down
with them, the woman who cannot get out
of bed in the morning, the woman polish-
ing the same place on the table over
and over, reading labels in the super-
market as if they were in a foreign
language, looking in a drawer where
there is a butcher knife. The scape-
goat is also an escape-valve: through
her the passions and the blind raging
waters of a suppressed knowledge are
permitted to churn their way so that

they need not emerge in less extreme
situations as lucid rebellion. Reading
of the "bad" mother's desperate response
to an invisible assault on her being,
"good" mothers resolve to become better,
more patient and long-suffering, to
cling more tightly to what passes for
sanity. The scapegoat is different
from the martyr; she cannot teach res-
istance or revolt. She represents a
terrible temptation: to suffer uni-
quely, to assume that I, the Individual
woman, am the "problem".

MIGRATION

By Elizabeth Robertson Borland

The sun is glinting
Off the silver birches,
Silver trees sheltering
Secrets in their silent shade.
The wind is frolicking,
Chasing and teasing the clouds,
As they draw themselves away,
Struggling to retain dignity.
The lake shimmers
In the golden sunlight;
A flutter of waves dancing
Across the surface, laugh,
Smiling at me.
Out of the quietness
A loon flaps across the lake,
Calling, calling, calling,
And my heart responds.
I long to stay forever
Caught up in the sunlight
Like a bee encased in amber
From eternity long ago.

But as the wild geese
Must fly South before Winter,
To warmer, softer climes,
So must I fly South
To the richer climates of
Of the Mind.

Did you hear the geese
Also crying,
As they went Southward?

THE WOMAN IN ME
By VIOLA GODERRE

I am reaching slowly inward,
touching softly
heart and mind,
realizing my own feelings,
accepting now my place in time.
I am reversing my self-image,
revealing the original soul
with no reflections in a mirror,
no illusions,
no self-control.
standing naked in the sunshine
uncaring now whose eyes will see
the being here,
though very humble,
embraces warmly,
the woman in me.

BRIEF POEM

Why did Neruda
write for the people?
Not for the politicians?
(although he was
an ambassador)

He wrote for the peasants
because he loved them &
he dreamed that one day
after they had eaten,
they would learn
to read.

LORRAINE VERNON

CATFIGHT

*We live in a land, social
net from which we draw
The cat that fights
The cat that skulks
And the cat removed of claw
Joyce Michalchuk*

We could be equal, Sir
if that were all,
in purse and opportunity
the fence could fall.
We could be equal,
but I want much more
than what I plainly see
you settled for.
And if by chance
or some divine design
our lots were equal
and the choice was mine
I wouldn't hold you to a role
that broke your spirit
and your soul,
we could be equal, friend
and still be lost,
unless we meet on higher ground
above the frost.

GERT BEADLE

unfeeling feelings
by VIOLA GODERRE

broken glass
ground beneath
a heartless heel,
shattered
to dust,
caught by the wind to disappear.
feelings unfeeling
trying to reach the stars,
a kite of emotion
cut loose
and abandoned
to struggle in the clouds.

*my father was a man
as was my uncle
my brothers and husband
are men now
and my son is a boy
yes i am a woman
and i can endure
no more pain
for i love my daughter
my mother, my aunt and
my sisters too*

Mickey Pedersen

THE WEB

by Elizabeth Robertson Borland

The Moon is caught in a web,
A net of bare tree branches,
Tossed by the Wind;
The wild, wild wind,
Who loves her pale beauty,
Glowing coolly.
Stay and be my love!
He cries.

The dark coild of the mesh
Close tightly around her,
Holding her fast.
The clouds of her hair
Blow in the wind,
Drifting lossely.
I must go, I cannot stay!
She cries.

She does not fight the trap,
Afraid of it rending her,
Tearing delicate tissues.
Anguished are her eyes,
As the down curve of her cheek
Drops a tear.
I cannot give my love
Captive.

The Wind throws off the snare,
Freeing his dream
Of happiness in love.
She looks upward towards the sky,
Hearing the stars singing,
Smiling sweetly.
Go! Cries the Wind,
Broken-hearted.

The Wind moans through the forest,
Tormented by his lost dream,
Bewailing his lost love.
Dawn, my sister beckons me
With rosy fingers, says the Moon,
Leaving slowly.
I will love you in freedom,
When I return.

*there isn't much to say
there isn't much to do
when all that is known
is absolutely true
there isn't much to living
that dying can erase
sooner or later
we all come
face to face*

Mickey Pedersen

Canada not without blemish MacDonald states at the UN

UNITED NATIONS (CP)

Canada is not without blemish when it comes to human rights problems, External Affairs Minister Flora MacDonald said Tuesday.

In fact, she said at a news conference, if the UN heeds her call to appoint a deputy undersecretary for human rights, Canada might indeed be the subject of an investigation.

Miss MacDonald made the call for an undersecretary for rights in her first address to the General Assembly. In the past, similar proposals for a high commissioner for human rights have gone unheeded at the UN because many coun-

tries might be embarrassed if hauled on the carpet for their treatment of their citizens.

"I don't mean, in putting this forward, to preach at other countries in the world," Miss MacDonald told reporters. "If one were to look at Canada, and its record of human rights, we have some very real problems with regard to the problems of Indian women.

"It may be that one of the first issues that an undersecretary for human rights might want to look into is the situation with regard to Indian women in Canada."

MIGHT BE EMBARRASSING

She conceded that might be embarrassing to the government, unless legislation is changed, but said that should not hinder support for the proposal.

Under Canada's Indian Act, an Indian Act, an Indian woman who marries a non-Indian loses her status as an Indian.

Miss MacDonald said the UN is already looking at the situation because a New Brunswick woman, Sandra Lovelace, complained about it to the world body's human rights commission.

opportunity knocks

RESOURCE LIBRARY

by Monika McNabb

Last year the Northern Woman's Centre obtained a grant from a local foundation. This has enabled us to purchase a desk, room dividers, essential office materials, library shelves, and a filing cabinet to expand our vertical lending files. Also, a wide range of books were bought from the Co-op Bookshop: novels by Engel, Feminism: the essential historical writings, Guide for Working Mothers, Judy Chicago's struggles as a woman artist, a Lamaze book, Make it Happy: What Sex is all About (for teenagers), Woman and Labour, and others. The book collection now stands at 360 and there is sure to be something here for you.

Newspaper and magazine clippings are an essential part of a vertical file and since the library no longer has a paid staff, volunteers to help clip and paste to keep the files up-to-date would be appreciated. If you can spare a few hours a week, this is a good chance to become familiar with the vast amount of information and resources available for women.

WELLNESS for WOMEN IN THE HOME

Donald B. Ardell, author and lecturer will conduct a one-day workshop dealing with the five elements of wellness - fitness, nutritional awareness, self-responsibility, stress management and environmental concern.

Saturday, October 20
9 a.m. - 4 p.m.

Lakehead University
Faculty Lounge

\$15 registration fee includes lunch and a 1 week pass to Vic Tanny's.

To register, send your cheque, made payable to the Community Fitness Campaign, to:

Nora Fulcher,
130 Pinegrove Pl.,
Thunder Bay, Ont.,
P7B 5X7

Limited registration on a first come, first serve basis.



"What's really fun is to run my wedding movies backwards and see myself walking out of the church a free woman."

From New Woman
October 1979

SALT AND YEAST - available soon



I want to go for broke
I want to risk it all,
feel the day I'm in,
hear tomorrow call...

Salt and Yeast, a book of selected poems by Gert Beadle, with illustrations by Sirpa Bishop, is now in its second printing. Two hundred copies of the collection will be available at the end of October. To order call 345-7802 or write 316 Bay Street, Thunder Bay, P7B 1S1. Cost is \$5.00 per copy.

TV ONTARIO

'Footsteps'

TV Ontario has produced FOOTSTEPS, a television series for the parents of young children, as its contribution to the Year of the Child. Beginning September 19th, the 20 30 minute programs will be aired on Wednesdays at 8:00 pm.

Footsteps deals with the problems, challenges and opportunities of parenthood. It is of particular interest not only to parents, but to anyone who has a responsibility for young children or and interest in them.

Each program is introduced by a well-known television personality and spouse chatting about their own children, and describing the theme for the program. A dramatization follows that presents a realistic situation. Documentary footage rounds off the program.

The themes are as varied as the needs, interests, and problems of young children. Some examples are: children's fears, nutrition, death, social relationships, discipline, and creativity.



This series may be purchased on videotape by non-profit organizations. For further information contact:

Mary Fisher
Utilization Services
The Ontario Educational
Communications Authority
P.O. Box 200, Station Q
Toronto, Ontario M4T 2T1
Ph. (416) 484-2665

Northern Writers Conference
October 12, 13, 1979
Confederation College

The Northern Writers Committee, the Ontario Arts Council and Confederation College are pleased to announce that a gathering of northern writers and poets will take place at the college.

The theme of the conference is "The Writer's Craft".

Friday, October 12th, an evening of readings of prose and poetry will be open to the public, free of charge. Attending are Canadian authors and poets Gertrude Beadle, feminist author of 'Salt and Yeast', Patricia Barclay, Arthur Black, Fred Bodsworth, Sheila Burnford, Marjorie W. Campbell, Leonard Dick, Joan Finnigan, George Kenny, Elizabeth Kouhi, Claude Liman, Doc Skinner, James Stevens, and Wilfred Pelletier.

On Saturday, a registration fee of \$25 will be charged for a series of workshops. Topics are 'Writing and the Ecology', 'Screenplay Writing', 'Historical Writing and Research', 'Poetry', and 'How to Prepare a Manuscript'. Enrolment is limited. Contact Carol Rusak of Continuing Education at Con College for further information and registration.

"The time will come, we hope, when women will be economically free and mentally and spiritually independent enough to refuse to have their food paid for by men, when women will receive equal pay for equal work and have all avenues of activity open to them and will be free to choose their own mates, without shame or indelicacy; when men will not be afraid of marriage because of the financial burden, but free men and women will marry for love and together work for the sustenance of their families. It is coming and the new movement among women who are crying out for a larger humanity, is going to bring it about."

In Times Like These
Nellie McClung

Nellie McClung was one of the women on the 'Persons Committee.

HALLOWEEN BOOGIE



October 26, 1979

Moose Hall
434 Fort William Rd.

NORTHERN WOMEN'S CENTRE
FUND RAISING EVENT

VOLUNTEERS NEEDED TO HELP!



Dress-up is optional

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Evenings are available at Women's Place, 316 Bay Street. Large, comfortable, living-room atmosphere. Reasonable Rates. Phone 345-7802



"Well it's about time you served that chicken."

from the Houseworker's Handbook

JOIN THE 'PERSONS CASE' CELEBRATION - October 18th!

Believe it or not, only 50 years ago women had no legal status as "persons" in Canada. Today it is difficult to recall that up to 1929, five successive Canadian governments and the Supreme Court of Canada had insisted that Canadian women were not "persons" because of the way that word was defined in the context of the British North America Act.

On October 18th, beginning at 7 p.m., at Confederation College, the public is invited to come out and celebrate the victory of five Alberta women in their battle with the Supreme Court of Canada. It was October 18, 1929 that the Privy Council of Canada handed down a decision declaring that Canadian women were indeed persons under the law and therefore eligible for appointment to the Canadian Senate.

The celebration will feature a media display which will colourfully outline the history of the Persons Case that will be set up in the College Concourse for public viewing. At 7 p.m. in the Staff Lounge there will be a wine and cheese party, followed by skits and plays related to the occasion to be performed by Kam Theatre Lab & friends in the College Theatre auditorium.

The celebration will wind up with a coffee and anniversary cake being served at which time those in attendance will be presented with scrolls that copy the original declaration.

"The Persons Case" celebration is being sponsored by the Northwestern Ontario International Women's Decade Co-ordinating Council. Also present will be a good representation of the Thunder Bay women's service and social clubs who have planned displays highlighting their various

objectives and functions. The Thunder Bay Sweet Adelaides will give a choral presentation as part of the evening's entertainment.

The general public is encouraged to attend the commemorative evening and find out more about the history of Canadian people.

For further information call Leona Lang at 344-9373.



Portuguese women show greatest need says Counselling agency

Few native Canadians can imagine what it is like to come to Canada, unable to speak the language, and unfamiliar with the customs of the new country. For immigrant women, says Mary Kozyrs, a counsellor at Immigrant Women Counselling Services located in Cornwall School, the problem is compounded. Unlike their husbands the women do not always go out to work. Isolated in their homes, often

kept secluded by a jealous husband, many women live in Canada for years without learning to speak or understand English.

Established in May of this year by the Women's Bureau of the Ministry of Labour, Immigrant Women Counselling Service (IWCS) has had several tasks to carry out. By canvassing the Bay-Secord area, which is densely inhabited by immigrant families, IWCS has prepared a profile of the area. Because the immigrant women are primarily Portuguese, they have been the IWCS's main focus.

But getting to talk to the women personally to establish what their needs are, is not always easy. Mary relates how the Portuguese men can

be most possessive of their wives, Because she was accompanied by a male translator on several occasions, she was refused entry into the homes. The husbands did not trust the translator's presence in the home while he was away at work.

"It creates impossible hardship for the women. They can't go to the supermarket or get to know the area. Often they live in poverty—with none of the household conveniences to assist them in their work. They are usually quite young and have quite a few children, who are not much past the infant stage," says Mary.

Of course, the women are aware by observing their new surroundings they have not got the same freedom or mobility. This usually results in overwhelming feelings of isolation.

The Counselling service is designed to get immigrant women in touch with government services and agencies suited to their needs and problems. The service informs women of their employment rights, education available, pensions, etc. It also provides a translator when necessary.

For immigrant women who have found employment there is always the danger

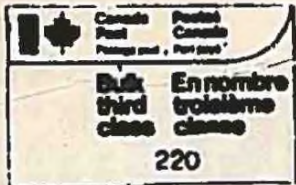
of exploitation. There are several employers in Thunder Bay currently facing charges of violating the Employment Standards Act. Mostly the charges are related to failing to pay minimum wage, or being unfair with overtime pay and holidays.

There are very few jobs that accommodate a person who does not speak English fluently. If they find work, the women usually do menial things like work in factories, as kitchen help or as chambermaids.

The project is merely getting off the ground at this point, as it is a slow process working into an immigrant community. Barb Orzech, recent immigrant from Poland is currently preparing to take Mary's position.

The fall program will feature an evening women's craft group. Mary and Barb feel that this is a good basis for getting together a group of women who can practise conversational English and eventually come forward to establish the areas in which they need assistance.

For further information on the Immigrant Women Counselling Service all 345-0551.



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