

THE NEW FEMINIST

No. 2: Monday, December 8th, 1969.
Published by: The New Feminists
Box 597, Station 'A'
Toronto 116, Ontario

Phone: 757-8074

Editor: Janet Lawler
Assistants: Joan Johnston
Joan Lawler
Aline Gregory
Val Perkins

The ideas and opinions expressed in these articles represent individual views of contributors, published for the benefit of all women.

Contents:

- White Paper on Taxation
by Laura Sabia
- New Feminists in Action!
CITY HALL DEMONSTRATION
by Aline Gregory
- The New Feminist Analysis
by Bonnie Kreps
- Feminism, Theology & Religion
by Cecelia Wallace
- Now and Then
- Forum
- Poetry
by Joan Lawler, Elizabeth Willmott,
Aline Gregory and Iain Paterson
- Diddle Diddle Dumpling.....

XMAS ISSUE

EDITORIAL

New Feminists in Action! CITY HALL DEMONSTRATION

New Feminists organized a demonstration at noon on November 27th at the City Hall in Toronto on behalf of an Equal Pay for Equal Work program in support of the nursing aides at Greenacres Home for the Aged in Newmarket.

....Male orderlies care for male patients. Female nursing aides care for female patients and are often assigned to male wards. Orderlies and nursing aides do exactly the same work.

....Female aides are required to have high-school diplomas; male orderlies need only primary schooling.

....At Greenacres, male orderlies are paid \$106.40 a week; female aides get \$90.40.

THE MUNICIPALITY OF METROPOLITAN TORONTO OWNS AND RUNS GREENACRES !!

1st ORDER TO PAY UP: The Provincial Labour Department orders the Metro government to put up \$31,906 to cover back wages owing since January 1.
~~Metro Executive Committee decides to appeal equal pay order.~~

2nd ORDER TO PAY UP: Provincial Government orders Metro to pay back wages owing.

METRO DRAGS CASE TO SUPREME COURT Metro Council votes to push case into Supreme Court of Ontario; there is no discussion or dissension.

New Feminists handed out pre-demonstration leaflets at 8.30 in the morning to women in and around City Hall. At noon, we gathered in City Hall Square for a peaceful and legal demonstration. Representatives of Metro Council had been asked to attend to hear our grievances. After our demonstration outside we felt that, as citizens of Metro, we should address the Mayor's office and present our grievances. If they would not come to us - we would go to them. We were received at Mayor Dennison's office, listened to by his staff, who advised us he was busy and could not see us personally; we left our brief and proceeded to see Ab Campbell, the recently-appointed Metro Chairman. At this point, the City Hall minions started heaving their weight around. Do they fear Woman Power?

Not to be intimidated, we held our ground and left with cries of 'Women's Rights at City Hall'.

A new slate of representatives has been elected for Metropolitan Toronto. Let's follow through with telephone calls, telegrams and letters to your representatives in Government, as well as the press. Everywhere, women's rights to equality are being challenged. Let's challenge back!

The demonstration which we organized had fairly objective coverage in all three Toronto newspapers - national coverage on t.v. - and (everyone must have seen it) was followed by the Montreal members of a women's group challenging the police in that city, and being courageous enough to accept the consequences - PRISON AND BAIL!

FORUM

In order to gain access to the ideas of feminists who either do not have the time to write full articles - or who might hesitate to attempt an expression on paper - we shall publish under this column briefs of no more than 500 words. We believe that this approach will be a valid one and we welcome your written ideas.

"MY EGO" by Joan Harries

(Ego: the conscious thinking subject, opp. to the non-ego or object. Oxford English Dictionary.)

I used to read several women's magazines and noticed that very often there would be articles on the male ego - and how women should nurture it. I began to wonder why I never saw anything on the female ego in these magazines and I am still curious about the dearth of information on this.

Could it be that our ego has been snuffed out? After countless centuries of oppression and brutal sadism, this may be so. But, after all, women are born with egos and if theirs were to be nurtured as is the male's, perhaps women would have far more self-esteem. I am inclined to think that the average man would run a mile from a woman who had plenty of self-esteem.

Psychiatrists seem to think that if a woman wants to achieve anything outside the home she must have penis envy, and they seem to reduce all the problems of women down to this common denominator. I believe that women all over the world suffer from the same problem and it has nothing to do with penis envy. This problem is nothing more nor less than a severe lack of self-esteem as human beings, and it is the result of oppression.

I am convinced that we are culturally conditioned to be passive, narcissistic and masochistic, in order to placate the fragile ego of the male. Quote from an American psychoanalyst (Theodore Reik):

"A highly developed feeling of vanity is in most cases incompatible with an urge for accomplishment. Beauty and charm are considered as accomplishments in themselves by women. The aim

that all men should be pleased with women is considered higher than the goal of being famous. Women who obtain fame and high social recognition prefer to point to their husbands or lovers as being more deserving than they are. Women in general are not proud of what they achieve but of how they look. Ambition is alien to their deepest nature."

This is purely vicious rationalization and he is trying to persuade women to keep away from male priorities.

WHITE PAPER ON TAXATION by Laura Sabia
(an extract from a longer article)

I also applaud Mr. Benson's raise in personal deductions up to \$1,400 per person or \$2,800.00 per couple. However, he will only allow a woman to earn up to \$100.00. Any earnings above that will be taken off her husband's allowance for her - dollar for dollar. I maintain and I am sure all working women agree, that a working woman still maintains a home, looks after children, buys and prepares food, looks after children, buys and prepares food, and thus her husband's allowance for her should not be disturbed. She works in the home and outside the home at the same time.

Women's organisations have been asking for this for over 15 years - Benson chooses to ignore working women and their contribution to the home.

The White Paper allows working women a deduction of \$500 for each child for day-care services or housekeeper allowance up to a maximum of \$2,000.00. However, there is a fly in the ointment - receipts must be produced. What neighbour or cleaning woman who baby-sits will want to give receipts? There are too few day-care centres, where legitimate receipts could be given. This ruling of receipts will only be effective when the supportive measures, such as day-care centres are in abundance.

THE HUMANIST SOCIETY of Canada has asked that the Government of Canada change the abortion laws, to allow women a free choice. They have stated that only 1% of the women who want to have an abortion will be able to do so.

the "new feminist" analysis

by Bonnie Krass

Put very bluntly, the traditional view of woman can be summed up in the words of Aristotle:

The female is a female by virtue of a certain lack of qualities; we should regard the female nature as afflicted with a natural defectiveness.

This may be a rather crass over-statement of the male chauvinist attitude, but the philosophical assumption exhibited here lies at the crux of the problem at hand: that is, man has consistently defined woman not in terms of herself but in relation to him. She is not regarded as an autonomous being; rather, he is the Subject, he is the Absolute ---she is the Other. Simone de Beauvoir has argued convincingly that, throughout history, no group has ever set itself up as the One, without at once setting up in opposition the Other, which then tends to become an object. Otherness, she argues, is a fundamental category of human thought. Thus, good-evil, right-wrong, nationalism, racism, anti-Semitism, and male chauvinism.

In accepting the traditional view of herself as secondary and inferior, woman has provided justification for the charge. We are all familiar with the contention that women are different in their nature from men. Biological differences which no one can deny are used with great enthusiasm by those who wish to justify the status quo because freedom for women seems a profound threat to something deep in themselves.

Whatever biology may determine for us all - and the question certainly is debatable - I think it is an obvious truth that one is not born, but rather becomes, a woman or a man. One is born a female or male child with certain given characteristics and certain potentials which are hereditarily and environmentally determined and must therefore be viewed developmentally. To understand women's so-called "nature", we must, therefore examine her situation: her history, the myths about her, her social environment, her education, and so forth. A look at history and mythology, for instance, will show that women have been written out of history and represented from a male point of view in mythology. The great figures of history and mythology are always male. As De Beauvoir says:

Representation of the world, like the world itself, is the work of men; they describe it from their own point of view, which they confuse with absolute truth.

Woman's immediate social environment puts enormous pressure on her to submit to male dominance. She is exhorted to play out the role of Cinderella, expecting fortune and happiness from some Prince Charming, rather than to venture out by herself. Be pretty, be pleasant, use mouthwash and deodorant, never have an intellectual thought, and Prince Charming will sweep you off to his

castle, where you will live happily ever after. Such is the carrot, and behind it is the stick: "Men don't make passes at girls who wear glasses", "wall flower", "spinster", "old maid", "loose woman"....the list goes on, and it's message is: to have caught a man is proof of a woman's desirability as a human being; to be without a man is a social and moral disgrace.

The economic discrimination against the working woman is highly conducive to her seeking marriage as a liberation from ill-paid drudgery. She usually faces the prospect of being an underpaid worker in society's lowest echelons. She faces a discrimination based on sex which racial groups no longer tolerate. So it is little wonder that her desire to find a husband is reinforced.

Socialization leads to dependence

Society's most potent tool for making female human beings into dependent adults, is the socialization process. We have a society which is based on arbitrary and strictly enforced sex roles. We may see a loosening of this condition with the next generation, but it is still unhappily true that a certain role is now ascribed purely on the basis of sex. This means that the essential characteristic of the so-called "feminine" character is passivity. Through her upbringing and education, a girl's sense of self is progressively crushed. Whereas boys get experimental, control-oriented toys, girls get role-playing toys. Boys get tractors, rockets, microscopes etc., - girls get dolls and vacuum cleaners. Whereas boys are dressed practically and are expected to get dirty, little girls are all too often dressed to be "lady-like" - in other words, to be pretty objects, like dolls. Whereas boys are encouraged to be rough, tough and aggressive, girls are trained to become timid and docile - (put euphemistically good listeners, feminine, real helpmates, etc.) Whereas boys prepare themselves to become the creators of their own future, girls are trained to relate through others and taught that to please they must try to please and, therefore, renounce their autonomy.

To please is to abdicate. That is the lesson the young girl learns. It is the lesson which finds its apotheosis in a recent best-seller by the American movie star Arlene Dahl - its commercial success is redoubtable, its title totally indicative of its message: ALWAYS ASK A MAN.

As long as marriage and motherhood are conceived as a woman's entire destiny and the fulfillment of her "nature", her lot will involve the acceptance of a situation imposed from the outside rather than a free choice according to her individuality. As long as woman accepts this situation, she will endanger her individuality and possibility for growth as a human being. She will, in short, be abdicating the potential of her nature by giving in to the demands of her situation.

We all know about the alcohol and pill

consumption of women, the large influx of female psychiatric patients with unspecified ailments, and the myriad symptoms which suggest that something is troubling a great many women. When we add the enormous success of feminist books like THE SECOND SEX and THE FEMININE MYSTIQUE, and the rising waves of new feminists in Europe and America, I think it becomes apparent to all but the most pig-headed that the picture of the happy housewife, the full-filled woman who has bought all the garbage of the Feminine Mystique, is a gross distortion. The true picture spells out in large letters: FRUSTRATION.

For those many women who have acknowledged their sense of emptiness, their frustration, there has often followed a feeling of guilt. They feel that there must be something peculiarly wrong with them and that they should be able somehow to cope with their frustration. (Note here the rising success of the tension-reducing pill named: COPE). We are still the beneficiaries of Freud's claim that neurosis is a sign of sickness.

Adjustment not necessarily the way to psychological health

There has emerged recently, however, a new school of psychology with a new definition of sickness and health. Called, loosely, "The Third Force", it contrasts sharply with Freud and the behaviourists. Some of its major tenets are these: each of us has an essential core, a potential and personality, which tends strongly to persist. One might liken it to the body's drive for health. If this psychological drive for health is frustrated or stunted, sickness results. No psychological health is possible unless this essential core of the person is fundamentally accepted, loved, and respected by others and by himself. And, it is added, "adjustment is, very definitely, not necessarily synonymous with psychological health". On this basis, it would seem that woman's present situation is not consonant with her optimal growth; further that the frustrations engendered by attempting to force these disparities into consonance are a sign, not of mental sickness, but of mental health.

The most reasonable conclusion reached from the above arguments is therefore, that the traditional view of women and its attendant Feminine Mystique are a fraud. While they are to men's advantage in many (though ultimately not all) respects, they mean loss of growth, of full-humanness, to the women who submits to their edicts. Such a woman will risk a loss of identity, she will risk becoming a thing. Modern woman is in the grip of a vicious circle and in urgent need of liberation. The more she resigns herself to the demand of her situation, the more she will stunt her human growth, and the more she will thus be unable to escape from her situation. The ultimate success of the slave system was that it ultimately convinced the slaves themselves that they were fit for nothing else and that being a slave wasn't all that bad. We women can learn a lot from the emergent black people who are fighting for black dignity. The question for women is, what are the mechanics of our particular kind

of oppression and how do we best fight it?

Liberation of ALL women must be the goal

First of all, we must recognize that the liberation of women must be collective, it must be aimed at freedom for all women. Our goal must be that any and all women who want to escape from the sex role foisted upon them will have the freedom to do so. Therefore, no "token integration", no relieving of symptoms without getting at their causes. Secondly, we must get full economic rights for women, because only economic liberty can guarantee women that their theoretic civil liberties will provide them with liberty in practice. We must do away with the woman-as-economic-parasite notion. Thirdly, women must be freed from their present partial or complete slavery to the species. They must have the right to decide over their own bodies. Fourthly, and most generally, girls and women must be encouraged to seek self-fulfilment as human beings rather than merely as females.

There is a growing feminist movement now at work to obtain these objectives. In the United States, it numbers in the thousands. It spans all the states and most ages, though it so far is most heavily concentrated among the younger women. The movement is about three years old there, and it has made notable progress. I was a member of it before I came to Canada, where women now are attempting to set up the same kind of movement with a specifically Canadian emphasis. There is a new group, THE NEW FEMINISTS, of which I am a founding member, which is just getting off the ground. We separated from a strongly politically committed group on the reasoning that we need to analyze the mechanics of the oppression of women as women and not as workers, students, etc. The sexual oppression underlies all the others, so we feel, and therefore we think it obscures the primary issue to approach it with, say, a Marxist analysis. The New Feminists are also firmly committed to action. We are at this stage probing the possibilities of setting up a Canadian feminist theatre, much as the American feminists have done with their New Feminist Theatre. We have not acted on a great many issues yet, because we are so new and still need to get organized in preparation for what we hope is a large influx of new members. So far, we have grown very rapidly—both from person-to-person contact and from numerous television and other media programs about us.

It is our hope that The New Feminists will be successful in fighting for the liberation of women. I think we have made a good start. We are basing our analysis on the kind of thinking exhibited in this article, and it has so far steered us clear of major pitfalls. There is a great need for a feminist movement in Canada. We propose to start one. Hopefully, we will be able to report in later issues that we have made significant progress.

9 it incidentally → in the enslaver the slave mental.

To Lady Winchilsea, poet, born 1661

by Joan Lawler

I kiss your tortured verse with all humility
And sit by you with your tormented thought
Alone in your grey Jacobean mansion
Alone with dreams, discouraged and distraught.

Three hundred years from you am I, tormented
Gazing at your words with comprehension
Sharing every nuance of your feeling
Knowing well the reasons for your tension.

Change has softened life since you in anger
Wrung out your angry words upon a page
But there still remains the core of all your trouble
And I still must write with you in bitter rage.

Your poems show how close we are in spirit
How scarred we are by battles we must fight
And so I leave your words to plead for both of us
Three hundred years from you they state my plight.

LADY WINCHILSEA

Poem No. 1

How are we fallen! fallen by mistaken rules,
And Education's more than Nature's fools;
Debarred from all improvements of the mind,
And to be dull, expected and designed;
And if someone would soar above the rest,
With warmer fancy, and ambition pressed,
So strong the opposing faction still appears,
The hopes to thrive can ne'er outweigh the fears.

Poem No. 2

Alas! a woman that attempts the pen,
Such a presumptuous creature is esteemed,
The fault can by no virtue be redeemed.
They tell us we mistake our sex and way;
Good breeding, fashion, dancing, dressing, play,
Are the accomplishments we should desire;
To write, or read, or think, or to inquire,
Would cloud our beauty, and exhaust our time,
And interrupt the conquests of our prime,
Whilst the dull manage of a servile house
Is held by some our utmost art and use.

IS THAT ALL THERE IS ?

by Aline Gregory

They offer me cock
A cradle to rock
And then Dr. Spock
Is that all there is ?

Be sweet-nice and kind
Walk ten steps behind
And don't use your mind
Is that all there is ?

The feminine way
Provides you half pay
- And men to obey -
Is that all there is ?

They offer me cock
A cradle to rock
And then Dr. Spock
- Is that all there is ?

LIKE HELL IT IS!!

Feminism, Theology & Religion

*by Cecelia Wallace

Male religious teachers of all the major religions have, for three thousand years, made life a living hell for all women. It is time women rose up in righteous wrath, all over the world, against them. To do so most effectively, they also will have to produce their own religious teachers and theologians.

Many women can't accept such an idea, so brainwashed are they with the notion that men alone should have control in the Churches over religious interpretation. Yet it is precisely because men have exercised this sole control that women are in the inferior position they are in today. Many of our laws and social mores regarding women have their roots in religion... male-oriented religion.

India has one of the oldest civilizations in the world. At the dawn of the Vedic age in India (about 2500 B.C.) women had absolute equality with men and could perform religious ceremonies independently of men. Monogamy was the rule and women occupied a prominent place in religion and society. Some were theologians and philosophers. Many were teachers.

Then entered into this picture, after a period of time, the male interpretation of religion. Manu, the supreme law-giver of Hindu society set the scene for her coming inferiority. He decreed that her father should protect her while she was still a maiden, her husband when she married, her son if she were widowed. Gradually "protection" evolved into the idea that the woman, because of her natural inferiority, deserved no independence. Education and participation in religious rites were now denied her. A stipulation in the Vedas that a son was necessary for obtaining heaven led to the view that a childless widow could attain salvation - by burning herself alive on the funeral pyre of her husband! By A.D. 700 this had become a religious duty, enforced by social custom, for the widow was socially ostracized for failing to perform it... to the point where she finally succumbed to the pressure, as a form of suicide to end an unbearable life.

Although today the woman in India is theoretically equal and she even has a woman as Prime Minister, the old traditional views of women, enforced by male religious teachers, have not died. The birth of a boy is still welcomed, as in many other parts of the world, with greater joy than that of a girl.

The early history and pre-history of China, too, reveals a higher role for women. But, again, a male teacher entered the picture to change the religion. Confucius, born in 551 B.C., became an all-prevailing influence in China and that influence has lasted until the present day and still is not dead in many Chinese.

Centuries before Confucius, the Chinese Book of Odes established the inequality of the sexes and told of what happened when a birth occurred at the Imperial Palace. A boy was placed on a mattress, clothed in silk, and given a jade sceptre; a girl was left on the floor, dressed in rags, and given a tile.

Confucius did not believe in equality. Logically, he argued, men and women should not be different but practically they are and unequal they must stay. Only thus can social harmony (which Confucius considered to be the greatest good) be maintained.

The Chinese woman became a negotiable commodity. She could be betrothed as a child-bride, sold as a concubine to a man six times her age, or be auctioned off as a "mist and flower maiden", (Old China's euphemism for prostitute). The child-bride became the slave of her husband and his mother, for life. She could not eat, even at her own brother's table. She married, not a man but a clan, not only the living but the dead. She became a "daughter-in-law", not a wife, and her male baby was a "grandson", not a son. She had to turn a blind

eye while her husband slept with his concubines or entertained his favourite courtesan. In this hierarchy it was only the man who was deemed worthy to partake in the important religious rites, although there are goddesses as well as gods in the ancient religion and mythology of China.

Sixteen centuries ago the Chinese poet Fu Hsuan, wrote:

"It is sad to be born in the body of a girl,
Nothing on earth is of so little account,
No one rejoices when a girl is born,
She brings nothing to the hearth.

As she grows up she hides in her room;
She is afraid to encounter the gaze of men
No tears are shed when she leaves the house,
But her own tears flow like the spring rain."

""""""""""

Judeo-Christian views of women underlie notions of their role in our own Western society. The Hebrews were descendants of the Canaanites. And for a long time, as evidenced in the Bible, the Hebrews worshipped the old Canaanite gods and, in particular, the goddess Asherah, symbol of the fertility of women. There is ample archaeological evidence of the importance of Asherah as a household goddess, for small clay figures of her have been found all over Palestine. And these are not matched anywhere by figures of male gods.

Again the male interpretation of religion enters the picture. Judaism does not basically hold that God is either male or female. Nevertheless, the two biblical names for God are both masculine (Yahweh and Elohim) and God is continually referred to as if he is male. With continual reinforcing of this belief in a patriarchal society, the Jewish woman is denied any place in the religious ceremonies of the Jews.

In the Jewish scriptures, adopted by Christians, the story of Genesis is in marked contrast to the beliefs of more ancient religions where it was inconceivable that anything could be born except from a woman - an earth-mother or a Mother Goddess. In Genesis man is not born of woman but woman is born of man, Adam, and from one of his ribs! Genesis also relates that man and woman were born equal but Jewish priests and theologians make it their business to stress their inferiority. Christian theologians later deny even that the woman was redeemed although the redemption of man is the whole theme of the Christian message. They simply continue to berate the woman for her fall!

""""""""""

In Homeric Greece, too, the woman has a high place in religion and among the gods. She topples from her starry heaven when the Greek male begins to equate his own intelligence with the divine intelligence of God, an idea incorporated later by Christian theologians who allowed the male only to study theology. Male pride is very prevalent in the undying admiration the Greeks had for their own philosophy and culture. Other nations were regarded as "barbarians", simply because they didn't think and act like Greeks! (This view, too, was taken over by Christian theologians, who substituted "theology" for "philosophy"). The Greeks have been credited with very advanced ideas, like the idea of democracy and are still studied with a great deal of admiration and awe and bated breath in our educational system. However, Greek "democracy" did not, by any manner of means have any meaning at all for women any more than did some later constitutions: it spawned, like the American Declaration of Independence and the British North America Act, where women simply were not included.

continued/.....

"Mother, I hate Daddy's guts."

"Well, never mind, dear, just lay them at the side of your plate."

Greek philosophy had a crucial influence on all the cultures of the Middle East, particularly through the influence of Aristotle. Aristotle (384-322B.C.) found "scientific" arguments to uphold the Greek view of the inferiority of women. They were biological. He reasoned that the male seed alone carried the potentiality of the human being which would, if perfect, be male. If the male seed, for any reason, were defective it would produce an imperfect human being, a female.

The Arabs, who also accept many of the teachings of the Old Testament and respect some in the New, became totally enamoured with Aristotle's magnificence and produced a large body of Aristotelian scholars and scholarship - most of which was unloaded upon Europe in the Middle Ages, in the 12th century. One theologian who lapped it all up like milk was St. Thomas Aquinas, who became the leading theologian of the Roman Catholic Church and there is evidence, from Rome, that he still is today. In spite of the fact that Thomas was bright enough to reason that since women had been redeemed by Christ they should no longer be inferior, he didn't. He preferred, instead, to develop his own theological arguments reinforcing Aristotle's views. Thus he reasoned, when asked which parent should be loved more by the children, that the father should be loved more since he was the more perfect human being. And besides, the inferiority of women was absolutely confirmed for Thomas from other sources. Certain texts of Scripture, for example, and hadn't the early Christian Fathers expressed, on many occasions, an absolute loathing for the sex? (They had.)

The greatest Jewish philosopher of the Middle Ages, Maimonides, was also influenced by Aristotle. And so his baneful influence appears in Jewish, Arabic and Christian theology and philosophy, although Aristotle would be astonished if he knew, and would certainly discredit his own ideas of women if he were faced with the biological evidence of today.

Along with the belief in the inferiority of women, Aristotle also believed that some races of men were inferior to others and ordained to serve them. This, too, became a favourite topic of theological debate and had a profound influence on the way Christians treated Negroes and North and South American Indians. More than one North American missionary had to return to Europe to try to convince the theologians that the people he was trying to convert were really men! It is no accident that women, Negroes, and Indians are all described in similar terms - i.e., they are "child-like, emotional, irrational, intuitive, sensual, and fit only to serve white men." We owe a lot to Aristotle and to those who preferred his views to the teachings of Christ! It is a fact that in Christian theology, far more attention is paid to what men (St. Paul, Thomas Aquinas, Aristotle, Plato, Freud, etc., etc.,) say than to what Christ said. And all these views have been carefully passed on down through all the religions, to some extent, to the present day.

Volumes could be filled recounting instances where men have assumed and retained the sole power to interpret religion to women, and in fact, those volumes have been written, and it is discouraging to realize how little progress has been made, for we are still fighting the same religious battles as the early feminists today. Perhaps we are dealing with them because so few women trouble to concern themselves with what is, in fact, the root cause of their position today. Even the Royal Commission on the Status of Women says it can't handle religious issues. Nor does the U.N. Status of Women Commission. Yet the prejudices spawned by religion must be handled. Who will do it if not women themselves?

We need many more women scholars who will research out all these areas of prejudice and expose them, constantly. And perhaps we need a world-wide feminist manifesto on religion. When Marx and Engels began their revolution it was with a treatise highly critical of religion, for they knew the obstacles it put in their way. The feminist revolution will have to do the same - and do it continually and constantly - or we will not eradicate fundamental prejudice to women.

The End.

For more information regarding views expressed
in this article, consult:

WOMEN IN THE NEW ASIA, a collection of studies by Asiatic social scientists
published in 1963 by UNESCO.

WOMEN OF CHINA, by Christopher Lucas, Dragonfly books, Hong Kong, 1965.

THE CHURCH AND THE SECOND SEX, by Mary Daly (a Roman Catholic theologian and member of
St. Joan's International Alliance), Harper & Row, 1968.
This book outlines the attitudes to women through history of Catholic theologians (male).

THE HEBREW GODDESS, by Raphael Patai, KTAV publishing house, U.S.A. (N.Y.?), 1967.

ARISTOTLE AND THE AMERICAN INDIAN. (The author's name is not available to me at the moment
but the book is available through the U. of T. library
and should be in the public library system.)

This is not related to women but very enlightening as to the influence of Aristotle on the
lives of American Indians (South American).

Myth? Mystique? or Mistake? An example of
insidious anti-woman fables continuing in
modern day.

T H E T H E F T
by Iain Paterson

Eve stole an apple from the tree,
Its pressed fruit succulent as sin;
She ate, and Adam ate, but she
Yielded and let the serpent in.

Thus knowledge of good and evil was
Disclosed to this precocious madam;
Its forked tongue slack within its jaws,
The serpent slept while father Adam

Charged the soft beguiling bitch,
Demure and insolently dumb,
Return to her allegiance which
The serpent had seduced her from.

And Adam, in his wild surmise,
Hurled accusations at an Eve
Who, in her meekness, in her eyes,
Held hatred as the spiders weave,

Publ. in the Weekly Review Section of the
Sunday Times, London, Sept. 21, 1969,

DIDDLE DIDDLE DUMPLING,
OUR BOY, TOM
WENT TO SCHOOL WITHOUT HIS MOM,
HE TOOK HIS BIBLE BUT, SAD TO SAY,
OUR BOY, TOM, DIDN'T GET HIS WAY.

Tom Clifford (a bachelor), was so con-
cerned about the sanctity of the family last
month, that he fought the After-Four program
of supervision for school children in
Toronto.

After all, if kids get supervised play
and expanded horizons after school, their
mothers might be tempted to go out and work
— and even expand their own horizons!
He was shocked! A woman's place

Someone pointed out to him that most of
these mothers already work. They have to.
Some of these mothers are 'heads' of
families. Some of these kids are already
'latch-key' kids playing in the streets.

Clifford's answer (get this!) was that
the kids wouldn't use the After-Four
program because they'd rather hang-out on
the streets anyway.

The After-Four program went through, in
spite of Clifford's protests, while he
complained bitterly about an organized
phone campaign to save it. He pointed an
accusatory finger at everyone in sight.
Judith Jordan (who presented the plan for
the program, and who is now a Trustee) and
the Citizens' Committee for Change in
Schools felt 'the fury of his words'.

We'll let you in on a secret, Tom.
WE DID IT - THE NEW FEMINISTS.

With liquid-blue eyes and a constant
blush, Clifford has tried to save the
schools from sex education. At Board of
Education meetings, he was known to bring
his bible! Was it for moral protection?

What will Tom Clifford do, now that he
has been elected to City Hall where he will
meet June Marks?

WE'LL HAVE OUR EYE ON YOU, TOM!

Modern Mother Hubbards
Remodel their cupboards
in a fashionable tone
And the dogs get their bone
In the pine-panelled recreation room.
What is bare is the mind
Trapped in such a design
The cupboard becomes a tomb.

by Elizabeth Willmott

Emancipation isn't the vote.
It has a less political note.
It lies in a more personal election:
The right to prevent conception.
Even as a mother of three
I've had to restrict what I can be.
Oh how lucky a man must be
To be a parent and still be free.

by Elizabeth Willmott

NOW and THEN

TELEVISION

- we hope most of you caught the Pierre Berton program, Monday December 1st. Joan Lawler came across very strongly on the question of woman's own choice in the matter of her virginity.

- keep watching the charted programs for info. on Berton's week-long program on women.

- re-run of "The Silver Cord", an early 30's movie with Irene Dunne as a career woman. Shown on Channel 6, Friday 5th December. Excellent - watch for another re-run.

FILMS

- "A Married Couple" showing in Toronto at Cinecity. Women's Liberation are going to see this, as a group. They'll hold a discussion about it immediately afterwards.

Criticisms of t.v. programs and of films, by members of the New Feminists, would be an ideal method of promoting our own message.

"Sister, can you spare the time?"

BOOKS AND MAGAZINES

CHATELAIN - December issue.

"We still brainwash girls about marriage"

PSYCHOLOGY TODAY - November issue.

"Woman's Will to Fail"

STIMULUS - October/November issue

(A Canadian advertising magazine)

"Britain Buys the Sexy Sell"

This article is a must for all of us to read. We shall arrange a reprint of it. Included in the article is the info that members of Women's Liberation Workshop in London, England, go around adorning sexy posters on London's subway with stickers reading "YOU EARN MORE AS A REAL WHORE".

CANADIAN MAGAZINE - T.D.S. December 6 issue

"Women in the Executive Suite"

Read this because of its importance to the Canadian scene. We must know who these women are - their measure of success and their attitudes. Do these articles promote feminism or female-ism?

Read Virginia Woolf's classic -

"A ROOM OF ONE'S OWN"

Published 1928 - Penguin paperback.

.....
WOULD YOU LIKE TO BE ON OUR MAILING LIST?

Cost: \$3.00 a year/ \$1.50 for students.

Please put me on your mailing list:

.....

.....

ENCLOSED: \$3.00..... \$1.50.....

.....

(Name, address and telephone number)

We need original writings - cartoons - graffiti - poems - latest information on women in other countries - trade union activities directly affecting women.

Please include your name, address and telephone number with your contribution to the newspaper. We will accumulate all kinds of information in our files, so that by this time next year New Feminists will have facts and figures at their fingertips - this for the use of all women.

The articles which we advised were coming out in this issue are all still in the process of being written. They will appear!

As a last word, 1969 is the centenary year of the publication of THE SUBJECTION OF WOMEN by John Stuart Mill. Have you read it? Unlike women's clothes, it hasn't dated at all. We hope that the year 1970 will commence with all the women who ride the public transport system, openly reading this and other informative books on women and that they will continue to read and read and read about women on their way to and from work and thereby shock the very foundations of the system which keeps women down! HAVE A GOOD CHRISTMAS

STOP THE PRESS

NEW FEMINISM

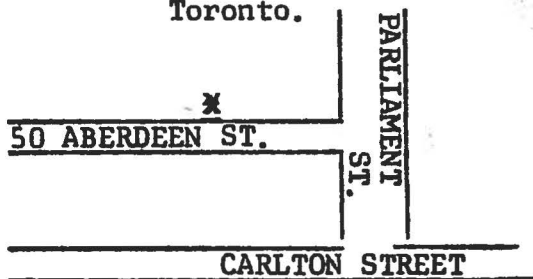
FREE DISCUSSION - QUESTIONS

An open house meeting is being held for new members and all interested women - to discuss the many facets of new feminism.

DISCOVER YOUR POTENTIAL

TIME: Tuesday, December 30th
7.30 p.m.

PLACE: Judy Masters
50 Aberdeen St.
Toronto.



ANNOUNCEMENT: A film showing at the National Film Board Cinema. 1 Lombard St. East. Toronto. Please be there at 7.45 p.m. for the 8.00 p.m. showing. - The showing is free.

MON. DEC. 29

Phone 489-1994 for further information. Come along and bring your friends with you. Women only please!

FILM TITLES: "Women on the March" One hour film made by the National Film Board of Canada on the suffragettes of Canada. Narrated by Pierre Berton.

"Report From Down Under" - one-half hour film made by CTV's W-5. Produced by Bonnie Kreps, directed by Joan McLellan.

NOTE: Take out your subscription now! The mid-January edition of the New Feminist will announce an increase in the subscription rates.