

Northern Woman Journal

90¢

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EDITORIAL

THE WOMEN'S

IMPERATIVE

Reflecting on topics for this issue, we noticed the ease with which we found people deserving of a Thunder Bolt. The choice of subjects was overwhelming! Strike almost any person profiled in the media and an anti-woman blast will be quickly returned. We feel the pressure of our society's swing to the right descending upon us.

The most fundamental right that

women must have is the right of choice. We want no decisions made for us and no doors closed to us.

We want the right to choose any lifestyles, any employment and complete control over our bodies and our destinies.

It is more imperative for women to work together than ever before and we shouldn't lose sight of the goals we set for ourselves in the earlier

exhilarating days of the woman's movement.

It will be a life-long struggle both to keep those rights we have gained and to gain more.

Just as a family will stick together despite growing pains, so must the women's movement. We need each other even more now in the face of growing opposition to our struggle for choice.

The Northern Woman Journal collective has decided to publish our Editorial Policy, to let our sisters know the policy as we have developed it. Principally, we have done this to encourage our readers to contribute, and we certainly do want your contributions.

The Northern Woman Journal is a vehicle to encourage a feminist awareness of the situation of women in our society. The Journal strives to be a communication link among women in Northwestern Ontario, thus in addition to featuring articles of global and national concern, will also seek articles of particular relevance to Northwestern Ontario women.

an alternative perspective to traditional media. The Journal's goal is to

publish as much original material as possible.

The Editorial Collective may choose for publication articles that reflect views that are not the position of the collective; however, as feminists, we will not publish material that is offensive and opposed to basic premises of the Women's Movement.

Within the constraints of a bi-monthly publication, current issues/reviews etc. will be preferred, (although feminist classics may be reprinted.) The Journal must establish a solid political base, and contributors will be encouraged to develop a strong feminist analysis in their writing.

The material selected for inclusion in the Journal will be chosen by the consensus of the Editorial Collection meetings are expected, wherever possible, to review (and approve/

disprove) the material under consideration in advance of the selection meeting.

Where solicited contributions are not accepted for publication the Editorial Collective will make personal contact with the author to explain the reasons for non-acceptance. In the case of non-solicited contributions efforts will be made to communicate with the author, and where appropriate, encouragement given to assist the contributor to continue their writing.

EDITORIAL PROCEDURE

The Collective determines the Editorial policy. All original submissions are reviewed. If content editing is required, the author will be requested to do such editing. The author may give permission to edit to the Collective.

Reprints are reviewed by the Collective, approved and prioritized.



Dear Northern Woman,

I want to tell you how great it was to receive your paper and to know that you are alive and well.

This year the Canadian Human Rights Commission announced a 2.3 million equal pay settlement which brought 470 federal librarians (mostly women) parity with the mostly male historical researchers. The person who started the ball rolling was Sabine Sonneman, a Regional Vice President of the National Component for Ontario. This has made me very proud as I am a member of this Component and a Regional Vice President for Manitoba. However, a lot of people do not know that the first resolution for equal pay for work of equal value was put forth by the Toronto Labour Council in the year 1882. It has taken us 99 years to get our first settlement in Canada. One tiny step for womankind, but let us hope that now we have our foot in the door the next one will be a GIANT STEP!

It might help your publication if you could have donations and subscriptions tax deductible if this is possible.

Keep up the good work and wishing you great accomplishments.

Smiles,

Sister Francis Fox
Dauphin, Man.

V your VOICE

Dear Branching Out Subscriber:

There are 120 literary magazines published in Canada. Only one of these is feminist. Room of One's Own, a feminist quarterly of literature and criticism, started in 1975. Initiated as a space for women writers, novice and experienced, it has carried an award-winning play by Anne Cameron (Cam Hubert), fiction by Quebec feminists, a special issue on science fiction & fantasy, poems by Marge Piercy and Miriam Waddington, interviews with Margaret Atwood, Dorothy Livesay, Michele Lalonde, and a lot of prose and poetry by women you haven't heard of yet.

Feminist publishing in Canada is in a state of crisis. The period of benign indifference from funding

bodies is over. The support simply isn't there.

Room, like most feminist magazines, operates on an entirely volunteer basis. What money there is goes to cover fixed costs like printing. Only the constituency the magazine serves can keep it alive. Unless there is reader backing, there won't be any feminist magazines left in Canada five years from now.

If we in the feminist community want magazines like Room to continue, it is up to us to subscribe, buy back issues, or send donations (donations to Room are tax-deductible).

Our own magazines are an act of defiance against dismissal of the women's movement.

Sincerely,

Sharon Batt for Branching Out

Dear Northern Woman Journal,

I have held pen poised over paper for long thoughtful moments and have at last whatever it takes to write.

Perhaps it is not as rare as I may think, but it has been my experience that few men cry--especially Northern miners. My husband and I often share

continued on pg. 14.

getting an abortion

CREDIT BROADSIDE.

What is an abortion?

An abortion is the termination of a pregnancy through the removal of the contents of the uterus (womb). The contents are removed by several methods depending on the size of the woman's uterus.

What procedures are done?

For someone who is under 12-13 weeks pregnant (first trimester), the procedure carried out is either through gentle suction (evacuation and curettage) or gentle scraping (dilation and curettage) of the lining of the the uterus. This is an extremely safe procedure with a very low complication rate. Late D & Cs are not generally performed in Canada and therefore a woman has to wait till she is 16 weeks pregnant to obtain a *saline induction procedure*. At this stage an abortion-inducing solution (saline, or salt) is injected into the amniotic sac or "bag of waters" which surrounds the fetus. Several hours later (24-72 hours) contractions similar to labour pains cause the cervix to dilate and the fetus and placenta to be expelled. The saline procedure has a higher risk of complications than a D & C but it is still a relatively safe procedure to undergo.

What do you do if you think you are pregnant?

Since time is of the essence in seeking an abortion, the decision has to be made quickly. Initially you may want to confide in a close friend but after that there are some practical steps that are necessary to take.

Get a *pregnancy test* done as soon as you are two weeks late with your period. For younger women with irregular periods a pregnancy test may not be accurate so it is important to get an internal examination by a doctor. It may come as a shock to learn that medical people calculate weeks of pregnancy from the first day of your last menstrual period and not from the day you think you conceived. This can add two weeks to your calculations. Since a pregnancy test is a urine test, collect a half cup of urine first thing in the morning in a clean, soap-free jar and take it to a drugstore, birth control clinic, hospital clinic, community health centre, or a doctor's office. The most common pregnancy test is a two-minute slide test which starts to be effective 45-60 days from the first day of your last menstrual period. A "positive" test means that you are almost certainly pregnant. A "negative" test may mean that you are not pregnant, but false negatives are fairly common. If you have a negative test and your period still doesn't come have another test a week later. After two or three negative tests it may be better to get a pelvic exam to determine for certain whether or not there are any changes in the cervix or uterus.

What are the symptoms of pregnancy?

A missed period may be the first indication of pregnancy but for women with irregular periods a missed period may not be an obvious sign of pregnancy. Other signs may be nausea and vomiting, breast tenderness, frequent urination, or tiredness. None of these signs always means pregnancy and rather than wondering or agonizing, which can also delay a period, it is better to get a pregnancy test.

How do you get a referral for an abortion?

In large urban centres start with local birth control clinics, planned parenthood associations, community health centres, women's centres at universities and community colleges, rape crisis centres, YWCAs, women's bookstores, and as a last resort hospital gynecology clinics, or lists of gynecologists in the yellow pages. Try speaking with other women in your neighbourhood, school, office or factory.

Check out health or women's sections in local libraries, or women's directories. Also at libraries check books such as *Our Bodies Ourselves* for details on abortions.

Since it takes time to confirm that you are pregnant and get referred to a gynecologist who then refers your case to the hospital therapeutic abortion committee, you must act quickly and decisively.

Many birth control clinics which do abortion referral are government funded and therefore do not charge a referral fee. Some fee-charging referral services advertise in newspapers.

For women living in small cities or towns the process of getting a referral is more limited. Abortions are usually not available in small towns, and even finding a sympathetic pharmacist to do a pregnancy test may pose an insurmountable problem. In this situation it may be possible to try to find the family planning nurse in the closest Regional Health Unit.

Are abortions done in hospitals?

Abortions in Canada are done in hospitals because of the law, not necessarily because they are safer or more convenient for women. In several briefs submitted to local provincial governments, it was demonstrated that enormous savings and more comprehensive counselling and after-care could be achieved if abortions were done in free-standing abortion clinics.

The policies vary from hospital to hospital as to length of stay, eg, 4-6 hours for an out-patient procedure or 1-3 days for an in-patient stay.

For the most part, abortions are still being done using a general anaesthetic. Hospitals vary as to whether they offer women sedation or anaesthetic. You have the right to request either sedation or anaesthetic, so be prepared to ask if it isn't offered.

Who pays for the abortion?

Some provincial health insurance schemes reimburse a portion of the fee charged by doctors for abortion. Many doctors, however, require a woman to pay in cash prior to having the abortion. In the case of people who are covered under someone else's insurance plan, they may be able to use the insurance number and request a "no-verification" code from the practitioner, but arranging reimbursement may pose a problem.

How old do you have to be to sign your own consent form?

Age of consent varies across the country. For example, in Ontario you have to be 16 to sign your own surgical consent for treatment in a hospital.

What should I be aware of after the abortion?

1. Bleeding similar to menstruation will continue for about seven days. If bleeding is heavier or followed by severe cramps, contact the doctor or hospital.
2. Do not insert tampons until your next period, to prevent infection.
3. Do not have sex until you have stopped bleeding. If you have sex after the bleeding stops, start using a method of birth control immediately.
4. Try to arrange a follow-up appointment with a clinic or doctor, about 4-6 weeks after the abortion. This is for a routine examination or to discuss future birth control needs.

What should I do if I receive unfair or undignified treatment during by abortion?

Try to write down what was said or done to you and also the names and positions of the individuals involved, eg, doctors, nurses, laboratory technicians, etc. You may be able to submit your written complaint to various professional associations. It is your right to be treated with dignity and respect regardless of the medical procedure you are undergoing.

In March, 1981, Bob McCoy and Tina Welsh visited Thunder Bay to inform us that the Midwest Health Center for Women would be opening in early April in Duluth, Minn.

The Health Center is located in the Medical Arts Building on Superior St., downtown Duluth. The Center, which will offer abortion and family planning services, will be staffed by Duluth physicians, nurses and laboratory technicians. It will be administered by Tina Welsh.

Welsh & McCoy brought with them material on contraception, family planning and information on abortion and the anti-choice movement in the US. The material has been turned over to the Northern Women's Centre for its vertical file circulation.

The anonymity of the Duluth Clinic (one of many medical offices in a large building) prevents the anti-choicers from identifying and harassing women going for an abortion. It also prevents the clinic from being exposed to arson and bombings as has been the case with many other Women's Clinics.



I TAKE IT THEY'RE "PRO-LIFERS".

For more information on the Midwest Health Center for Women call Duluth 1-218-727-3352.

GET INVOLVED

"RECLAIM THE NIGHT"

With the summer months approaching, the rash of rapes, assaults and street harassment against women will again increase. It is hoped that women will show their concern and their anger by forming a "TAKE BACK THE NIGHT" committee. We would like a strong support group to participate in the National "RECLAIM THE NIGHT" march, scheduled for September. We would like to start organizing NOW! Your strength is needed. Any woman interested, please call the Women's Centre (345-7802) and leave your name and number so you can be contacted re the first meeting.

It's time to fight back!

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SOMETHING BORROWED, SOMETHING BLUE

Teresa Legowski

The old myth of romantic love being the basis of a good marriage is a concept hard to bury. What is stressed least of all when two people decide to marry is that the foundations of their commitment should be those of intimacy, sharing, mutual growth, trust, and most of all, friendship. Yet most women are still wrapped up in the innocent pages of *Bride's* magazine, with the white, satin gowns, the heady scent of roses and the presence of the dashing, white tuxedoed groom.

The following is a dialogue between two women portraying their respective marriage breakdowns. It is hoped the reader will benefit from this frank discussion.

Diane, who is 28 years old, lived with her man for five years before she married him. She has no children.

Mary, who was married for 20 years and has four children, is in her forties.

Q: What circumstances lead up to your decision to separate?

M: We were going in different directions. We just were not meeting each other's needs. Every day for just about 2 years before I left I said to myself, "This is it. I can't take it another day." Things got progressively worse.

D: With me, things happened in a much shorter time frame. In contrast to our first five years together, when we shared the household duties and did a lot of socializing, our first year of marriage was completely different. It was his first year of teaching, and, sure, it was a hard time for him. But it was as if I didn't exist anymore. All the things that had to be done as far as running a household were done by me. He came home, ate, worked until midnight, went to bed, woke up around seven, ate, went to school, came home around six, ate. This went on constantly. He became completely absorbed in his career.

IDENTITY CRISIS

In the meantime, I went through an identity crisis. I became depressed, lonely, I was getting no support. Yet I fully accepted the role expectation of being a "house-wife".

When I finally found work, I thought that this was exactly what I needed. It would get me out of the house, I'd meet new people in this new town, I'd get some stimulation. I still did all the shopping, menu planning, laundry, house cleaning, cooking, just to facilitate his career. Whereas before, even though he worked, we shared those duties.

I had a lot of frustrations on the job, but I left those at the office because he was taking his work home.

He wouldn't communicate with me. Whenever I brought up problems that were bothering me, he'd say he wanted to talk about them later, that now wasn't a good time. These problems seemed to lose their importance when not discussed immediately.

M: My husband was a drinker. He had some alcohol every day. It was very difficult communicating with someone under the influence. As a result we seldom resolved our differences.

Q: Your needs were not being met, there was a lack of communication, you lost your identity, you were doing the "shit work"?

M: Yes, and I too continued to do the "shit work" even when I was employed outside the home.

D: Before marriage, I was much more independent. After I became completely dependent on one person. We weren't physically or verbally abusive. The discontent was very quiet, very undercurrent. I didn't consciously think of leaving until the second August of our marriage.

D: His family was very important to him. We spent our vacations at his family's cottage with them. I was expected to come up with alternatives for these vacations and I didn't seem to have enough ideas.

M: The same thing with me. His family lived in a small tourist town and every year for 12 years we went there for summer holidays. Eight years before I left, I began to realize that no, this is not what I wanted to do. It was no vacation for me, because there was no change in my responsibilities. I still did the cooking, cleaning, and taking care of the kids. I resented going there for so long but it took me so long to say so. I think it's part of our conditioning that we go the way of our husbands when its vacation time.



When I stopped spending vacations with his family and began taking short holidays with my girl friends to go shopping or see some theatre out of town, it was a bad scene. It got so that I didn't say I was going anywhere until a couple of days before I was going to leave.

I even made meals in advance, and put them in the freezer, in order to make it easier for him and ease my guilt about going.

I had to save money to be able to go and with that, there was also a lot of guilt involved. In those days it wasn't "my money". I didn't 'deserve' to have it to pay for shopping, to pay for arrangements for the kids, or to put in my own personal bank account.

Can you imagine what men would feel like if they didn't have any spending money to buy lunch for their friends or whatever?

It's just amazing to think that we women feel we were worth so little and that we needed permission for everything. My feelings of self worth had surely been undermined by both

society and my family.

D: There's just no power behind our demands for what we really want. And when we do voice our desires we immediately feel like backing down. We've learned that it's bad to be demanding.

NOT A PERSON

M: I too felt I lost my identity. I remember thinking one day "my God I'm a role, a wife and a mother but not a person".

If we remain in those roles, as I did for so many years, how do we ever get to the point where we feel good enough about ourselves to be able to develop our own identity.

It took me a long time to say "I deserve better than this."

Mind you, it didn't all come through my own thinking. It was reinforced by speaking with other women, and this was very helpful.

D: In my situation, I attempted to get help but I received no support or understanding at all, so I didn't discuss my marital problems or my idea of leaving with anyone else.

M: Well, I have to qualify my comments somewhat. My conversations with other friends about their marriages were kind of "surfact". We were very reluctant to reveal how unpleasant our marriages actually were. But, by being part of some discussions I realized that it wasn't just me that had problems, and the discontent sounded very similar.

Q: How did you tell your husbands you were leaving?

D: During that sixth year, all I told him was that I was going on an Outward Bound trip in September, that I'd be gone for a whole month, and that I'd be thinking about our marriage.

The trip was an entirely new experience for me. I had to completely rely on myself and my own resources, my own communication skills and my own feelings. I had to be able to express myself to other people in an externally intense existence. As well, it was physically demanding with the canoeing and portaging. It rained most of the time, too.

I never thought I'd have time to think about my marriage until solo. In the middle of the trip we had to spend three days by ourselves. Imagine, out in the bush alone, just you and the fine-tunings of nature. I decided to fast, and only drank tea. I got in touch with myself and what I really wanted to do. I wasn't happy with my husband anymore. I was depressed and lonely. It was not a good living situation for me. I wanted to leave.

M: I did something similar. It got to the point where I had to make a decision. I found I was making excuses for why I couldn't leave. He would not consider for a minute leaving me and the children in the house, his "home" was his "castle" etc. etc.

I went away for four days to think about why I was still in this unhappy marriage instead of thinking in reverse about why I just couldn't leave.

I went to a cottage that belonged to a friend. It was in September.

I was pretty desperate. I had to

cont'd page 10



SYLVIA THOMSON

Northwestern Women's Health Conference - Part of the work committee attending the Strategies for Well-Being Conference in Toronto are: From left to right Jennifer McGibbon, Red Lake; Frieda Hoshizaki, Dryden; Lorraine Thomson, Kenora; Debbie Tourond, Vermillion Bay; Sue Hubay, Vermillion Bay; Jackie Neall, Vermillion Bay; Susan Heffernon, Ignace.

STRATEGIES AND PRIORITIES FOR NORTHWESTERN ONTARIO

Problem: Need to network and learn of resources in the area. Use of the Decade Council, Northern Woman Journal and Northern Women's Centre in Thunder Bay were short term strategies. In the long-term the production of a Women's Directory for Northwestern Ontario

NEED FOR WOMEN TO NETWORK AND LEARN OF ALL THE RESOURCES AVAILABLE TO WOMEN IN NW ONTARIO.

As a short-term strategy it was felt women should make more use of the Northwestern Ont. Decade Council and the Northern Woman Journal as a forum for concerns and information sharing. It was also felt necessary to produce a Women's Directory for distribution in NWO.

BETTER HEALTH CARE FOR WOMEN INCLUDING REPRODUCTIVE CHOICES

Short-term strategy to have workshops for health personnel, including doctors, on women's health issues. Long-term strategies included lobbying for "well-women" clinics and trying to organize more self help groups.

LACK OF DENTAL/M.D.'S AND OTHER PROFESSIONALS IN THE REGION.

In Thunder Bay there is a supportive list of physicians etc. at the Northern Women's Centre. Again the women felt that organizing self-help groups around our concerns was essential.

HOW TO REACH WOMEN WHO ARE HARD TO REACH OR JUST MOVED INTO A NEW SMALL TOWN?

Short-term strategies discussed included having women's workshops and making available other educational material to hospitals and schools. As well should try to organize a drop-in-centre, with well-women's clinics to meet their needs.

GENERAL SUGGESTIONS AND COMMENTS

- Dryden, Ignace, Red Lake women offered to organize a Northern Ont. Women's Conference.

- Confederation College is arranging courses/workshops or a conference for Women and Mental Health. Contact Shelly Corvino (344-6029) or Ruth Cunningham (1-800-465-6961)

at the College.

- The Northern Woman Journal is looking for representatives from each community. Contact the Journal, 316 Bay St. Thunder Bay 345-7802.

- Subscribe to the Northern Woman Journal and send in articles.

- Subscribe to Healthsharing (Box 230, Station M, Toronto, M6S 4T3)

- Lobby National Film Board for positive films about what is happening to women.

So, women in NW Ontario who have concerns about their total health, and health care, do have a number of resources to tap ...the Northwestern Ontario Decade Council c/o Leni Untinen R.R. #13, Thunder Bay, Ont. the Northern Woman Journal 316 B Bay St., Thunder Bay, Northern Women's Centre, same as above and Con College Women's Programs (1-807-465-6961). Thunder Bay. There are forms available to list groups, services, etc. for the Women's Directory.

WELL WOMEN

Cont'd from page 1

We cannot succeed in this struggle of freedom for all, if women break into separate groups blaming personality differences on politics. We are all unique, we women are all needed. We can learn and become stronger together especially when we realize our support and action depends on our future on this planet.

I said at the conference I believe being a woman is a creative process. I am changing.

I learned we must learn to articulate, to speak up, and to speak together about our concerns; we do not have to be apart from each other.

Our networking in the north has expanded, we do battle with distance and the weather that isolates us from one another. But not the MAIL.

Thanks to Susan who shared her collective spirit and Wendo strength. To Jolcelyn who introduces me to francofemme experience.

To Barbara who came all the way from Newfoundland.

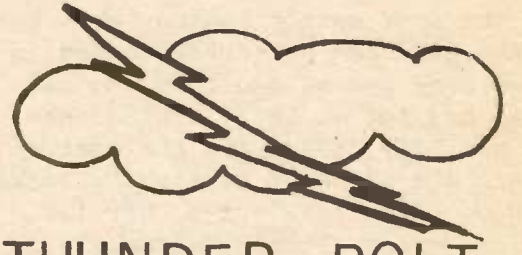
To Sylvia who shared her photographic skills

To Lorraine who affirmed my conviction and self-worth re family planning needs
To Nancy who shared my table pounding enthusiasm for Mary O'Brien speech and every woman I continue to share and grow with daily.

What a boost--and just think the government even helped in a way, for once.

THUNDER CLAP

To Leona Lang of Thunder Bay who has been awarded a \$10,000 scholarship by the Political Science Association of Canada (one of only eight awards in Canada)! Lee has been an active feminist working on behalf of women through the Decade Council and other women's groups; her enthusiasm and sisterhood will be missed when she moves. Best Wishes xoxoxox



THUNDER BOLT

To Mickey Hennessy (MLA for Fort William) who told Sheila Copps (member for Hamilton Centre) to "go back to the kitchen" and later commented "It's better than telling her to go back to the washroom...I was trying to be a gentleman."

EDUCATION COMMITTEE

The Northwestern Ontario Women's Centre is forming an Education Committee. The purpose will be to set up an education award to be presented to a woman from Northwestern Ontario aspiring to post-secondary education. Anyone interested in sitting on the Committee please call the Women's Centre (34507802), or Viola Nikkila (983-2072) and leave your name and number. Volunteers will also be needed to help with fund raising. Donations will be gratefully accepted. If you are interested in becoming involved, then please do!

My feminism is strengthened. My belief that our personal health is political stands firm.

The Causes of Lesbianism:

a simple guide in pictures....
by Jo Nestiff.



biologically determined?

A Rose By Any Other Name

By JOYCE DUNN

Continued from last issue

She heard Diana let herself out and close the door softly behind her. She felt she had been battered, tossed in an unwelcome sea of emotions she had kept at bay for so long... Hard sobs shook her body, releasing the pent up emotions she had kept so tightly locked for those seven long years, her low, convulsed cries echoing strangely in the orderly quiet suburban house.

The sobbing subdued, she sat on the couch and stared at the immaculate brick fire-place, empty hands palms up. Empty hands; hands which no longer retrieved toys; picked up; fondled; carressed. The pain, oppressive, enveloped her once again and the flood of despair took her down to the mouth of the dark tunnel she never dared to enter. The psychiatrist had told her that she must face up to it, walk the length of the dark tunnel, to find the light. She always turned away, searching for escape from herself, the emptiness.

"She's gone Joan. You must come to terms with that" Mark had said. "Come on girl, face it". But she never had, at first keeping the little room intact, visiting the shrine of cot and toys with loving, macabre faithfulness.

"Just a small infection Mrs. Desmond, nothing more" the doctor had said, with a pat on her arm: "Not to worry". The terrible fever had abated, she had thought, and she had dropped off to

comes from staying up all night, where indeed, her hands like "generators" had squeezed the cold clothes, wiping the plump, hot little body with cooling bed baths; to wake up to a limp, subdued little patient, who never woke up from her troubled, fevered sleep.

She had fallen asleep! How could she? Curled up on the couch, she entered the tunnel and walked the length of it, reliving that night; sparing herself nothing; her mind's eye searching out every detail; assessing once again what could have been done, what was not done. The doctor should have ordered the child into the hospital; he should have made that decision...

They had moved, changed address, selecting this house at the other end of town. But it was just a house, its emptiness greeting her with cold appraisal, a match for her barrenness.

"Nothing to worry about my dear" the doctor had said, "Just a matter of time". But time, like a thief, had robbed her of these vital, youthful years and now she was 36, and still childless.

She had not taken to drink, taken pills, vented her despair on Mark. She had simply shut her sorrow out and walked around in the emptiness, filling it with the tasks at hand, throwing herself into the social and sporting whirl which Mark established for both of them. Like an empty vessel, she simply did as she was told and, except for her moments of quiet solitude; of escape, she drifted...until to-day.

A pale sun broke through the clouds a shaft of light reaching her across the rug. She felt drained and yet less empty, the memory of Diana's eyes with their warmth and understanding, the light at the end of the tunnel.

She walked back into the kitchen. On the table she saw a note scribbled in haste by Diana before she left. Joan picked it up and read: "There's a whole world out there Joan. Become a part of it. You can always reach me at this number", this last item on the note, written boldly in large numbers.

That was two years ago. She had come a long way since then, breaking away, asserting herself, bolstered from the meetings as she listened to other women who had come down the same path -- some far more terrifying than hers as they emerged from alcoholism, physical batterings, all victims of the non-status of woman.

Diana, Joan soon found out, steered her fragile frame into life's heart of darkness, her large, coal-black eyes seeking out the social ills of the big city, her sharp arrows aimed at the condition of battered children.

With horrified amazement Joan listened to the fate of these children; children in institutions and the treatment some of them received from the bored personnel; the modern Oliver Twists of to-day's society; the bad little boy who had spat in his neighbour's dish, the attending corrective treatment meted out to him; to eat his meal after all the other children had spat in his food...

"I'm not coming with you Mark. You'll have to make other arrangements".

"And why in the hell not, I'd like to know! I'm not asking you to come on the canoe trip, but just to come up to the park, north of Prince George!" he thundered, his usual calm disturbed by her quiet assertiveness, adding hastily: "The other women are coming with us as far as the starting point."

"Well, there are enough of them. You don't need me".

"I'm not having anyone else driving my truck but you. You know how I feel about that. I need you to drive the truck to the other end of the lake after we put the canoes in the lake"

She took a deep breath and let the words out slowly, quietly, as Mark would, God knows she had heard this tone coming from him often enough. "Brenda will have to do it. Sorry, but I can't spare the time. I have too much to do."

"Do what I'd like to know!" Mark muttered darkly. These outbursts occurred more and more frequently these days, but in the last two years the larger battles had been won.

"I'm needed at the center" There she had done it, put her work first.

Mark did not say anything.

Joan got up to clear the table; she turned briefly and caught sight of Mark's profile, clean cut and young despite his 39 years. He suddenly looked very vulnerable. She resisted the impulse to go over to him, put her arms around him and say: "Oh Mark darling, I'll come". She felt as if she was in a high wind. She held onto the counter.

She helped him select the food for the two weeks' trip. He had come to lean on her for the catering on their trips and she found, to her amazement, that he was like a child in her hands. No longer the master, but the one dependent on her knowledge.

They went on a little trip up one of the local lakes with the canoe before he left on his wilderness trip.

"I'm going to miss my cook" was the remark he often made as she managed to hustle up good meals over the open fire. Panic caught at her throat: "How would he manage?" She had made him her whole life for these last seven years: "He has been my child" she suddenly realized.

"Won't be the same without you" he flung over his shoulder as they tramped through the bush.

They returned in a flurry of tension. Mark was nervous, he had never been away on a trip such as this -- two weeks in the North with two other guys and their sons. "You'll enjoy it" she said with the forced cheerfulness she would adopt with a child. Again, a child. Had she spoilt him to the point where now, he could not bear to be without her?

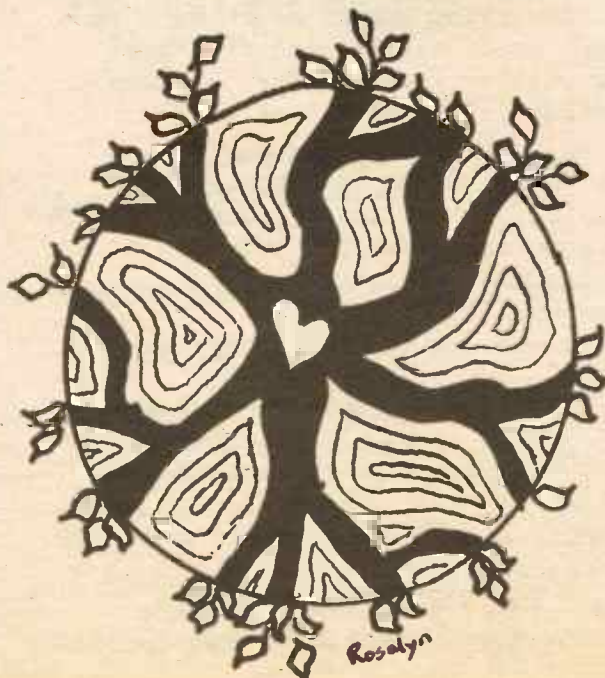
She washed his clothes, remembered small items he would need, the gratitude in his eyes, like a knife in her heart.

She was measuring out flour, baking powder and salt for his bannock when he volunteered ominously: "Just finished reading an article on Grizzlies --- a lot of them up North, I guess" as he passed her in the kitchen carrying his wet-suit and life-jacket out to the camper-truck in the car-port.

My God! What if ... But she could feel Diana close beside her, with her mocking smile: "He'll manage kid, don't you worry." Joan brought herself up sharply. She had managed these long years, the remark tossed at her many times: "I'm going, I'd like you to come." It had always been a statement, not a suggestion, a power-stroke she always picked up, received meekly and abided by.

Showered, his face boyish from the recent shave, Mark emerged from their bedroom on the morning of his departure. "Well, I guess that's it" he said, and he added with a smile: "Don't take any wooden nickels" He hugged her hard. She followed him out to the car-port.

The hot, sultry air was pungent with the smell of the pulp-mill, the stack high up on the hill, visible on brighter days with its plume of smoke and steam, now just a dim black stem hidden by its own disgorge, as it enclosed the city in the still air.



UPDATE

by Joan Baril

A CRIME AGAINST SOCIETY

Society has given husbands permission to use violence against their wives; many men have taken advantage of the situation.

But we can stop wife battering says a recent brief to the Ontario government from the Ontario Status of Women Council. Simply recognize wife assault as a crime against society, a crime equally as serious as violence against strangers.

The Council rejects the so-called "multi-facet" model which erects a complex of interwoven causes to explain wife-battering. This model points to economic causes, educational reasons, medical theories, psychiatric problems, legal complexities, historical models, cultural norms etc. and claims that all these problems must be solved, and simultaneously too, before we can make any headway at all.

But the Council has cut to the heart of the matter. Recognize battering as a crime, it says: Let the reporting of wife assault be made mandatory as is child abuse. Allow the victim to "lay an information" on the spot, not the next day. Protect her against further abuse before the trial.

The report also deals with prevention, police attitudes, hostels and safe houses. Available for reading at Confederation College Women's Centre and Northern Women's Centre 316 Bay St.

FIRST WOMAN SURGEON DIES

This winter, Dr. Jennie Smillie Robertson, the first woman surgeon in Canada died at 103.

Dr. Robertson, like all Canada's early woman doctors, encountered one barrier after another in order to become a doctor. After she graduated in 1910, she discovered she could not get surgical training in Toronto. She had to go to Philadelphia where a woman surgeon gave her the required course. Back home in Toronto, the local hospitals refused to give her operating privileges. So, the first operation by a woman doctor in Canada was done on a kitchen table in the patient's home; it was the removal of an ovarian tumor.

The women doctors of Toronto, including Robertson, became convinced that the only way to break the male stranglehold on medical facilities was to found their own hospital. This they did; and in 1911, Women's College Hospital opened its doors in a rented house on Seaton Street. Later a permanent building was built on the present site on Grenville Street.

Doctor Smillie Robertson was chief of gynecology there for many years.

NURSING MOTHER GETS AGGRESSIVE

Bravo Jennifer Trott who "caused a row" at Toronto's Cumberland Terrace shopping mall on April 9 when she was ordered to leave her booth at an antique show because of a complaint that she was breastfeeding.

It all started when a boutique owner, Rozsika Antel, called out in a loud voice: "Oh God, she's breastfeeding, what kind of pig would do that?" Mrs. Trott retorted "Don't talk to me like that. This is your hang-up, not mine". According to manager Raymond Wolf, Mrs. Trott became "very loud, very arrogant". Bravo, Mrs. Trott!

Mrs. Trott caused a second row when she returned April 22 with forty other nursing women for a "nurse-in". This time, however, no one protested. In fact there was considerable support from the public.

The organizers of the "nurse-in" wants nursing mothers out of the public toilets and into society. Yes indeed.



MISSIONARIES TO THE MORMONS

The American National Organization for Women (NOW) has not given up the fight for the Equal Rights Amendment and it is prepared to carry the fight into the heart of the opposition, the state of Utah and the influential Mormon church, which has always opposed ERA on the grounds that it is a threat to the family.

NOW is training missionaries, all volunteers, who will travel at their own expense to go out in pairs, knock on doors and politely explain the three sentences that comprise ERA.

The missionary idea is an old 19th Century suffragist tactic. The first feminists sent caravans to the West to talk to women about the suffrage. Ironically Utah was one of the first states to recognize the right of women to vote.

The deadline for the approval of ERA is June 30, 1982. Thirty-Eight states are required to amend the American constitution; 35 have ratified the proposal so far.

FEMINIST STAMPS

Four new Canadian stamps graced with the strong lovely honest faces of four early feminists went on sale recently. The four women honoured are: Henrietta Edwards, Louise McKinney, Idola Sainte-Jean and Emily Stowe.

Edwards, as a twenty-six year old Montreal woman, helped start the "Working Girls Association", a club for women which offered rooms and meals, classes, a reading room and company. Edwards became an expert on laws affecting women and children, and along with Louise McKinney was one of the "famous five" who initiated the Persons Case.

McKinney, an ardent suffragist and temperance worker was the first woman member of a legislature when she won a seat in Alberta in 1917.

For twenty years, Idola Saint-Jean battled in the most difficult and vitriolic suffrage campaign waged in Canada - the fight for the Quebec provincial vote which was not won until 1940.

Dr. Stowe is the Ontario representative among the four. She was Canada's first woman doctor although she had to go to the States to get her training. When she returned in 1868, she discovered how difficult it was to get a licence. So she simply practiced without one. Stowe was a leader of the group who started the first women's suffrage organization in Canada.

It is good to see these women remembered—they have been overlooked and almost forgotten in the pages of Canadian history. Such a presentation is long overdue. In our culture, history-making is seen as the work of the male while women's historical struggles are viewed as marginal achievements. Our streets, parks, public buildings commemorate male history-makers. Isn't it time we righted the balance, and named our streets, parks and public places saluting our early feminists who irrevocably changed history for us and our daughters?

PARANOIA

- paranoia about office automation arrived just in time for National Secretaries Week. Thirty-four percent of working women in Canada are clerical workers and some people predict the microelectronics revolution will bring mass unemployment to women. West German Labour leaders are talking about a possible loss of two million clerical jobs out of five million. In Canada, Heather Menzies' study for the Institute for Research and Public Policy predicts a loss of one million clerical jobs by 1990. But, she says, new jobs of a more professional nature will be created. However, she contends, it is unlikely that firms will give secretaries the training to fill the new positions.

- paranoia emerged over the future of abortion in the U.S. Canadian pro-choice advocates have not been well organized outside of the Toronto area, perhaps because they know they can count on abortion facilities available across the border.

Now legislation is before the American Congress that would give an unborn fetus the same constitutional rights as those already born. The find

Cont'd page 14



WOMEN~RELATED WOMEN

Lesbianism is viewed as an alternative lifestyle by women whose primary and emotional feelings are fulfilled by other women and not by men. Lesbianism exists and always has existed among all peoples, in all parts of the world, at all historical times.

The term lesbian has a historical tradition stemming from the days of the poet Sappho, who, 2600 years ago, wrote odes celebrating love between women on the Isle of Lesbos.

Homosexuality is an emotional disposition which leads to close and intimate contact between people of the same sex, a contact which may or may not be expressed sexually. Women-related women, a term used by Barbara Ponse, describes women who relate sexually and/or emotionally to women, who feel identified with women. Such women may define themselves in several different ways: as lesbian, bisexual, heterosexual, lesbian celibate, or sexual. The term was developed to encompass the variety of relations among activity and identity in the lesbian world. Lesbian describes a total lifestyle and solidarity with the women's community.

Charlotte Wolff stated in her book "Love Between Women", that lesbian feelings have two distinct features: their highly aesthetic quality and reverence for beauty, and their intense emotionality.

intense emotionality

Lesbian relationships are characterized by their emotionality and equality. There is a sharing of the traditional roles and an openness in their communication. Commitment is similar to a heterosexual marriage.

Dolores Klaich wrote, "...Lesbianism is a way of loving, a natural possibility,...it can be a matter of joy, of mutual growth, of constructive human interaction."

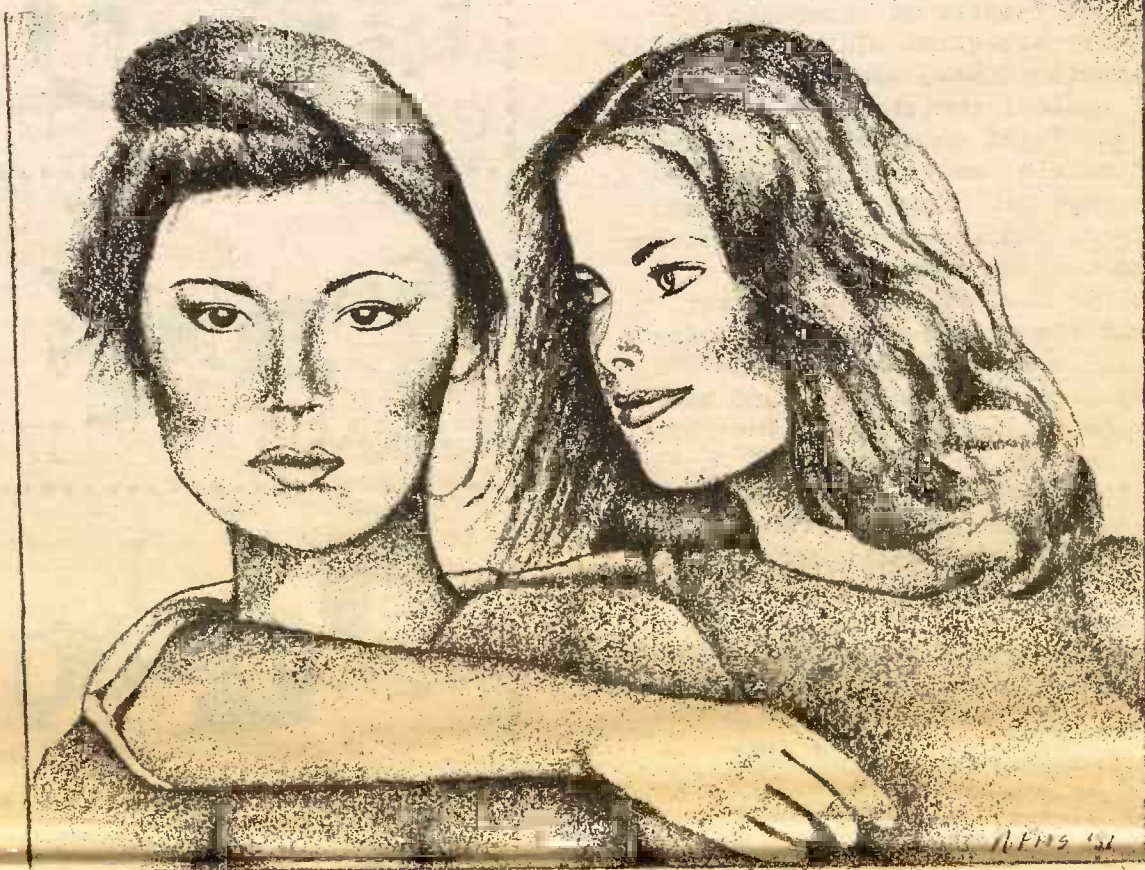
Unfortunately, this natural loving has meant a life of isolation, secrecy and fear of discovery. There is a need to lead a double life in order to protect one's self from discrimination and ostracism. Radclyffe Hall once stated, "...that the suffering... was due to society's condemnation, to its inability to recognize that these women comprised a section of humanity, a special section, to be sure, but one that was as valuable as any other."

I spoke with several women who had chosen to live with and love other women. Despite society's condemnation they chose to follow their own way, fulfilling their own happiness.

These women crossed all religious, ethnic, social, political, and economic levels. They were as varied as any minority group - it is society who tends to stereotype and pigeon-hole subgroups.

with their partners. This brought them closer than the average heterosexual couple.

Sexually, the equality and mutuality was evident by the non-presence of a dominant or aggressor role. Either partner could initiate (without fear of threatening the male ego.) There was a high degree of satisfaction in their sexual relationships - for who could better know and understand a woman's pleasure than another



Most had had relationships with men, and many had been married. Several had children, and were now experiencing the single-parent role or were sharing the responsibility with a female 'step-parent'. There was no aversion or hatred expressed towards men. Men were seen as companions or friends. These women preferred the closer relationships they experienced with other women.

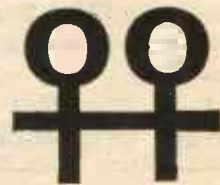
How does a lesbian relationship compare with a heterosexual one? Like all relationships, it depends upon the people involved. Women-related women emphasize the intense emotionality of their relationships. Women have always been more emotional than men. It is obvious how dynamic a relationship would be between women. They expressed how much easier it is to understand their partner's feelings, and how much easier it is to share their own. Communication is open and honest and expressed beyond the mere verbal conversation. Because both partners are women, there seems to be a deeper level of interaction.

woman?

The main drawback of their lifestyle was the overt discrimination expressed by society. These negative attitudes encroach the basic-human rights of the homosexual. They are denied the right to live and lead a normal life just because one aspect of their lives differ from the norm. The uproar society shows towards the homosexual is based only on their sexual inclination, an inclination which belongs in the realm of private affairs.

But despite society's attack, the women-related women preferred their lifestyle to conforming and being unhappy. Like anyone, they only wish to be themselves and live their lives without condemnation.

*



Attraction

a moment in passing when across a room eyes meet and hold in brief recognition of the attraction heartfelt passion for another woman.

Viola Nikkila

equality

Equality and mutuality are also important aspects of a lesbian relationship. There is a sharing of the traditional roles and decision-making, something very rare in heterosexual relationships. There is also a more inclusive interaction with others. Instead of the usual "out with the boys" men, the women-related women shared common interests and activities



carol arber

he chased her down the subway
grabbed her arm
tore her dress
had her beg for mercy
then denied it.

he left her
crying
in darkness,
broken beyond repair.
he would have thrown her
on the tracks
but decided
she wasn't worth the effort.

Viola Nikkila

Poetry

Nothing is rhyming,
life has lost its poetry,
at least to my troubled ear.
Crippled by opinion
harnessed with guilt,
my thoughts cannot dwell
in the enigma of you.
I am a victim of the power
of the norm.

Sharyl Thompson

damn sure
corner whore
flagging cabs
with crimson scarf
waving buses
with open heart
winks and smiles
stroking thighs
throaty purrs
guttural sighs

over weighed
over made
over worked
underpaid.

Viola Nikkila

Walls of Mirrors

Remember the funhouse?

Being so small?

Those crazy mirrors
changed our outlines
till we had no shape.

We laughed
at the infinite maze
and only got angry
at the absence of an exit.

Mirrored statues
marked our time,
with obstacles
you tried to kick around
and dead ends
that kept me hugging walls.

We looked for freedom
in different ways.

The mirrors frowned
in glass-eyed resistance.

Rosalyn Taylor Perrett

You wear your insecurity
blasting loudly
with your coolness,
switching statements with the
duplicity that fashion nurtures
using frivolity as a narcotic
to anesthetize your mind
and deaden those demons
that want to know why.

Sharyl Thompson

The Product

I've been that mound of clay that sits on the potter's wheel
Shaped and spun by society's trained hands
My ego sponged and wetted down by bureaucratic what-not.
I am a finished product
Properly glazed-over and painted
Sitting on my designated shelf of life
- my station firm - static
To be purchased by a male customer
The end - to sit and decorate his mantle!

B. McCourt

POETRY

SUBMISSIONS REQUESTED

Battering

The Stats are telling us
the prince is dangerous
a loaded gun
without a war
to go to.

He still insists
he is the Prince
and can ride
his horse
without a saddle.

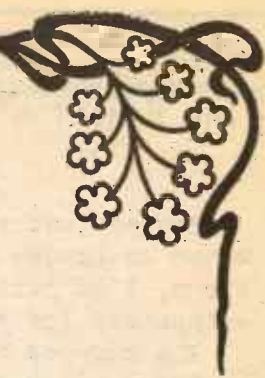
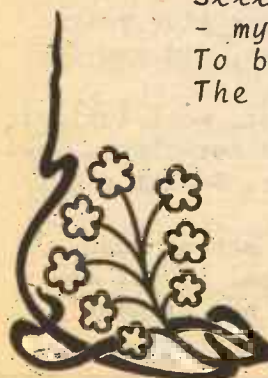
He will smash our faces
if the market place
tells him
he is only
human

He does not joust with others
above his station as once
he did, to win
a lady's favour
with a
lance

his love is his excuse
for violence
he must be feared
by someone
he can
handle.

The padded cell of home
the hair trigger
of terror,
is the last
stand
of ego
we have the scars
to prove
it.

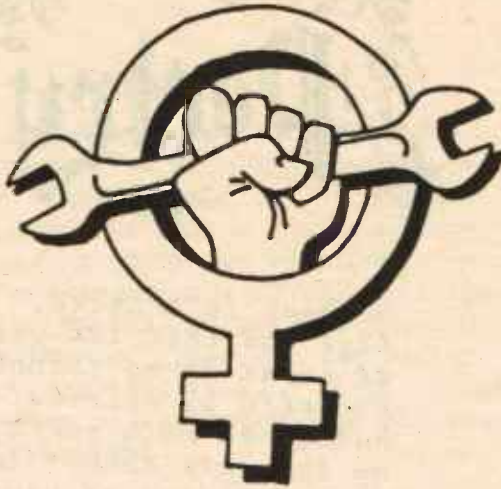
Gert Beadle



Having just returned from the Women in Trades conference in Hamilton, I am filled with optimism and enthusiasm for the future of women!

The purpose of the conference was to bring women in non-traditional jobs together to share problems; form a network and establish a strategy for action on concerns. Being trained as a heavy duty equipment mechanic and having difficulty getting a job, I was thrilled to meet these fascinating women in non-traditional jobs who had made it. For example:

- a car mechanic who started at fifteen as a welder, worked in auto body with her brothers and now works as the only female mechanic in a shop of 60 men.
- a Bell employee who installs business phones for large companies and worked her way up (to \$25,000/yr) and is president of her union local.
- a machinist at Stelco with six years of university, one year of college who works in the open hearth furnace pushing 500 tons of steel out at a shot.
- an appliance repair person who now runs her own business and wants to form a women's collective of tradeswomen.
- a welder who is a single parent, got off of welfare, and is now one of three women (with 175 men) welders at her plant.
- an electrician apprentice at Griffith Mines in Red Lake who works



with six other women in non-traditional jobs.

These women are some of those who formed an Ontario-wide Women in Trades and Industry (WITAI) group as a result of this conference. The BATTLES against discrimination, job ghettos and lack of access to skills training for women are still being waged. Unions and our fellow male workers have generally been supportive but it is more important that we support each other. More on this movement in future issues! If you are interested in a career in the trades or in WITAI write Danalyn MacKinnon at the Journal.

(P.S. Thank you to NWDIWDC (Decade Council) for making it possible for me to go.)

It is apparent from the results of a recently released report, Women's Work: The Northwestern Ontario Case that the women of NWO still struggle in the slavery of low-paying, poor advancement job ghettos. The report, co-ordinated by the Economic Development Committee of the NWO International Women's Decade Council gives statistical evidence of the oppression and misery of women in N.W. Ontario.

The study was compiled from questionnaires answered by women in eight communities: Atikokan, Fort Frances, Kenora, Dryden, Red Lake, Terrace Bay and Sioux Lookout. From the response the composite woman of NWO is likely to: have grade 12 education or less (62.8), work in a sales or clerical job (51.6%), and make less than \$11,000 (68%) per year. If she has children she is more likely to work part-time. The university or college educated woman, while more likely to seek paid work, suffers high unemployment or under-employment.

Men tend to concentrate in both ends of the educational spectrum, more with an elementary education less Gr. 12 grads and more university grads than women. Wages show that 22.4% of the men earn less than \$13,000, 44.2% earn between \$13,000 and \$20,000, and 33% earn more than \$20,000 per year. The men were dispersed over a wide range of occupations with the largest number in crafts and trades (29.1%) and general labour (15%).

cont'd page 13

Something...from page 4

make some kind of decision. I did a lot of sleeping and staring into space. I did confront some things, however, and did come to the conclusion that I did have a choice and I could leave and still survive.

When I went back I told him I was going to leave him if he did not stop drinking.

Many times in the past I had blamed alcohol for a lot of our problems and this constituted a large part of our arguments, but I had never said STOP DRINKING or I am going to leave you.

I really knew I meant it this time, previously, I would say that I couldn't take it and that I was leaving. More often his response was to shape up or get out. We had never taken each other seriously.

After this demand I was half way there, although I didn't leave for another five months. During this time he didn't stop drinking. I think that I was partly in a state of shock. Things just seemed to roll along while I really couldn't believe what was happening. I got a separation agreement and made arrangements to move almost as if I didn't have the power to stop what I had put in motion.

Strangely enough, I think that's the way I felt when I got married.

I had done some planning about where I was going to live. I knew I would have a better chance of making on my own if I had my own place. I had saved enough money for a down payment on a house. I had been saving during the previous six years. It seems that for some time I had been unconsciously preparing to leave.

I also believed I had a right to be just as comfortable as he was.

D: For myself, I had 24 hours to think about my decision while returning by train from my wilderness experience. I slept well and felt very comfortable with my decision. Mostly, I feared backing down and I managed to talk myself into not doing that. I was happy, enthusiastic and scared "shitless" all at the same time.

I told him in a bar. He was shocked. He was convinced that I'd come back all for our marriage, that I'd decide to stick it out and work at it. He thought my decision reflected a lack of commitment on my part. He was shattered.

Q: Did you continue to do what he demanded of you before your decision?

D: Yes, I guess I did. I felt very motherly towards him. I told him what to do: to move to Ottawa, to live in a communal house so he would not be alone.

I moved to Toronto and stayed at a friends for two months. Then I found a five bedroom house which I shared with four other women. Living in Toronto was a good, positive experience for me. I felt happy and depressed at the same time. I worked out a lot of emotions I had been repressing for a long time. I felt guilty because I was responsible for my husband's dilemma. But when I think about it, I can't be responsible for another person's feelings, only for my own.

Being in a new and foreign environment forced me to use another level of consciousness to help me survive. Circumstances, co-incidences, people I needed to run into, all came at the right times. I didn't conscious-

ly seek them out. They just happened. All of a sudden, this new person - me - began to get acquainted. All my experiences were positive, except for my attempts at relationships with other men.

I maintained my decision. I was going through with this no matter what happened.

People can't believe that I was once married.

M: That's true for me too. We don't fit the stereotype anymore. It's because we're not caught up with what all men want. They seem to want this mythical woman, a marvelous composite of all the perfect women they idealize rolled into one superwoman. I felt bad during our marriage that I couldn't live up to this expectation. But when I learned to stop feeling that way, my husband couldn't hurt me in the same way.

Marriage is an institution that benefits the male. The woman is the giver, the nurturer, the one to hold it all together, and when something goes wrong, it's seen as her fault.

D: He expected me to be this strong, independent woman who was emotionally self-sufficient. When I needed support, he looked down on me as being weak and inferior. He refused to help me out. Maybe he didn't know how to be a nurturer.

Q: Diane, why after five years of being with this man, did you decide to get married?

D: It was the next, most logical thing to do. We asked ourselves, well what's next? Marriage. So let's get married.

Also, there was a strong push from both our families. Living together was tolerated but it wasn't morally right.

cont'd page 13

WHY I WANT A WIFE

by Judy Syfers

I belong to that classification of people known as wives. I am A Wife. And, not altogether incidentally, I am a mother.

Not too long ago a male friend of mine appeared on the scene from the Midwest fresh from a recent divorce. He had one child, who is, of course, with his ex-wife. He is obviously looking for another wife. As I thought about him while I was ironing one evening, it suddenly occurred to me that I, too, would like to have a wife. Why do I want a wife?

I would like to go back to school so that I can become economically independent, support myself and, if need be support those dependent upon me. I want a wife who will work and send me to school. And while I am going to school I want a wife to take care of my children. I want a wife to keep track of the children's doctor and dentist appointments. And to keep track of mine, too. I want a wife who will wash the children's clothes and keep them mended. I want a wife who is a good nurturant attendant to my children, arranges for

A ROSE...from page 6

The thick air clung to them. Mark looked over in the direction of the mill: "What a stench!"

"Well, you're getting away from it. No smoke-stack where you're going". She knew as soon as she said it that she was testing him. But the obvious reply did not come. Instead, he reached over and, plucking a small red rose from the trellis along the carport wall, he handed it to her with a smile and said gently: "Wear this rose girl, it will dispel the smell". He hugged her again looking at her, it occurred to her for the first time, with different eyes: "Don't work too hard at the centre" he tossed out as he climbed in the truck.

She watched the truck with the canoe on top of the camper go down the street. A small spot of fear and guilt nudged her consciousness. Did he have enough food? Did she pack enough socks for him? What if he became ill? What happened in a case like that, up there in the Northern wilderness, away from civilization?

She could hear the telephone ring. It was Diana at the other end. "Joan we need you, could you come down as soon as possible, so much to do before the conference to-night."

A hot wind had sprung up, the clatter of tins and the flurry of bits of paper from an overturned garbage-can lending a demented air to the quiet residential street. Standing on the doorstep, Joan tucked the rose into the lapel of her linen jacket as she checked around at her house, to see if all the windows were closed. She glanced up at the kitchen window, to make sure it was securely fastened and in doing so noticed that the spider's web had been torn apart by the wind, its shreds dangling in scattered threads along the ledge.

Bringing the lapel of her coat to her face, she breathed in deeply the heavy scent of the rose and, picking her way across the street through the waltzing papers and drifting cartons, she headed for the Women's Center.

their schooling, makes sure that they have adequate social life with their peers, takes them to the park, the zoo, etc. I want a wife who takes care of the children when they are sick, a wife who arranges to be around when the children need special care, because, of course, I cannot miss classes at school. My wife must arrange to lose time at work and not lose the job. It may mean a small cut in my wife's income from time to time, but I guess I can tolerate that. Needless to say, my wife will arrange and pay for the care of the children while my wife is working.

I want a wife who will take care of my physical needs. I want a wife who will keep my house clean. A wife who will pick up after my children, a wife who will pick up after me. I want a wife who will keep my clothes clean, ironed, mended, replaced when need be, and who will see to it that my personal things are kept in their proper place so that I can find what I need the minute I need it. I want a wife who cooks the meals, a wife who is a good cook. I want a wife who will plan the menus, do the necessary grocery shopping, prepare the meals, serve them pleasantly, and then do the cleaning up while I do my studying. I want a wife who will care for me when I am sick and sympathize with my pain and loss of time from school. I want a wife to go along when our family takes a vacation so that someone can continue to care for me and my children when I need a rest and a change of scene.

I want a wife who will not bother me with rambling complaints about a wife's duties. But I want a wife who will listen to me when I feel the need to explain a rather difficult point I have come across in my course of studies. And I want a wife who will type my papers for me when I have written them.

I want a wife who will take care of the details of my social life. When my wife and I are invited out by my friends, I want a wife who will take care of the babysitting arrangements. When I meet people at school that I like and want to entertain, I want a wife who will have the house clean, will prepare a special meal, serve it to me and my friends, and not interrupt when I talk about the things that interest me and my friends. I want a wife who will have arranged that the children are fed and ready for bed before my guests arrive so that the children do not bother us. I want a wife who takes care of the needs of my guests so that they feel comfortable, who makes sure that they have an ashtray, that they are passed the hor d'oeuvres, that they are offered a second helping of the food, that their wine glasses are replenished when necessary, that their coffee is served to them as they like it. And I want a wife who knows that sometimes I need a night out by myself.

I want a wife who is sensitive to my sexual needs, a wife who makes love passionately and eagerly when I feel like it, a wife who makes sure that I am satisfied. And, of course, I want a wife who will not demand sexual attention when I am not in the mood for it. I want a wife who assumes the complete responsibility for birth-control, because I do not want more children. I want a wife who will

remain sexually faithful to me so that I do not have to clutter up my intellectual life with jealousies. And I want a wife who understands that my sexual needs may entail more than strict adherence to monogamy. I must, after all, be able to relate to people as fully as possible.

If, by chance, I find another person more suitable as a wife than the wife I already have, I want the liberty to replace my present wife with another one. Naturally, I will expect a fresh, new life; my wife will take the children and be solely responsible for them so that I am left free.

When I am through with school and have acquired a job, I want my wife to quit working and remain at home so that my wife can more fully and completely take care of a wife's duties.

My God, who wouldn't want a wife?

HEALTH WANTED

- * Breast cancer strikes 1 in every 13 women--yet survival rates have not improved since 1930.
- * Hong Kong, Japan, Canada and 8 other industrial nations have lower maternal and infant death rates than the U.S.
- * Birth control pills and IUDs which first appeared as "break-throughs" have proved life-threatening to thousands of women.
- * Each year thousands of women develop endometrial cancer from taking menopausal estrogen drugs they don't need.
- * Women over 65 suffer from diabetes, bone fractures, arthritis and malnutrition more so than men. Yet little research is done on older women's health needs.
- * Luna Sponges Ltd. is no longer in business due to imposed government regulations which restrict the selling of natural sponges as replacements for tampons. You can purchase any natural sponges at health stores and design--cut your own to fit.
- * 21 women took part in one healthy



WENDO

weekend recently in Thunder Bay. WENDO - women's self-defense (it means women's way) teaches alternatives and an understanding of attack situations, whereby women gain an important sense of self-confidence and self-power. If you want further information write Donna Phoenix at Northern Woman Journal, 316 Bay St. Thunder Bay.

IT LIES IN OUR LANGUAGE

DID YOU KNOW ?

...the word family, which comes from the Latin famulus, meaning a servant or slave, is a reminder that wives and children, along with servants, were historically part of a men's property

...American feminist Lucy Stone, whose decision to keep her birth name when she married Henry Blackwell in 1855 created consternation on both sides of the Atlantic. Her explanation, "My name is the symbol of my identity and must not be lost."

...designations like "Mrs. John Jones does not go back much before 1800. Martha Washington was not addressed "Mrs. George Washington", at that time the written abbreviation Mrs., a social title applied to any adult woman, was used interchangeably with its spelled-out form mistress and was probably pronounced the same way. "Mistress George" would have made little sense. By the beginning of the nineteenth century titles were beginning to be used to identify marital status. No comprehensive study has been made of what prompted this

change, but the timing strongly suggests a connection with women's increasing participation in the Industrial Revolution. Once women gained a measure of independence as paid laborers, the ties which identified her as a daughter wife/mother were obscured and loosened. Men could not tell by looking to whom she "belonged" or whether she was "available". Under these circumstances a simple means of distinguishing married from unmarried women was needed

...when Miss, previously used to mean female children, was attached to anyone over the age of about eighteen, Miss came in time to suggest the unattractive or socially undesirable qualities associated with such labels as "old maid" and "spinster". The needs of patriarchy were served when a woman's availability for her primary role as helper and sexual partner was made an integral part of her identity--in effect, a part of her name

...that it is custom and not legally necessary for a woman to take her husband's surname when she marries

...the abbreviation Ms. has been around as a title of courtesy since the 1940s, but it was largely unused until the growth of direct mail selling made the abbreviation an effective time and money saver, and a significant number of women began to object to being labeled according to their (presumed) marital status. The opposition to Ms. has been intense and emotional. The arguments that it cannot be pronounced, that it has an ugly sound, or that it is not a true abbreviation are often offered with a vehemence not justified by their merit. Is it possible to tell by looking at Mr. and Mrs. that they are pronounced mister and missiz? Is the sibilant in Ms. any more disagreeable to the ear than the hiss in Miss? For sheer silliness of sound one would be hard pressed to beat the long-accepted plural form of Mr. commonly if inelegantly pronounced messers.

from Words and Women -- New Language in New Times by Casey Miller and Kate Swift

PAINTINGS BY HEATHER BISHOP NOTICE FROM PEARL RECORDS

Ever wanted to buy an original painting but your place is too small? Or, who's got that kind of money anyway?

Because we've received a number of requests we decided to sell full colour prints of six of Heather's favourite paintings. The prints themselves are in the 8"x10" vicinity with a 12"x16" matt. If you are familiar with Heather's album covers you'll know what the colours are like.

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Mother of Pearl Records
Woodmore, Man., ROA 2Mo



WHAT'S NEW WITH N.O.W.?

by Sara Williamson

Some of you attended or heard reports of the Northern Ontario Women's (NOW) Conference held last November in Kirkland Lake and in Sudbury the previous two years. The purpose was to bring women together from across Northern Ontario to strengthen a sense of common needs and efforts. Francophone women and native women as well as non-native, anglophone women participated.

Plans for a NOW Conference next November hit several snags. a) No one appeared to be available to co-ordinate a steering committee b) It was hard to find a community with women who felt prepared to host such a conference. c) Some past participants questioned trekking across the province to attend workshops. They thought that if held just for northeast or northwest it would be better focused on local needs. Also, with a relatively smaller territory it would be possible to involve more women at less travel cost. This would make it possible to develop more links among women in the same neck of the woods.

Women in Dryden, Ignace, Red Lake, Thunder Bay, Hearst and Sudbury are talking among themselves and with Secretary of State field staff trying to come up with the most useful organizing structure. Hopefully, directions will be formulated by the end of May.

We can all benefit from the knowledge, resources and contacts developed by women's groups working from Sudbury and Thunder Bay as well as the smaller towns. And these larger centres learn a lot from the experiences of women in the small communities. The total input builds our sense of identity as a geographic and cultural community of Northern Ontario women. We shouldn't just wait for conferences. When travelling through Northern Ont. we can look up active sisters in other centres and of course while at home we can write to and read the Northern Woman Journal.

Rising

Selected poems by Gert Beadle



Please send me () copies of RISING @ \$5.00 each
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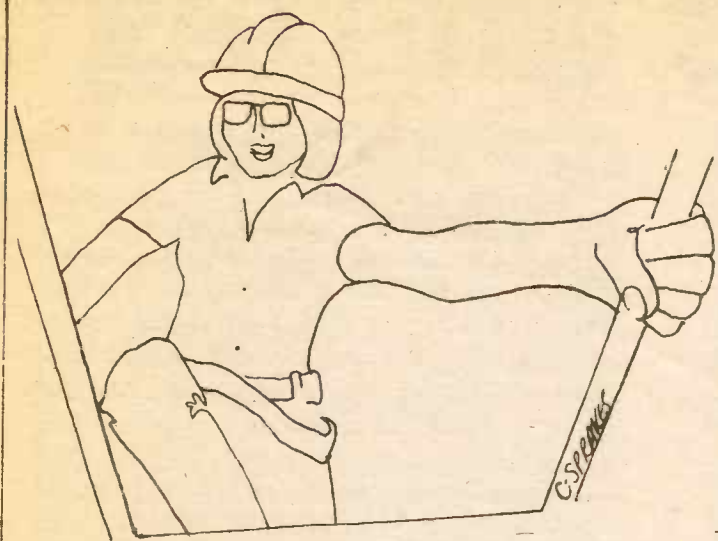
NORTHERN WOMAN JOURNAL, 316 Bay St., Thunder Bay,
Ontario, P7B 1S1

Name _____

Organization _____

Address _____

Please note this book is available to women's groups/organizations at the price of \$3.50 for 10 or more copies.



PIE...from page 10

Conceivably then, a male student from elementary school could step into a \$9.00 per hour job at the local mill while a female grade 12 graduate goes to work at the local department store for minimum wage.

But women don't really want to work, right? They'll get married and their husbands will 'care' for them right? Wrong. We can no longer live on the romantic myth that a White Knight will take care of us and whisk us to the top of the economic ladder.

In rescue, we abdicate any power or control. We have a right to work and according to Canadian Labour Congress statistics, we must. Single women make up 30% of women in the labour force, 33% have husbands who earn less than \$10,000 per year and 9% are widowed or divorced. In N.W.O. the highest participation rates were for divorced and separated women (90%) and single women (82.5%).

Northwestern Ontario is characterized by resource-based single industry towns. How have the educational institutions prepared women to enter these local, good paying employment sectors? The Decade Council study indicates that women are willing to train and work in non-traditional jobs. With the shortage of skilled tradespeople in Northwestern Ontario and Ontario generally, industry and government should discern the benefits of having a skilled labour pool, in N.W.O. to encourage prospective industries to locate here.

The resource riches of our area have filled the pockets of companies for years. Our tax dollars are used to subsidize the modernization and pollution clean-up expenditures of these giants. As N.W.O. develops, as indeed it will, we must make it plain that the Northern Woman, who has pioneered this region and built these communities, deserves the first fruits of this labour. The government must actively initiate an affirmative action program in N.W.O. - link money to the numbers of jobs for women. Establish quotas in industry and training programs will follow. As with the right to vote, the government will not voluntarily act but women must push to get the jobs, money and power.

A prevalent myth and excuse, used by industry since W.W.II, that women are not physically capable of doing "men's" work is not based on fact.

Pioneer women and women in wartime were expected to do physical labour. Modern technology has relieved many of the more difficult tasks.

The report by the Decade Council presents many recommendations but one message rings through. We must continue to evaluate the economic

and political patterns in N.W.O. and demand input into future development. Should we retract from this responsibility, we damn our daughters to a future of dependence, subjugation, poverty and second class citizenship. The time to grab a piece of the pie is NOW!

For more information on Women's Work: The Northwestern Ontario Case contact
L. Untinen
R.R. 16
Mitchell Road,
Thunder Bay, Ontario
(807) 683-5236

Something...from page 10

Q: Diane, why do you think the relationship changed so dramatically after you got married?

D: First of all, my husband changed his role completely. He began doing exactly the same things his father was doing. He became "the provider", to whom I had to be the subordinate and supportive wife. He became completely preoccupied with his career.

Before I got married, and while I was still in school, I was not in touch with what I wanted, who I was, how to ask for what I wanted. I lived in a subliminal state. So when my role expectations were changed, I began asking myself all of these questions.

Looking back, I think our relationship was beginning to break down and marriage seemed to be the right solution to save it.



M: Perhaps you were looking for something to hold on to.

Q: Mary, what dramatic change occurred in your marriage?

M: Working outside of the home. This was very ego deflating to my husband. He too saw himself as the "provider". It was OK for the first few years, since we were saving to buy a house. But once that was settled he wanted me to stay home.

Well after two years of this, I just had to go back to work - for me. My financial independence scared him. In his eyes I could possibly leave him, although those were never my original intentions.

The continual questions arose of what I was doing with "the money" I earned. Most of it went for family expenses; it was not till later that I saved some in my own bank account. My possible financial independence was such a threat to him that he began to put into motion measures whereby he could have more control. I had always been the family manager.

He now took on this role and made me accountable for every cent I spent.

His drinking and my working were certainly major conflicts in our marriage.

Q: Was there a sense of loss when you separated?

D: Yes, I went back to him several times. The major reason why I returned was to decide whether I wanted to come back for good. I usually stayed three to four days, and each time it reconfirmed my feelings. No, I wasn't ready yet. I still had a lot to learn about myself.

But I always left feeling guilty. I felt I had no sense of commitment, that I had done a lot of damage to him; that he was in more pieces than I was, that I had failed.

Now I see that the kind of person he is and the kind of person I need in a healthy relationship are two different people.

You know, I still feel guilty about it.

The things I learned were how to be demanding, how to keep in touch with myself and that I can't expect the other person to change.

M: I agree, we don't really have that right. We give and take from the relationship. When our needs are not met we try to change the other person so that they will be. A completely unattainable goal. We are who we are.

Getting back to the question of loss, yes, there was a gnawing feeling of being incomplete at first, that something was missing. I guess it was because all of a sudden this family unit was down to two people. Later when my son, who was not getting along with his father, moved in with me, I felt more a part of a structure again. Now there were three of us.

I am not feeling as guilty as I once did. I feel sorry for him too. I feel I was the stronger. He has the rejection to deal with, and has needed to find all sorts of reasons to justify my leaving him.

D: He left me twice before we got married, but when I left him it was shattering to him. It's a double standard.

Q: What do you think of the institution of marriage now?

D: I'm not getting married again. I see no need for marriage, even when I plan to have kids. It's not a healthy thing for a woman to do. Society and men place too many confining expectations on women in the marriage framework.

M: I would not remarry either. I am quite content with my life now. I would not even consider living with another man at this time, I enjoy having my own space and place.

I don't believe we'll see too many more life-long commitments to marriage as long as we have choices and alternatives. It's amazing, that with its high failure rate, marriage as an institution still exists.



HELP PREVENT RAPE ♀♀
SISTERS GIVE RIDES TO SISTERS!

ings of subcommittee, which started its prospectively long and acrimonious hearings on April 23, are crucial to the outcome. If the measure passes Congress, all abortions in the U.S. will be illegal.

THE INTERNATIONAL TRAFFIC: WOMEN

In the liberated 70's it has become fashionable to believe that women are never forced into prostitution. The early feminists on the other hand believed the opposite. They thought that most prostitutes could only have been coerced into the trade and they campaigned vigorously against "White Slavery". But - neither view reflects reality today.

Last July, the second United Nations Special Conference on Women held in Copenhagen heard a chilling report concerning the kidnapping and imprisonment of women and girls as part of an organized international trade in women. The conference was told of the disappearance of French girls into Saudi Arabian brothels and the procurement of third world women by false job offers.

Kathleen Barry's recently published book Female Slavery (Avon Books) outlines the extent of the practice, the methods used to acquire women, the attempts to minimize or cover-up by INTERPOL and various U.N. member countries.

The women are acquired by a variety of means from kidnapping to promises of a love affair. They are transported to another city, country or even

continent, stripped of their possessions and identity, and 'seasoned'. The method of the seasoning process is virtually the same everywhere. The purpose is to break the woman's will, make her entirely dependent on her captor and too terrified to run away. The woman is in a strange place, often without knowledge of the language, without money or anyone to believe her story. She's mentally harassed and threatened with violence. Many are tortured, starved or drugged. Once a woman is seasoned, she is put to work.

Barry deals mainly with information that has surfaced in France, the United States and North Africa but it is clear that we are only beginning to discover a type of slavery that is of horrendous and of world-wide proportions.

VOICES cont. from pg. 2.

some deeply emotional experience and cry together. In any case, it has inspired a poem -- the first since I was 16 years old. I thought I'd share it with you.

For John

I love your eyes.
Those 33 year old eyes
that sometimes redden and swell
and swim with tears.
They look as though they'd
been seeing through one of God's
days.
I wonder at the way the tears
glisten in creases at the outside
corners
-- Crowsfeet like estuaries
feeding an ocean.
Seeing your love as that eternal
and evermore.

Sincerely, Alda Henry
Balmertown, Ont.

Sisters:

I discovered your paper while waiting in my lawyers' office--I am grinding away at a messy separation. The timing couldn't have been better, I need more insights and chuckles. Keep it moving, we're out here.

Marlene Cardinal, Kenora, Ont.

Dear Northern Woman Journal:

I am a retired school teacher who has had 38 years teaching experience. Over the years, treatment of women, child abuse, broken homes and abortion problems have bothered my sense of fair play and justice. With the upsurge of Women's Rights, I began putting some of my thoughts on paper. Enclosed are some of my thoughts exploring some solutions for a few ills in our society.

I would like to see our present civilization reach another Age by utilizing men's and women's brains to their fullest potential.

Men must get rid of their idea that they are superior to any woman. In some cases they are physically stronger, but brawn alone is no test of superiority. It's tested with brain power and by no means does the male species hold a monopoly on that.

As everyone can see, men have not solved the world's problems.

Why do men think they are so superior to women? What is it about that "dangly stuff" they have in front of them that gives them the right to

life and death over women? Some men's brains don't rise much higher than their sexual organs.

Nature made women in a much neater package, with an "X" chromosome. Men have only a "Y" to boast about. Women are superior genetically. Males are expendable. We need fewer of them, if you look at Nature in general.

Any idea that all women are inferior and second-class has been superimposed upon us by generations of men who hold power. Through male ignorance, women have suffered throughout the ages. Women have been called "unclean" and denied certain rights during menstruation. They have been blamed for the sex of their children and shamed and hidden during pregnancy.

In their ignorance, men called these "God's laws". Exactly when and where did God deliver laws about women and to whom? These are earthly pronouncements by men. Isn't it about time we threw away all this garbage and gave women the privileges and rights that would match the responsibilities we women bear?

When, as a child, I heard the Bible story of how an adulterous woman was stoned to death. When I found out what adultery was, I couldn't (and still don't) understand why the man wasn't stoned to death as well.

Furthermore, I venture to say it was surely rape.

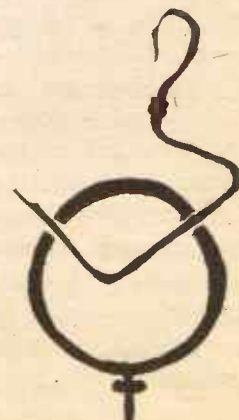
...Marriages are made in heaven." God has joined together, let no man put asunder". These are more untrue sayings that lead young people astray. Presently, it is so difficult to obtain aid and justice when the marriage becomes a master-slave situation. Wife battering goes unchecked until it sometimes ends in murder. Divorce is hard to obtain or it is too costly. Getting married should be made much harder than getting divorced.

And who cares about the children? It is a disgrace to our judicial system when divorced or abandoned women have to, by themselves, collect support payments from the men.

No wonder common-law marriages are increasing! A soured partnership can be dissolved without so much expensive red tape.

...Prostitution is another farce in our society. According to the Human Rights Commission, your body is your own. Sexual organs are just another part of the body. As long as both partners are willing, it's their business. (Of course, I do not agree to being forced into prostitution, i.e. white slavery or cartels.)

...When a husband wants sex, and the



wife says it's the wrong time of the month, according to their family planning, what happens? Rape? How can women plan their pregnancies when men's sexual needs take precedence? If birth control and contraceptives are contraband than abortion seems to be the only solution. I'm surprised that the Pope has not made church laws to force men to curb their sexual needs. Maybe he should limit the sexual act to once a month for men. Perhaps he should make vasectomy compulsory over a certain age. Why should women always be penalized?

...A recent article in the Globe & Mail dealt with the idea that men's brains deal more with logic, while women's brains deal with feelings, emotions and compassion. Witnessing the deterioration of society, the increase in crime, murders and suicides, I question the effectiveness of men's "logic". It's time this "logic" was tempered with understanding, compassion and emotions.

I think all boards - hospital, probation, abortion, police, the judiciary, the federal, provincial and municipal governments, etc. should be made up of 50% women. Moreover, there should be far more women doctors, gynecologists and midwives. How else can you achieve a well rounded picture of the situation?

...How could the Pope possibly know the feelings of women? Women have no voice in the Roman Catholic church. It is unjust for one sex alone to make laws for the other sex without proper representation.

Continued on pg. 15

HELP PREVENT RAPE - SISTERS GIVE RIDES TO SISTERS!



THE IDEOLOGY OF LANGUAGE

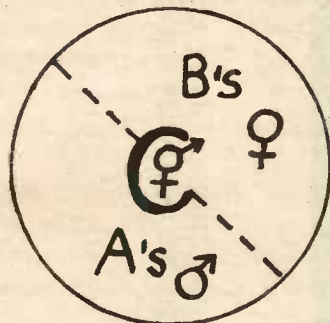
WORDS and WOMEN New Language in New Times by Casey Miller and Kate Swift reviewed by Jannette Hofstede credit UPSTREAM

While keeping themselves firmly planted on a solid linguistic background, Casey Miller and Kate Swift have created a highly readable and even humorous account of how our language has been used to reinforce patriarchal tradition. Women have been kept from having a healthy sense of their own worth in a number of ways, and language has played no minor role in this process. As a major determinant in our formation of self-image, the use of language can be both blatant and subtle as an instrument of repression, and in the hands of concerned and committed people it can become an instrument of liberation as well.

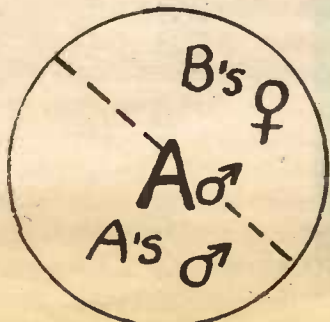
The authors carefully explain the many instances of discriminatory language use and lead the reader into an awareness of the patriarchal nature of the English language. Beginning with a description of women's dependence on men for social titles and last names (either a father's or a husband's), Swift and Miller explore the connection between naming and power, the namer as master, the named as subject. The common practice of calling men by their last names and women by their first, and the absence of any indication of female ancestry in most naming schemes are indicative of and contributory to promoting a weak self-image and a flexibility rarely expected of men.

The historic use of the term "man" for the entire human species is examined and is shown to have been an accurate description up until the seventeenth century. As "monn" or "mann", the word could and did originally indicate either male ("wer" or "carl") or female ("wif").

Through the passage of time and society dominated by males, the second "n" was dropped and a word resulted with the original meaning intact but with a more persistent image of man as male attached to it. The powerful myth that the human race is essentially male has received no better support than this. The association of man with male activity



(HUMANKIND)



(MANKIND)

is well documented and discussed and is shown by the authors to be heavily ingrained from an early age.

Miller and Swift quote Alma Graham's mathematical proposition to explain the situation neatly: "If you have a group, half of whose members are A's and half of whose members are B's and if you call the group C, the A's and B's may be equal members of group C. But if you call the group A, there is no way that B's can be equal to A's within it. The

A's will always be the rule and the B's will always be the exception - the sub-species, the outsiders ..." "Those who have grown up with a language that tells them they are at the same time men and not men are faced with ambivalence - not about their sex, but about their status as human beings. For the question "Who is man?" it seems, is a political one and the very ambiguity of the word is what makes it a useful tool for those who have a stake in maintaining the status quo."

The male as norm, female as sub-species, persuasion is shown to result as well in such condescending and negative sounding words as authoress, Jewess, or usherette, where the -ett or -ess endings communicate either imitation (as in flannelette), small size (as in dinette), or sub-standard quality.

Miller and Swift expose these and many more misconceptions and misnomers with sharp precise strokes. Why must adjectives associated with womanly qualities or female sexual parts always be negative ones? Why are there no words for woman's strength? Why must a supposedly genderless God always be described with male images? Why must the generic masculine pronoun (he, his, him) be used when someone's identity is unknown or kept secret? Why must animals and babies always be referred to as male?

The book's theme might well be summarized in its epigraph, "Let the meaning choose the word, and not the other way about," (George Orwell, "Politics and the English Language"), for the authors are asking for a humanist English, an exact English which indicates what is meant by clear definitions, not old stereotypes. Language as a human phenomenon can and does change rapidly. In a world where attitudes can and must change, language affects not only how we see the world but how the world sees us.

VOICES cont'd from page 14

Women are forced to put up with the results of men's decisions. It seems the church is relegating women back to the Dark Ages. Although women have to carry their equal share in today's economy, they are still treated as slaves as far as rights governing their own bodies are concerned.

When I see the Pope pregnant, carrying a baby in his arms and dragging along three children clutching his lily-white skirts, but still insisting on "no abortion", no contraception", I will believe he has the best interests of half the world's population at heart. Not only do women of third world countries have to suffer by carrying a baby to term, and suffer the birthpangs, they have to suffer from the child's crying from hunger and privation. They have to suffer their child's death. The fetus has a right not to be born into starvation and misery.

We should use our brains for population control. We should not bring the backroom butcher back again. If the church and state refuse legal

abortions, then they should pay towards the social, emotional and financial expense incurred. How can people of one secular conviction expect women of various faiths from all over the world to blindly follow their personal convictions?

... I can't think of a more terrifying experience for a woman of any age, than to be raped. Why should a woman's life be scarred, or even ended, because of a man's warped sexuality? (It is power, not sex. Ed.) Why not put him out of his misery by castrating him?

... Maybe women should all become Roman Catholics. We could do what we want with regards to contraception and birth control. As long as we confessed our sin, we would be forgiven, providing we were sorry every time!

Or, perhaps, we women should change our sex then everyone would be treated equally.

Or should we keep our respective sexes but treat each other as persons? Fighting for human rights, especially for women and children, I am,

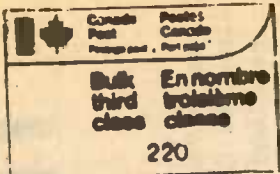
Yours truly Claire Cikalik

Dear Editor:

I am working on a project to record the thoughts and emotions of women after they have had an abortion.

Any of your readers who have had abortions are urged to participate by writing their feelings or recording them on a cassette tape and mailing them to me at P.O. Box 326, Harrisburg, S. Dak. 57032. Your identity is not needed and you are asked to omit it from your correspondence. The statements will be used at meetings and will be edited for inclusion in a pro-choice pamphlet to counteract misleading and exaggerated claims by so-called "pro-life" activists.

If you are willing to say, "I had an abortion, I don't regret it, and I've had no adverse physical or emotional effects from it," please take the time to write me. This is a myth that I would like to obliterate in short order.
Kindest regards,
Helen Forelle



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