

Lesbian Perspective

Lesbian Organization of Toronto

342 Jarvis St., Toronto, Ont.

960-3249

December/January

Tuesday and Friday Evenings

Double Issue on Fighting Back

ICE DREAM POME

In a frozen frame of life and lake, my Ice Queen commands perforce I skate for her. Harlequin-I am subject to Her Grace; my blades dance, stroke, slash, cut, tease the ice into a chord. My body resonates, plays her court. I leap, glide, fly, caper, orchestrate a stormy skate-song. Smiling at her from the lighter heights of virtuosolo, I salute her, her eyes of wonder I hail. O spin! Tense with adrenaline glory, I twirl. I'm only flashing blades, teeth, eyes in the twinkling of an I. Now she is everywhere I see, stretching with sky around me. She notes me, my strains. The ice and I vibrate and hum in tempest. I am the vortex, the world is my whirlwind — I soar. The cleft air, my heart is full, kindles, crackles, explodes with violinz. I contract, spinning on the verge of disintegration — I brake.

Head still reeling, I cover the ice with my bows. Clapping, clapping against her ribs, her heart beats, summoning me. On twin runners of love and steel, I rush, roar at her in mock terror: "Help! I never learned to stop!" As I collapse before her, she catches me up. Wrapt in her dream arms, I watch our breaths mingle in clouds of passionate frost. Her cool velvet kiss revives my splendour. Lightly lilts my eyes' Queen: "What will you, my Fool?" My shouting hear replies: "Come dance with me. We'll skate each other into points of ice, then melt together. All is perfection!"

She does, we do, and it is.

1973 - Nov. 6/79.

© 1979, Mona Lezi

OPINION

Our Time Has Come

The Coalition For Gay Rights in Ontario (CGRO) has been functioning since 1972. CGRO's Human Rights Campaign Committee was formed to try to ensure that when the Ontario Human Rights Code is revised, as is expected in the near future, the words "sexual orientation" will be included. Then, at least on paper, gay men and lesbians will have a legal base for fighting discrimination and harassment. CGRO people have upped a campaign of meetings with MPPs, establishing non-gay support groups, lobbying, fundraising, and educating.

Letters read at the CGRO Robin Tyler fundraising concert on November 3 showed solid NDP support as well as some definite Liberal support for the inclusion of "sexual orientation." The question of how teachers and child care workers are treated is a different yet important part of the issue as well.

Often lesbians and gay men in the Toronto communities have little or no interaction and frequently do no work together. Because lesbians are usually more concerned with women's issues, our perspective is lesbian/feminist and not gay. But perhaps at a time when the possibility of a change in the Human Rights Code (to give us

legal support when it comes to obs, housing etc.) is becoming a probability, we should work with CGRO in some way. None of us can lose from being given 'Human Rights authenticity' and many of us might gain specifically or generally from this inclusion in the future. Lesbian mothers would have an easier time surely. LOOT members should think seriously about the ways in which we, as lesbians, can make our voice heard and give some of our strength to getting the code changed.

by Karen Henderson

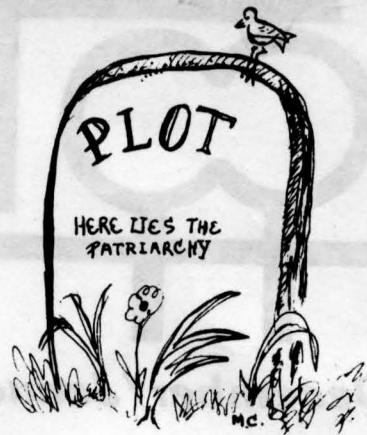
ROBIN TYLER IN CONCERT

After reading an article on Robin Tyler in the Body Politic and hearing her album, I was more than disappointed in her performance at the benefit for CGRO, especially after waiting through the warm-up acts that preceded her.

I think that getting sexual orientation into the human rights code is important but why the misleading advertising on the part of the publicizers of the concert? So many of us thought that it was simply Robin in concert. We were not warned!

And Tyler was certainly not original — in fact, all of her material was taken from her record album. Tyler has some wildly funny routines but they begin to lose their flavour when you know in advance what the punch line is. I imagine she is very politically active and, as someone suggested to me, has not the time to develop new material. But if she intends to remain a comic and not become a status symbol for gay rights, I think she had better make time.

by Maureen



Political Lesbians of Toronto

PLOT continues to cook every Monday at 7:30 in the LOOT kitchen. We are an open group of about 15 lesbian feminist activists who feel this political perspective is necessary in Toronto.

Currently we are working on our statement of purpose. We have had discussions about LOOT, lesbians at Macphail, Broadside, the Rock Against Racism concert, the autonomous lesbian movement, the Women's Liberation Movement, the Gay Movement, civil rights struggles, and women in the trade union movement.

We want to talk about the media, the education system, patriarchy, capitalism, how to organize, or communications, and anything else that catches our fancy.

The purpose of these discussions is to educate ourselves and to develop the strategies necessary for action, because only through action will we be able to build a powerful, autonomous lesbian movement and Women's Liberation movement, both of which are absolutely essential for real social change to take place.

We cordially invite any lesbian who is interested in working with us to attend our Monday Night meetings.

P.L.O.T.

NEWSLETTER COLLECTIVE:

Karen Henderson, Pat Leslie, and Maureen McReavy.

THE DEADLINE for the February Newsletter is January 26. To submit a classified ad, (please enclose \$2), announcements or articles, call Karen at 363-4549 or leave it at the LOOT office. Do consider writing for us. We also still need more womyn power for layout, mailouts, etc. Again, call Karen.

Bernadette Devlin — Woman at War

Anger keeps Bernadette Devlin fighting back and this anger is rooted in fulfilling a dream — that of creating a United Irish Socialist Republic. On October 20th, she addressed an open forum at Bloor United Church and her spirit and cause touched me deeply — right down to the pocketbook where it counted. She was in Toronto as part of a schedule in her tour to raise money for efforts to free Ireland, a fulltime occupation for many of those in the Republican, Socialist and Feminist sectors who are organizing together to establish a political front.

Devlin talked about Ireland as the first British colony and of the development of the struggle to break free from its rule. "There has always been a struggle" and Bernadette became involved in the civil rights movement in the 60s. It was hard for me to imagine her as the once naive young woman she described who thought police were people who "helped you across the street and protected your home from burglars". With her involvement, she bitterly recalled how they treated protesters, how the legal system gave them six-month sentences while setting free with a token slap on the wrist the people who had been trying to bash in their heads. The church was seen as trying "to keep you on your knees" but as Devlin said "now we'd rather die standing".

The movement in Ireland was strongly influenced by the Black civil rights movement in the U.S., the Catholics identifying with the Blacks as second class citizens. Although Bernadette herself doesn't see the struggle as a Nationalist, she supports the IRA in its armed struggle.

ARTISTIC OPPRESSION

On Monday, November 12th, Maryon Kantaroff spoke to a Humanities class at York University as a special guest lecturer for a course exploring, in a historical perspective, how womyn have been portrayed in the fine arts.

Maryon, a Canadian sculptor, discussed her rejection of a system based on male values in order to recover herself as a womyn. The university where she studied archaeology and England's Chelsea Art School where she studied sculpture were entrenched in male values, where success for a womyn was dependent upon her ability to sacrifice herself to think and create in terms acceptable to men. To act with authority and to use cold logic was applauded whereas to discuss something through use of feelings was not taken seriously.

She sees Ireland as an example of world wide colonialism and exploitation that must be stopped, not only in Ireland but on a global scale.

What was most valuable was to hear her say that they had made mistakes in some of their past efforts but were evolving a theory from the process of their everyday life struggles, finding out what works and what does not. There is not a division between theory and active politics, unlike most North American lefties, feminists and lesbians.

I admire her greatly. The strength and dedication of a woman like Bernadette Devlin can be seen in the context of an account of the Irish Problem in her autobiography entitled "The Price of My Soul."

by Maureen

Several anecdotes illustrated how intellectually she denied the female and had been, in her own words, "denigrating her own kind" by describing undulating, soft shapes as "weak and flabby"; how at a showing of her work she had been flattered to overhear an art critic remark "My what strong work he does". These are political reactions that support the idea of aesthetics being dependent on value systems. Her work now reflects another consciousness, a movement from masculine, identified, aggressive "tough" shapes to soft, rounded, more fluid pieces that she says "celebrate the female in me".

For centuries, womyn were not allowed in studios as artists at all and, with some exceptions, were barred from art schools and academics. A few of them had access to knowledge, tools, and studios if they slept with the right individuals or had a brother or father who was an artist.

The attitude that womyn can, of course, paint and draw and it's alright to indulge them as long as they don't become serious about it, was encountered by Maryon in art school where sexism is rampant. One professor refused to discuss theory with the female students since "they'd never become professionals anyway". If professional means earning a living from the craft learned, then Maryon said, with obvious relish, every womyn she took the course with is now a professional but none of the males are. Maryon explained this by saying that the males "had concentrated on their sex habits that needed a regular income to support" whereas the womyn were seriously involved in their work.

continued on page 4

oppression from page 3

Henry Moore refused to apprentice Maryon years ago by saying she would "be disruptive to the males". Years later, when she returned to Toronto, the male artists went out of their way, as Maryon put it, to make her know she was not accepted and when taking a welding course she was faced with the same hostility.

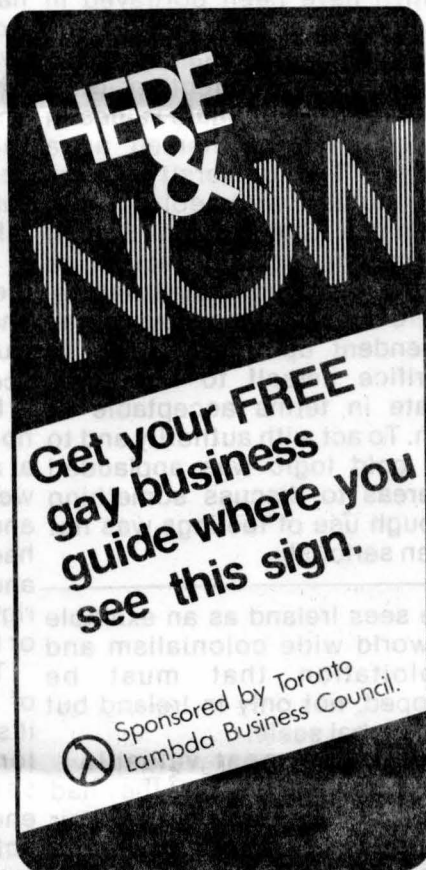
It was pathetic the night she spoke when males in the lecture hall began walking out or attempted to put her down. What seemed to annoy them most was her insistence on calling herself a womyn artist and not just an artist. Her reasoning was that we live in a society with certain value systems and work is not judged on its merit but by the sex of the artist. A primary example of how a beautiful painting credited to David and worth millions, when discovered to have been painted by his apprentice Marie Charpentier, was removed from its place in the Louvre and put in storage where it has remained for the past five years!

Maryon's awakening to feminism began to surface after she was married. She tried to be the super housewife as well as making time for her work. The marriage finally disintegrated when the womyn and her work won out in importance. As her consciousness developed, her work reflected this change and although she could not see it for at least a year and a half, people around her could. Why? Maryon does not work consciously. For example, as a student she once went on a Ban the Bomb march with friends, thinking that she saw it as a social thing. A week later the class was doing an exercise with clay blocks and she unknowingly constructed the landscape of a bombed Hiroshima and some of its victims. It was only when her startled professor asked "My god what have

you done?" that she realized how deeply the march had affected her.

For Maryon, "being a radical feminist is a profound part of my being which you can see in the context of my sculpture". This is her politics — something she must do and you should see.

by Maureen



NO FRILLS BAND Plays and Political Lesbians of Toronto makes statement at **ROCK AGAINST RACISM** concert. Sunday, Dec. 16, St. Paul's Centre, 121 Avenue Road, Toronto. Doors open at 6 pm. (also male and mixed groups participating). Tickets \$4, \$2

JANUARY BRUNCH

C.T. and friends to play
Featuring Viola and guitar
Food for all Tastes
At LOOT on January 20 at noon
Enough food for first 50 women
Price: \$3.00

La Cuisine D'Artemise

If you are feeling hungry for food both tasty and good for you and at reasonable prices, come to the Fly By Night Lounge and meet Artemis. It's not just that there are delicious sandwiches (egg salad, ham and cheese, tuna, etc.) on no preservative bread, different hot dishes, homemade desserts and good salad. It's that extra effort from Artemis to see that your hunger is dissolved happily and well and the warmth of her corner of the bar, the latter already a Fly tradition generally. It is particularly nice that with the winter cold, one no longer has to go outside to search for a place to eat.

SOLSTICE PARTY Dec 21 at the Fly By Night Lounge. There will be a tree to decorate, food by Artemis, and the decoration to celebrate the changing of the seasons. No cover charge.

NEW YEAR'S EVE at the Fly will feature decorations, dancing, 1 bottle champagne per woman and a buffet by Artemis. Tickets are \$10, available in advance as only 96 women can be accommodated.

Upcoming Events

unemployed at door or Toronto Women's Bookstore and Glad Day Bookstore.

ARTEMIS' OPEN HOUSE: On Dec. 24 drop in for coffee and desserts with Artemis at home, 31 Pendrith Ave.(off Christie, 2 blocks north of Bloor.) Open 24 hours.

GENERAL MEETING

Fourteen womyn attended the General meeting on November 26th and business included a discussion and recap of the November 11th meeting, outreach, and other related topics, the New Year's dance, letters of protest, mail, the telephone line and bills.

November 11 and Outreach

This meeting spun off from a discussion of the previous meeting two weeks ago where the idea was suggested that a co-ordinating committee be set up with representatives from each group in the house reporting their activities as an effort in improving communication.

After debating this idea, it was scrapped in favour of the function of the co-ordinating committee being accomplished through more democratic means by the general meeting. It was decided that as an experiment, the general meeting would meet twice a month, on the second and last Sunday of the month at 2:00 pm. Various womyn volunteered to contact key persons and either ensure their presence at the meeting or else obtain a report from them. This new format will begin on December 9 and will be evaluated after 3 months' time.

An envelope will be placed in the hall for information womyn may want to deposit if unable to attend a meeting.

Letters of Protest

A letter was received from the Women's Action Committee at Carleton University, Ottawa, which was asking us to write letters to the president in protest of the sexist and violent behaviour of males directed

against womyn, especially feminist and lesbian. They asked as many of us as possible to write letters and LOOT as an organization as well. We endorsed this.

Another letter was received from library workers of CUPE Local 1582 asking us to write to the Metro Library Board to include sexual orientation in that discrimination clause of their contract. The Board has refused and they would appreciate our help.

Since the letter was dated July 19 a womyn volunteered to contact them and see what had happened...

Women at U. of T. wrote us concerning the sexist engineer's paper Toike Oike. Feminists have been getting petitions signed on campus protesting the paper and it may be put out of business.

LOOT Mail

We began to wade through 6 months of accumulated matter, a pile-up resulting from the lack of a systematic method of dealing with it. It sits and the pile just grows. From now on, we will be sifting through mail at general meetings which will be kept in a binder or else posted on the bulletin board.

Telephone Line

We are in trouble again with our phone bill and finally, one womyn at the meeting graciously offered us her name to be used in future. The problem of absentee treasurers and keeping books up to date was again discussed.

1. Editor's Note: All house bills, now in the name of one active in LOOT.

New Year's Dance

This was originally discussed at the November 11 meeting where a dance committee was set up. Initially, we had been uncertain about whether or not we would have our regular space. St. Paul's has been sold and the area in which we generally have our dances is the part into which an architect will be moving.

Several womyn investigated other places as well as surveying the sanctuary or front part of St. Paul's to see if it would be suitable. The pews are movable and with the stage cut back two thirds, it would give us ample room.

So the dance will be held in the sanctuary or with any luck in our regular space if the architect should put off moving in until after the New Year.

2. Editor's Note: We now are assured by St. Paul's of our regular space for New Year's.

LOOT'S TRYING AN EXPERIMENT WON'T YOU JOIN US?

General Meetings will now be held every second and last Sunday of each month at 2 pm (note time change).

All groups using the House at 342 are invited to attend or send a representative, as are all women who have ideas, suggestions, or "just" an interest in seeing how LOOT is going to function over the next three months.

The next General Meeting is on Sunday, December 9 at 2 pm. Please bring yourself and all your friends and help us launch this project with a gang!

Sharing Visions of the Future

Women and the Environment was the first of a series of feminist visions of the future sponsored by the National Action Committee on the Status of Women, Nov. 10th at Bloor Collegiate Institute. The audience, composed largely of women, left the all-day conference, not marching and waving banners convinced of the imminent overthrow of the patriarchy, but quietly, thoughtfully, with the sure knowledge that women *must* become politically effective or there will be no world. The difficulties we face in doing so were highlighted by the conspicuous absence of the media who, though invited, obviously considered "women's views" unnewsworthy. Berit As, the conference's keynote speaker, had in an earlier interview described "making women invisible" as the first of the master suppression techniques used by the male-dominant culture to suppress women.

The thorough mess which the male-dominant culture has made of the world and the urgent necessity for women as *women* to provide alternatives was the overriding theme of the conference. The theme was developed through a number of environmental issues ranging in specificity from war through nuclear energy and health to city zoning laws. Berit As, social psychologist, Norwegian MP, feminist and political activist, provided the opening and closing addresses of the day. Other participants were Ursula Franklin, U. of T. Professor of Metallurgy; Marilyn Aarons of Energy Probe; Gerda Wekerle, York University Faculty of Environmental Studies, and Laurel Shugarman, feminist

physician.

Berit As noted the importance of examining the past and present in order to have visions of the future. She documented the horrors of a male-dominated depersonalized world, putting the lie to men's accusations of feminists being selfish, irrational and too theoretical. Men's theories have inevitably failed miserably from the "balance of nuclear power" to the cleaning up of the oceans. A prime example of men's theories is the Nobel "Peace" Prize, created for the inventor of a substance or machine of such terrible power that war would be impossible. Rational? Women have been the particular victims of men's theories. Though accused of being selfish, a recent U.N. report found women do 2/3 of the work in the world, receive 10% of the salaries and own 1% of the property. The gaps between men and women are widening. In spite of these sobering observations, As' message was inspiring. The women's movement is growing all over the world; women are better informed; women everywhere are uniting in effective political action on women's issues. Women's energies must be directed to building our own institutions and solidarity groups, men not to be welcome is the first phase and never to be allowed to take charge.

Franklin and Aarons developed the theme of the Conserver Society as one which lives within its own energy means, depending on renewable and natural sources of energy and not stealing from the future, nature or other countries. The Conserver Society is impossible if present male authority structures are not changed;

nuclear energy is a prime example of fascist technology. There is no technological problem to the intelligent use of energy; the problems are institutions and greed.

Public transportation and zoning, issues not obviously important to women, were examined by Wekerle, who left no question that these are women's issues. Public transportation has been planned by men for the transport of male workers to and from work. However, women are the major users of public transportation, often totally dependent on it for all transportation needs. Zoning has been designed by men to serve men's money-making motives. It is not geared to the needs of women who are best served by small areas providing multiple services. Women can work towards solutions by methods varying from women's transit systems such as the one in Whitehorse, to running for city council, to putting feminist pressure on existing governments.

If you, as I, have an abiding anger for the man in the white coat, Laurel Shugarman's historical overview of the medical establishment provided ample justification for our rage. She documented the rise of the patriarchal health care system from the 16th century (when male physicians fingered midwives as witches to be





FEMINIST RE:FUSION

Helen Caldicott

burned at the stake) through the history of gynecology (which is that of the sexual mutilation of women) to the present big business of medicine. The myth of individual responsibility, of blaming the victim, has been used to deflect our anger. Change can focus outside the system through alternative health care, delivery systems or changing our disease-producing environment, and on internal attacks on the medical establishment.

The most important messages of the conference were that the world is an incredible mess entirely of men's making. Women must do and are doing something about it in small and large ways all over the world. It's important that women participate in whatever ways they can, not tearing themselves apart with divisive factionalism but opposing the male establishment, identifying women's issues of whatever magnitude, taking effective political action to alter them and supporting women's pro-woman efforts in all areas. The next NAC vision of the future is to be focused on "how to" organization and effective political action. I, for one, am looking forward to it.

by Jeri

"In case of a meltdown, over 3,000 people would die within 2-6 weeks of acute radiation illness. That means the actively dividing cells of the body are killed, the hair drops out, the gut sloughs off and ulcerates. Vomiting and diarrhea occur at the platelets and white blood cells are killed and you die of bleeding or infection. Hundreds of thousands of women would be rendered sterile. Babies in utero would be born grossly retarded and there would be a very high incidence of spontaneous abortions. Five years later, there'd be an epidemic of leukemia and fifteen years later cancer would start appearing in every organ."

Psychic numbing and severe mental paralysis pervaded the auditorium. Dr. Helen Caldicott, main initiator of the Australian anti-nuke movement and noted American activist was lecturing on the medical implications of nuclear energy. She was a forceful speaker, convincing her listeners of the imminent holocaust if nuclear power was not brought to a halt.

She is also a teacher of teachers, able to perceive the level of her students and help them see through her eyes. She invited us to follow the uranium from the time of its mining to its final form as a highly radioactive fuel rod stored indefinitely in a swimming pool.

At each stage, she described the dangers and translated highly technical procedures into simple operations.

Towards the end of the lecture, Dr. Caldicott

encouraged her listeners to organize groups in their own particular profession and educate their colleagues. In fact, that is exactly what she herself has done by heading Physicians for Social Responsibility, one of the groups that brought her to Toronto.

Unfortunately, Dr. Caldicott's presentation centered mainly on the United States. She was not even aware that the city of Toronto is now surrounded by four nuclear plants — Rolphton, Bruce, Pickering, and Darlington.

This emphasis on the US is particularly dangerous when considering that a significant percentage of the audience had minimal knowledge of the issue. They could conceivably have returned home thinking, "Eh, radiation stops at the border".

Because conservative spectators had been anticipated, Dr. Caldicott suggested little in the realm of strategy, beyond the concept of mass education.

I find this sad as a woman of her calibre would undoubtedly have had much to say. Despite the difficulties created by the 49th parallel, and a lack of more specific strategies, the evening was a success.

As a hard core anti-nuke activist, I gleaned the technicalities of uranium processing. As a lesbian feminist, I was inspired by a strong woman fighting for a more life-oriented society.

by Lilith Finkler

Coming Out With Tyler

On Saturday, November 3, Robin Tyler, Canadian-born stand-up comic, returned again to Toronto to help raise funds for the Coalition for Gay Rights in Ontario as well as the Lesbian Mother's Defence Fund (the latter through record sales), two areas of concern to her.

Robin had come fairly recently from the largest gay rights march to date which took place in Washington in October. Although Tyler works for gay rights, she assures us that she is not "gay" but "festive" and that if Anita Bryant is concerned about "oral sex with men she doesn't have to worry about me."

37-year-old Tyler's material is becoming familiar, perhaps overly so, to those who have heard her before. However, some of her routines are priceless and dead on such as when she says that women have been second-class citizens because "we can't stand up to pee".

Her main topics are men in general, advertising which exploits women, coming out in Winnipeg, her first New York gay bar ("I'm butch!") and relationships. She keeps up with politics, feminism, nuclear concerns and constantly integrates immediate issues into her routine.

My favorite Tyler routine and one of her best is an account of what her pets 'say' to her when she returns from the road. For cat lovers, the description of how her two felines tell her off very calmly for leaving them for two weeks with only Kal Kan to eat, is splendidly accurate.

Tyler is at her best when she is angry and would probably agree that it is more dangerous to lose your anger than your sense of humor. Much of this comedienne's material comes out

of anger at what she has experienced. If 'fuck' is a dirty four-letter word why, she asks, aren't 'rape' and 'kill'? She knows that closets should stand for "privacy and not for prisons", but finds it paradoxically unjust that heteros "share" but we "flaunt" when showing a picture of a lover.

In Canada, where, she says, gay men and lesbians are the largest minority next to French Canadians, we shouldn't hesitate to fight for rights. "They should be afraid of us — we're

survivors." She wrapped up by demanding that gay men and lesbians come out of the closets.

Robin Tyler is a dynamic dyke with an energy that would be vastly hampered if she couldn't move around. This energy is what makes Tyler 'live' better than Tyler on record, though the routines are much the same. But certainly I would much rather see her in an all-woman audience and otherwise listen to her album. This outspoken dyke is a fighter who won't give up and that alone makes her special.

by Karen Henderson

AT THE MOVIES

by Peach E. Keene

The atmosphere (and the floors) of the Coronet Theatre (Yonge & Gerrard Sts. TO) was sticky. The closing screams of the Chainsaw Massacre pierced the air thick with the smell of stale popcorn and marijuana. My pal, B.B. Dyke, and I sat nervously in the lobby waiting for the massacre to end. You may wonder, what were two fairly P.C. womyn doing in the Coronet Theatre at 11:45 on a Friday night? We had no doubts. The midnight show was "Janis" and it had been years since I had first seen it. Our seats had the stuffing ripped out, the screen had a large blotch from a thrown drink and the film (not to mention the audience) was in bad shape. We ignored the gomers, opened our bottle of Southern Comfort and settled in for the show.

The first concert footage is of Janis Joplin performing at Monterey Pop Festival in the late sixties. It is a classic in documenting film making. As she belts out "Ball and Chain" the film cuts between her performance and a close up of the late

Cass Elliot's face, mouth open in a stunned almost disbelieving astonishment. As the song finishes you can almost hear Cass as you see her mouth the words, oh wow. That just about sums up my reaction to the second time around with "Janis" as well. The film offers no sentimental commentary, it doesn't tell you when she was born or when she died. It gives us Janis Joplin singing in concerts from Canada to Germany. Interspersed with the music are short interview segments and a painful trip to her high school reunion. All too soon the movie was over and I sat drained and saddened, wanting to see it again.

It has been almost 10 years since Janis Joplin died of an accidental heroin overdose. I was just a bit too young and isolated in the goodness of middle class to be aware of her until she was gone. But her music is still here...taking a piece of my heart.

The next day, B.B. and I went to another movie. We paid the

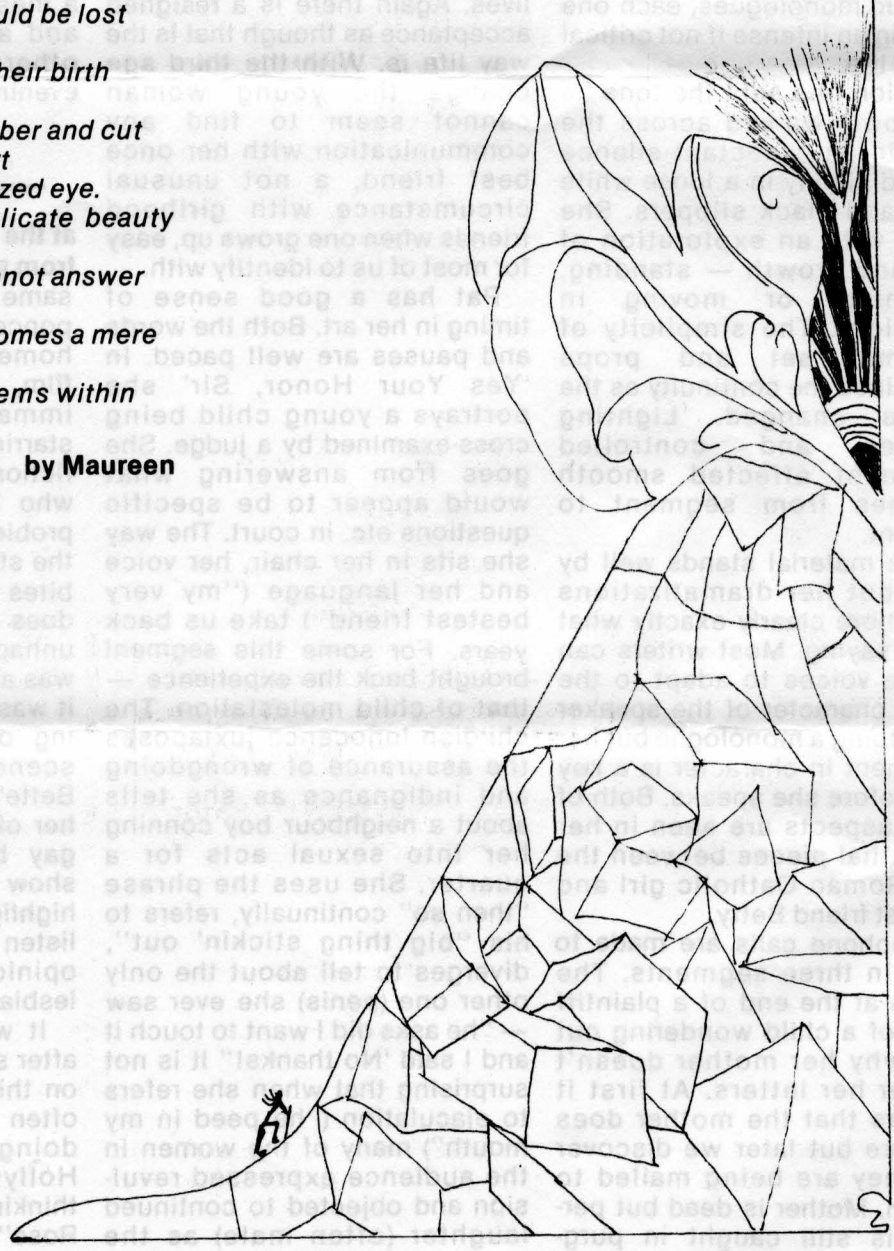
continued on page 9



TULIPS

*We see the mere framework
of their breathing,
the suspension of a wandering
life form, frozen in isolation.
Their raw edges could devour
the synthetic
and our images would be lost
in a blur of colour,
the room full with their birth
— a jungle of light
that would dismember and cut
open the inner heart
of the painted civilized eye.
Crushed by the delicate beauty
of the moment,
by a silence we cannot answer
but may control,
their boldness becomes a mere
whim
for we hold their stems within
our hands.*

by Maureen



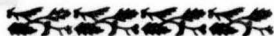
DELI-OUT

INTRODUCES
YOUR
NEIGHBOURHOOD
DELI. WITH
THOSE
FRIENDLY
HOME-COOKED
GOODIES...

964-1931

7 Walker Avenue
(across from the Ports)

The
Pape and Gerrard
Club
(The Blue Jay)
will be open for a
Christmas Party
on
Thursday,
December 20, 1979
at 8:00 pm
Cash Bar
\$3.00 cover at the door



FLY BY NIGHT LOUNGE

A BAR CATERING TO WOMEN

FEATURING: pool table,
munchies, dance floor, big
TV screen, backgammon.

ENTERTAINMENT: Satur-
day matinee — 3:30 - 7:00

Available now: good food
at reasonable prices. Noon
to closing.

OPEN: Mon. to Sat.: noon
to 1 a.m.

On George just above
Dundas in Stage 212 Hotel
(enter off George St.)

SOLSTICE GREETINGS

December Hours:
Mon. - Sat. 10:30 - 6 pm
Thurs. nights 'til 8 pm

Toronto
Women's Bookstore

books for, by and about women
non-sexist children's books
women's records, posters, buttons

TORONTO WOMEN'S

BOOKSTORE

85 Harbord Street
west of Spadina
922-8744

Sunday's Women — A Report of Les-
bian Life Today — Sasha Gregory Lewis..
.....\$12.83
Shikasta — Doris Lessing.....\$16.15
Emily Carr — A Biography —
M. Tuppett.....\$15.25
The Special Dance — A Rebirth of the
Ancient Religion of the Great
Goddess.....\$6.97

Classifieds

LOOT
New Year's Dance
Sat. Dec. 31, 8:30 pm
St. Paul's Church
121 Avenue Road
Cost: \$6.00
Licensed/food

PRECISION Style Haircuts at reasonable rates by Erving. Call 463-4322.

PROFESSIONAL Hair Styling done by Karen \$5. Call 961-1768, a 24-hour answering service.

WOMEN VAN available for moving, etc. at good rates. Call Karen at 961-1768, a 24-hour answering service.

Hallmark Realty Ltd.

JOYCE CHURCHILL

WILL BE PLEASED TO OFFER YOU PERSONALIZED SERVICE FOR: residential, commercial, investments and mortgages.

Bus. 447-5551
Res. 465-2505



Office: 1252 Lawrence Ave. E.
 Suite 205, Don Mills, Ont.
 M3A 1C3



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
16	17 *PLOT 7:30 PM	18 * DROP-IN DANCE CTTE MTG	19	20 Newsletter Mtg. - 7:30 *	21 'Fly' Solstice Party *DROP-IN	22
23	24 Artemis' Open House	25	26	27 Counselling Collec. 7:30 PM* Rap Session 8:00 PM*	28 Drop-in*	29 New Year's Dance St. Paul's
30 * GENERAL MTG 2 PM	31 'Fly' New Year's Party	Drop-in*	2	3	4 Drop-in*	5
6	7 *PLOT 7:30 PM	8 DROP-IN *	9	10	11 Drop-in*	12
13 * GENERAL MTG 2 PM	14 *PLOT 7:30 PM	15 DROP-IN *	16	17 Counselling Collective Meeting - 7:30*	18 Drop-in* 27	19
20 * BRUNCH 12:00 PM	21 *PLOT 7:30 PM	22	23	24	25 *DROP-IN	26
28	28 *PLOT 7:30 PM		30	31 Counselling Collec. 7:30 PM	1 *DROP-IN	2

*Events occurring at 342 Jarvis St.