

THE NEW FEMINIST

P.O. Box 597, Station "A", Toronto 116, Ontario, Canada.

VOLUME 3 NUMBER 1
January, 1972

CONTENTS:

THE ULTIMATE PATRIARCHY

THE MIND RAPISTS

SUPER-JOCK IN DECLINE

HOW COME

CHILDREN'S BOOK REVIEWS

NEWS AND VIEWS

VOLUNTARISM

MAGAZINE COMMITTEE

Dorothy, Sherrill
and Val

All rights reserved
Written permission
for reprint must be
obtained.

THE ULTIMATE PATRIARCHY

*The ultimate patriarchy
rose on its high horses
during the low thirties*

*and running rampant
through the famished fatherland
it unleashed the super-mania*

*lurking in the patriarchal psyche
invoking kinder, kuche, kirche
and the manic myth of the master race*

*to make men feel like gods
over women and the world
And they descended into hell.*

Joan Lawler

THE MIND RAPISTS; an annotated bibliography

by Sherrill Cheda

"The neurotic structure of an individual is simply an elaboration, the formation, the eruption within the ego of the conflictual clusters arising in part out of the environment and in part out of the purely personal way in which the individual reacts to these influences."

Franz Fanon
Black Skins, white masks

Rape of the body is covered today by every daily newspaper and major magazine, but the rape of the mind by the so called professionals is just beginning to come to the attention of the public. Because we have heard terms like humanist, existentialist, and trans-actional analysis and names like Maslow, Berne, Fromm and Laing, it is easy to assume that one no longer has to settle for Freudian analysts. But just try to find a the-rapist who is radical, who does not wish to help you adjust to your "role" and you will be sadly disappointed. Recently I asked a sympathetic psychiatrist if he could suggest a pro-feminist shrink in the Toronto area and he said, "There are none. Tell your friends to stay away. It is the kiss of death. You'll have to find new ways to deal with old problems." What we need is a radical approach, one that is not traditionalist, not based on the mind of a Victorian giant, and one that takes into account woman as a human being in her own right.

At times of crisis when our lives are falling apart, we may not have time before the mental breakdown to search out the "right" the-rapist, assuming one exists. When our experience is negated, when we're caught in a society that demands a certain role of us, which by our own experience is wrong, when our only contact is with men who daily tell us by word and action that we are neurotic and insane, and we have no way of measuring ourselves, we need help but there is none there. It would be misleading if I said "help is just around the corner" or "all your problems will be solved by a consciousness raising group" because at present there is no real help for women in our patriarchal society and your consciousness may be raised to the point of pain beyond endurance. But together with other women, many of whom share your same experiences, you may gain strength from the knowledge that there are no personal solutions for women and that we must find new ways of creatively thinking together for solutions for all of us.

For those of us in small towns and remote areas or in large cities without radical therapists (and that includes almost all of us) who feel that HELP is needed at once, it would be good to slowly read Karen Horney's Self-analysis, New York, W.W. Norton & Co., 1942. paper \$2.85. It is not only that you find some of your behavior and reactions here, but more important, a blue-print for self-analysis, a how-to-do-it book for recording your dreams and studying them, and ways to begin to understand and accept yourself. This is in no way a feminist book but helpful to all of us who at times feel terribly desperate.

For the less desperate but distressed woman, Abraham Maslow's Toward a psychology of being. 2nd. ed. Toronto, D. Van Nostrand, 1968. paper \$2.25, may be a great help. Maslow is of the Humanist school which stresses the positive in human behavior rather than the negative. Again definitely not a feminist book, this work can aid us in making the most of what Maslow calls "peak experiences."

R.D. Laing's theories of mental illness are some of the first fresh approaches to appear since Freud. In The Politics of experience and The bird of paradise, Harmondsworth, Middlesex, Penguin Books, 1967, Laing talks of how experience shapes us and deplores the sex-linked roles that girls and women are expected to play in society. In The divided self, Harmondsworth, Middlesex, Penguin, 1965, Laing studies schizophrenia and suggests that perhaps the mad person is really reacting sanely to her surroundings. In Madness, Sanity and the family (with A. Esterson) Penguin, 1964, Laing studies eleven case histories of schizophrenic patients (90% women) and in each case the girl's condition was brought about by her treatment in the family. She would usually see her brother treated differently, her father denying the difference, and her mother, out of fear, going along with the game until the daughter goes insane. The politics of the family, Massey Lectures, Toronto, CBC Publications, 1969 is available from Information Canada. Laing crystalizes his views on nuclear family life. He says "more crimes have been committed in the name of love ..."

David Cooper (at one time a co-worker with Laing) in The Death of the family, Penguin, 1971 carries the discussion of family life even further. Cooper feels that the role of psychiatrist is not even on a par with a respectable prostitute for the psychiatrist tries to be all things to all people within the framework of present day society. "I have never known one person who did not fully go in to their particular madness and come out of it within about ten days given a certain lack of interference in the guise of treatment." Cooper is fully aware of the subjugation of women by men and clearly states its relation to race-murder.

If you have ever doubted, all psychiatry to the contrary, that you have penis envy, you will be pleased to read Kate Millett, Sexual Politics. Garden City, New York, Doubleday, 1970. paper. The chapter on Freud and his theory of penis envy (p. 197-189) is of most interest to us here and Millett brilliantly refutes him.

For a mind blowing experience, to reinforce yourself and feel strong again, you may want to read all of Robin Morgan's anthology, Sisterhood is powerful, New York, Random House, 1970. Vintage books, \$2.95. Two selections from the book which apply here are Dr. Naomi Weisstien's "Kinder, Kuche, Kirche' as scientific law: psychology constructs the female." Quoting from psychologists like Bettelheim and Erikson who misconstrue us, her central argument is that "psychology has nothing to say about what women are really like, what they need and what they want, essentially, because psychology does not know." Mary Jane Sherfey, M.D. "A theory of female sexuality" makes the radical biological point that all mammal embryonic life is female and the differentiation between male and female does not begin until about the 6th week of embryonic life. One of her several hypotheses is that the rise of modern civilization was contingent on the suppres-sion of the inordinate cyclic sexual drive of women.

The Radical Therapist (therapy means change not adjustment) edited by Jerome Afel. New York, Ballantine, 1971. \$1.25. This anthology of writings from psychiatrists, feminists, homosexuals, etc. gives a new perspective to the possibilities of the-rapy. From the introduction: "Therapy is change not adjustment." This means change - social, personal, and political. When people are fucked over, people should help them fight it, and then deal with their feelings. A "struggle for mental health" is bullshit unless it involves changing society which turns us into machines, alienates us from one another and our work, and binds us into racist, sexist, and imperialist practices." The theory of radical therapy is that alienation is the essence of all psychiatric conditions and that all alienation is the result of oppression about which the oppressed have been mystified or deceived. For those wishing to read further, there is a magazine "The Radical Therapist" Michael Glenn, R.D. #1, Hillsdale, New York, 12529. \$6.00 per year.

The manufacture of madness. Thomas S. Szasz. New York, Harper, 1970. Delta paper. \$3.45 in Canada. Dr. Szasz sees the concept of mental illness as analogous to that of witchcraft and institu-tional psychiatry similar to the inquisition. The mental health movement is a way to get rid of people who do not conform just as the inquisition got rid of non-conformists by torturing and burning them at the stake. The most important social characteristic of both institutions is the use of force and fraud. Szasz, him-self a psychiatrist, feels that psychiatrists have been largely responsible for creating the problems they have ostensibly tried

to solve. In comparing the way in which criminals are treated by the law and the mentally ill by psychiatry, Szasz concludes that the criminal has a better chance because he at least has bail. "Feeling sad cannot very well be made illegal; but a poor woman who is depressed (and refuses to play the role assigned to her in society) can be committed." This well-documented history of witchcraft, the Inquisition, mental illness and institutional psychiatry should not be missed.

There are many games people play, one of them "he is playing masculine, she is playing feminine" is described in Masculine/Feminine by Betty and Theodore Roszak. Harper, Colophon Books. \$2.45. This is one of the finest collections of thought-provoking writing to be published in this field. Beginning with selections from misogynists such as Nietzsche and Strindberg, and progressing toward some male allies including Shaw and Myrdal, over half the book includes pertinent selections from women sociologists, psychologists and authors plus contemporary feminist manifestos. By far the best essay in this collection is "The hard and the soft: the force of feminism in modern times" by Theodore Roszak which places the feminist movement in its true and important historical perspective and comes up with some positive approaches for the future in terms of human values.

Some of the finest writing and newest ideas are found in periodical literature. "Psychology Today" seems to have caught on that the world is changing. In an article, July, 1971 entitled "Men drive women crazy" by Phyllis Chesler, psychology Ph.D., the author points out that most female "neuroses" are a result of societal demand and discrimination rather than the supposed mental illness of the individual which belies the common myth of female "privilege" and happiness. In her conclusions she states that we can no longer expect therapists to set women free and she suggests that women be advised to join some aspect of the Women's Liberation Movement. Watch for Phyllis Chesler's forthcoming book.

The following reprints and many more are available from KNOW, Inc., P.O. Box 10197, Pittsburg, Pa. 15232.

Jo Ann Gardner's "The face across the breakfast table" tells the results of the often quoted study of sex role stereotyping which disclosed that there is a high correlation between the characteristics clinicians attribute to healthy mature men and healthy mature adults while their concepts of healthy mature women differ significantly from healthy men or adults!

Nicole Anthony's "Open letter to psychiatrists" tells of one woman's painful experience with therapy and what she concluded from it: psychiatrists should throw out their old theories, give reparations for the damage done to women's psyches, and free our sisters who are political prisoners in mental institutions.

Sylvia Hartman's "Princess Valium meets shrink think; cashing in on sexism in psychiatry" dissects an ad for valium (a tranquilizer) which appeared in a major medical journal aimed at women patients and with love and humour tells us how to beat psychological testing traps.

"Portnoy's Mothers complaint; depression in middle aged women" by Pauline Bart, reprinted from "Transaction" points out that the emotional disturbances of middle age women, once attributed to menopause are really depressions caused by maternal-role loss. In comparing super-mothers, not necessarily Jewish, with career women of the same age, the author finds that career women rarely suffer these depressions. So instead of finding "real happiness" in devoting themselves solely to their families as the popular literature encourages them to do, these women are really unfortunately contributing to a later depression that can reach serious proportions.

"Women and her mind: the story of daily life" by Meredith Tax. Cambridge, Mass., Bread and Roses, 1145 Massachusetts Avenue, \$.20. While all the essays in this pamphlet are of interest to women, the second one on "female schizophrenia" drawing from women's personal experiences and the theories of Laing is most revealing.

Fiction can sometimes give us many insights, especially if it is autobiographical. Sylvia Plath's The Bell Jar. London, Farber, paper \$2.00 is one such beautifully written book which probes the mind and heart of a young woman. After a stint in New York as a magazine writer, in which she discovers the hypocrisy of men, Ester is confused, as any thinking woman would be, about the direction of her life. Because she cannot sleep or eat, her mother sends her to a psychiatrist who prescribes shock treatment. Ester survives this ordeal to attempt suicide. Failing in this attempt, she is locked up in a mental institution. At one point she discovers two women making love and asks her female psychiatrist, "What would a woman see in another woman that she wouldn't see in a man?" Dr. Nolan replies with one word, "tenderness". Sylvia Plath herself a poet, died at the age of 31, exercising the right we all have to commit suicide.

So at last, breakthroughs are being made and our problems are beginning to be understood by a few. There is hope for the future.

S U P E R - J O C K I N D E C L I N E :

LIBERATING SPORT FROM SEXIST STEREOTYPES

by Abigail Hoffman

That a radical national magazine should devote an entire column to the problem of women in sports is perhaps as gross a trivialization of the women's liberation cause as the "student as nigger" declaration is of the struggle of American blacks.

Indeed women are in a particularly advantageous position. Women resist disease better and are physically more resilient than men; in general they last longer and last better (not unimportant if you believe in the finite as well as the good life). In a society where the division of labour ascribes to men the role of breadwinner, surely our women (at least our middle and upper class women) have the leisure time required to pursue excellence in sports - particularly in the amateur Olympic sports where there is little possibility of financial gain.

Canada has produced a succession of outstanding women athletes from Ethel Catherwood and Bobby Rosenfeld to Barbara Ann Scott, Nancy Greene and Elaine Tanner among many others.

Despite these advantages, however, many Canadian girls and women do not participate in sports at all and still others quit at an early age as their enthusiasm wanes. What prevents most women and girls from actively participating in sports is the lack of "social acceptability".

Mention sports to most Canadians and what immediately comes to mind is Hockey Night in Canada or the Grey Cup Game - that is, the rough and tumble of the commercial and professional sports world. Because these athletes make their living through sports their activity is immediately accepted as one that is right and proper for the male breadwinner. Among women who do participate in sports it is the female professional who is most discriminated against, just as the prospects of the female as breadwinner are most frustrated in other areas of paid work. The prize money that women compete for on the ladies professional golf circuit, for example, is a mere pittance relative to that for which the men compete.

In terms of attributes required to be a successful professional athlete, we think of aggressiveness, ruggedness, high achievement motivation, physical strength and even a tolerable level of hostility - precisely those characteristics we generally associate with masculinity. Queerly enough, a male who displays equally

exaggerated physical flamboyance in movement off the playing field is considered effeminate especially if he combines his theatrical style with a see-through shirt. It is a short mental leap from associating sports activity with male *characteristics* to equating sports with "maleness". Since the socialization process leads us to think of females as passive, sympathetic, submissive and aesthetically rather than physically sensitive, girls are subtly taught to feel they cannot participate in sports and still retain their socially defined femininity.

We should realize, however, that in the area of sports the social pressures are much more positive and weigh more heavily on boys than they do on girls. The attitude of parents toward their daughters' participation in sports is at least permissive - they may frown upon their daughters' interest and downgrade it but rarely do they forcibly restrain it. Young boys however, are frequently forced to take an active interest in competitive sports and to picture themselves as the Bobby Orrs of the future. Fathers openly attack their young sons who fail to daydream of the fame and especially fortune to be garnered by the athletic star. Parents with a tomboy-ish daughter know that she will grow out of it; but those with a non-sports-oriented son feel they have a pansy on their hands who, instead of growing out of it, will grow into that social netherling, the homosexual.

Lighter though they may be, the social pressures on girls deserve attention. Only during the pre-adolescent years do boys and girls have physical education classes together and enjoy equal encouragement to participate in physically vigorous activity. Once the age of puberty is reached girls are supposed to respond favourably to their assigned stereo-typed feminine image. They are generally expected to behave as women before they are in fact women physically. And it is in the period between puberty and marriage when pressure to play the feminine role is strongest - this is the time when a girl is on the market. Once married her femininity is no longer such an object of public attention, and it should be easier for a young married woman to maintain an active interest in sports without being stigmatized as "masculine". But by this time she is supposed to be raising children and running a household and her status as a female depends on conforming to these new standards. The girl who continues to display an active interest in sports beyond age fifteen does so because she is oblivious to these social pressures, because she is aware she is acting in defiance of her socially defined role or because the quality of her performance is so high that no one really cares. But this leaves the vast majority of potential sports enthusiasts among women - those who would take part not because they are good but because they enjoy the activity for its own sake - out in the cold.

And even those who do achieve distinction in the "male" domain of the sports world are forced to overcompensate in a rather nauseating fashion. The female figure skaters who turn professional and join ice shows are then paid not so much for their skill as skaters but for a vulgar immature display of post-pubes-cent sexuality. Having spent all those years perfecting a highly refined art it is disgusting, let alone a tremendous waste of talent, that these women should have to sell themselves rather than their skill when they seek to repair some of the financial damage done during their competitive amateur years.

It is worth noting that now because of excessive commercialization and competitiveness the status of sports has fallen among *both* males and females in the 16-25 year age grouping. Young men are no longer willing to drain off their social frustrations and political hostility by playing a game. Nor do they succumb so easily to dreams of fame and fortune to be gained by the super-jock. ("I wouldn't buy a used car from Derek Sanderson either!") The "he-man" stereo-type of the athlete no longer appeals even to males.

In shunning the long-standing pressures forcing them to be sports-minded, young men are liberating themselves and giving themselves a freedom of choice regarding sports participation that women have long enjoyed. The fact that women have been discriminated against in this area correspondingly has given them the right to be discriminating themselves. They at least have been relatively free to take it or leave it. Boys and men have not had the same right - their conception of self, of their "masculinity", has depended to a large degree on their athletic prowess. Now that young men are extricating themselves from the social pressure which has forced them to define themselves in terms of their athletic ability, it may be possible for us all to choose with complete freedom to what degree (if at all) we wish to participate and, if we decide to play, to determine for ourselves what satisfactions we hope to derive.

*Reprinted with permission from:
Canadian Dimension magazine,
P.O. Box 1413, Winnipeg 1, Man.*

H O W C O M E ?

by Dorothy Curzon

- dick gets to have all the fun while
jane helps mother
- dad gets to carry the brief case and look important while
mom does the shitwork that nobody else wants to do
- little boys can yell and run and jump and climb and get dirty
and say she's just a girl while

little girls get to be nice and repeat please and thank you a
lot and sit still and keep clean and quiet and push doll carria-
ges and say i'm glad i'm a girl 'cause girls are pretty
- boys get to read adventure stories where boys are heroes while
girls get to read about princesses and mothers and the princes
who make princesses happy everafter and the fathers who put
mothers in nice little box houses with walls and fences where
they will be safe
- guys get to be football heroes while
girls get to cheer

it's good to win but guys get to win while
girls get to let them
- guys get to telephone while
girls get to wait for the phone to ring and pretend they're not
- guys have time and money for motorcycles, cars, stereos,
rossignol roc 550's and look and smell great after a little soap
and water while

girls are so ugly and smelly in their natural state that they
have to spend their hard-earned bread and lots and lots of time
on the latest 57 varieties of helena reubinstein goo and spray
and mist and foam and oil and arpege and tabu and lashes and
colouring and silicone and sachets and peppermint flavoured FDS

CHILDREN'S BOOK REVIEWS

Barbara Danish. The dragon and the doctor. The Feminist Press, SUNY, Box 334, Old Westbury, Long Island, New York 11568. \$1.00.

To be read aloud to the young child who can concentrate on the colorful drawings which resemble those a child might draw. Much imagination has been used to depict a dragon who has in his tail a picture, a ball, a roller skate and a peach pit, all of which is causing him pain and necessitates his visit to the doctor.

"Hello, Mr. Dragon, Sir. I'm the doctor's nurse.
I am her brother Thomas and she is my sister.
I hope you feel better soon."

While in this one instance in the story, sex-role stereotyping is broken down with a female doctor and a male nurse, the dragon, who could have just as easily been "she", is "he". Those of you familiar with children's literature know that we have quite enough male animals in children's stories already. Considering the dearth of acceptable stories for children, this one is well worth adding to your collection.

Leah Lurie Heyn. Challenge to become a doctor; the story of Elizabeth Blackwell. Illustrated by Greta Handschuch. New York, Feminist Press, SUNY, Box 334, Old Westbury, Long Island, New York 11568, 1971. \$1.50.

A well illustrated biography with attractive format of Elizabeth Blackwell, the first woman in modern times to win her medical diploma.

In the early 1800's in Bristol, England, Elizabeth's father was interested in an equal education for his daughters and sons and as none existed in the schools, he hired a governess. Mr. Blackwell, who owned a sugar refinery, was also an abolitionist and in 1832, the family immigrated to America where he was friends with William Lloyd Garrison, the abolitionist, and Prudence Crandall, the first woman to admit black girls into her private school. With this background, Elizabeth soon belonged to the anti-slavery society and at the age of 17, her family moved to Cincinnati where her older sisters started a school. On the week-ends, Elizabeth visited her friend Harriet Beecher Stowe. From this school, Elizabeth went at age 23 to teach in a girl's school in Henderson, Kentucky, where she remained one year. Although she received a proposal of marriage, caring for babies and a home had no appeal to her.

Soon after her experience in Kentucky, she decided with more courage and determination to become a doctor. After studying Greek, anatomy, and chemistry on her own, Elizabeth applied to four medical schools in Philadelphia and met much prejudice against women. After being refused by twenty-one colleges, Geneva Medical College of New York accepted her upon the recommendations of the students.

She graduated at the head of her class and from there went to the grueling schedule of a maternity hospital in Paris. Due to an eye infection which left her blind in one eye, Elizabeth gave up her ambition to become a surgeon and returned to America to start a free clinic in New York - and supplemented her income with a small private practice. She encouraged an Austrian medical woman to get U.S. training and assist her. Along with her sister, also a doctor, they hoped to open a women's hospital. Elizabeth adopted a seven year old immigrant girl and in 1857, she and her sister opened the New York Infirmary on Women & children. Elizabeth was the director, her sister the surgeon and Dr. Zak the resident physician. Soon after four women medical students and two nurses joined the staff.

During the civil war, the Blackwell sisters threw themselves into the anti-slavery cause and trained nurses to work in the war.

After the war, Elizabeth's pioneer spirit wanted to start a medical college and in 1868 The Women's Medical College opened with seven students both black and white.

At the end of this excellently written biography, Elizabeth returned to England where she became a pioneer in hygiene. In reading the story of Elizabeth Blackwell, one cannot help but be impressed with her courage, against all odds, to forge ahead in a field she felt was important for her and other women. This book is a must for the older girl.

*Male Chauvinist: "How can you call me a sexist?
I haven't had much sex with women."*

*New Feminist: "You don't have to race with a person
to be a racist."*

N E W S A N D V I E W S

The Guardian December 1971 in article "Women fight sexist toys" tells of Aurora Companies "torture kits" in which the boy receives the kit and the female doll is victim. It is called "Master Scene" a build it yourself plastic model. Effective protest has resulted in withdrawal of the toy from U.S. market but it is still available in Canada.

Dorothy Curzon and Sherrill Cheda are teaching a Women's Studies Course titled "Women in contemporary society" at Sheridan College, Oakville, Continuing Education Division beginning January 24, Monday at 7:15 p.m. and weekly thereafter for twenty weeks.

Notes from the 3rd year \$1.50 144 p., P.O. Box AA, Old Chelsea Station, NYC, NY 10011 including articles on prostitution, children's books, rape, lesbianism, getting angry, women's writings, history, men and violence etc.

There will be a National Conference of Women in the Spring in Toronto instigated by National Ad Hoc Steering Committee on the Status of women. More specific information will be forthcoming.

Charles Manson A.K.A. Jesus Christ
(recently played at Passe Muraille in Toronto)

Super MANson sees himself scapegoated for society's crimes. His insight into the fucked-up culture of the U.S. of A. is one small step from zero relative to the insights of the female half of the population today. Women still have to write the play which puts the blame where it really belongs.

V O L U N T A R I S M

Dorothy T. Samuel of Baltimore, Maryland is calling for a HALT! to women's voluntarism. From the overworked farm wives who raised the money for the pastor's salary to the suburban women who stuffed envelopes for political candidates, to the college girls who march in every demonstration for brotherhood or peace, women have been the working cops in every altruistic endeavour.

Dorothy has prepared a sample letter to be sent with a promissory pledge form to every organization asking a woman for money or service:

I am not responding to your recent request. This is not due to any change in my concern for your goals and activities. However, in concert with thousands of American women, I am withdrawing my support -- my contributions of both time and money -- from all groups continuing to discriminate against women in positions of leadership. Your letterhead, signatories and representatives have not shown women in proportion to the numbers of women rendering service and support through the years.

I hope that this discrimination has been an inadvertent oversight with you, brought about by unthinking acceptance of the general mores of our society. If so, you will be glad to sign the attached promise. Upon receipt of this promise, I shall be glad to cooperate with you -- more enthusiastically than ever before.

-Signature of woman-

P O L I C Y P L E D G E

In recognition of the reliance we place upon the contributions of women, both financial and in personal service, we pledge that this organization will adopt a permanent policy of seeking candidates for all decision-making offices, appointive or elective, from both sexes. All officers, directors, trustees, sponsors, executive personnel, and other employees will be selected without discrimination against women. We shall further select all representatives to status roles of representation and participation without discrimination by sex.

IMMEDIATELY, in an effort to redress years of de facto sex discrimination, we shall embark upon a deliberate policy of preference to women. All candidates for leadership responsibili-

ties, whether nominees for election or appointment, or applicants for paid positions, shall be women. Wherever it is at all possible, women will be selected to fill speaking engagements, respond to interviews, serve as representatives to conferences and meetings, and fill other status assignments.

Conversely, a deliberate and serious attempt will be made to assign males to telephone solicitation, envelope stuffing, typing and other routine clerical duties, both as employees and as volunteers.

This policy of deliberate discrimination oriented toward sex role reversal shall continue until the organization achieves, at every level, a mix of male and female approximating that of the general constituency of the organization.

Agreement to both long-term and immediate policy statements given by

Name of organization

Name and Position of signer

SEND US YOUR WRITINGS, IDEAS, COMMENTS.

WOULD YOU LIKE TO SUBSCRIBE?

Enclosed \$ _____

THE NEW FEMINIST
P.O. BOX 597
STATION "A"
TORONTO 116, ONT.

Rates: \$3.00 per year (Students - \$1.50)

NAME.....

ADDRESS.....

.....TEL.....