

WINNIPEG
WOMEN'S LIBERATION
NEWSLETTER

DECEMBER
1976

girls will
be
women

December Issue - Better Late Than Never - brought to you by the

N E W S L E T T E R

C O L L E C T I V E

Who are they? Where are they?

Individual copies of Newsletter are 25¢. Yearly subscription rate
(was \$3.00) will be going up.

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CALENDAR

Children's Liberation

I'd like to tell you about my experiences of children being pushed around, or teased. There's a store about a block away where a Yugoslavian man works. We always go there because it sells the best milk.

Well anyway, when ever my sister or I go there, he reaches over the counter and snatches your hat, pulls your scarf, pinches your cheeks, say you have to pay a quarter for tracking snow on the floor, and says "Yes madamoiselle, anything else madamoiselle," etc.

Of course he only does it to children. I've heard the same complaints about him from my friends who go to the store.

Also, children can't order taxis. At every taxi station I phone, the person at the other end of the line always says "Can I speak to your mother?" And some say children aren't even allowed to go in a taxi without being accompanied by an adult.

My mother, sister, girlfriend and I went for a walk, going in stores and looking around. At the first store we went to, a lady was looking in a magazine. So we started looking in comic books. Immediately the store keeper asked "Are you buying anything?" When we said we were just looking, he said "Well the store isn't a library!" or something like that. So we left and the same thing happened at the other stores we went to.

When I went to Woolworths to buy a birthday gift for my girlfriend, I was browsing around, taking my time. A saleslady came and said sternly "Can I help you?" And when I said I was looking

for a present, she said "If you don't find one in fifteen minutes, you'll have to leave."

Right when she left, my scarf got caught on some bicycle baskets and knocked them down. She came rushing over and shouted "Is your mother here?" When I said no, she yelled "Out you go!"

GRAHAM

At the same store, a month later, I was looking for a watch. I found one, and waited ten minutes for someone to come to the counter. When no one came, I asked a saleslady if she'd help me. She said yes and started looking at the price when a man came and asked her where he could find a cashere. She left me and started counting up the items he had.

These are only a few of the things that have happened to me. I could go on and on if I wanted to. I'm sure these have happened to millions of kids like me. Some kids and I at our school have started a childrens Liberation club, with a secret hand shake and everything. Its sort of just for fun. But I hope some day Childrens Liberation would be really serious.

Marya Duckworth
age 11



SAVE THIS CHILD

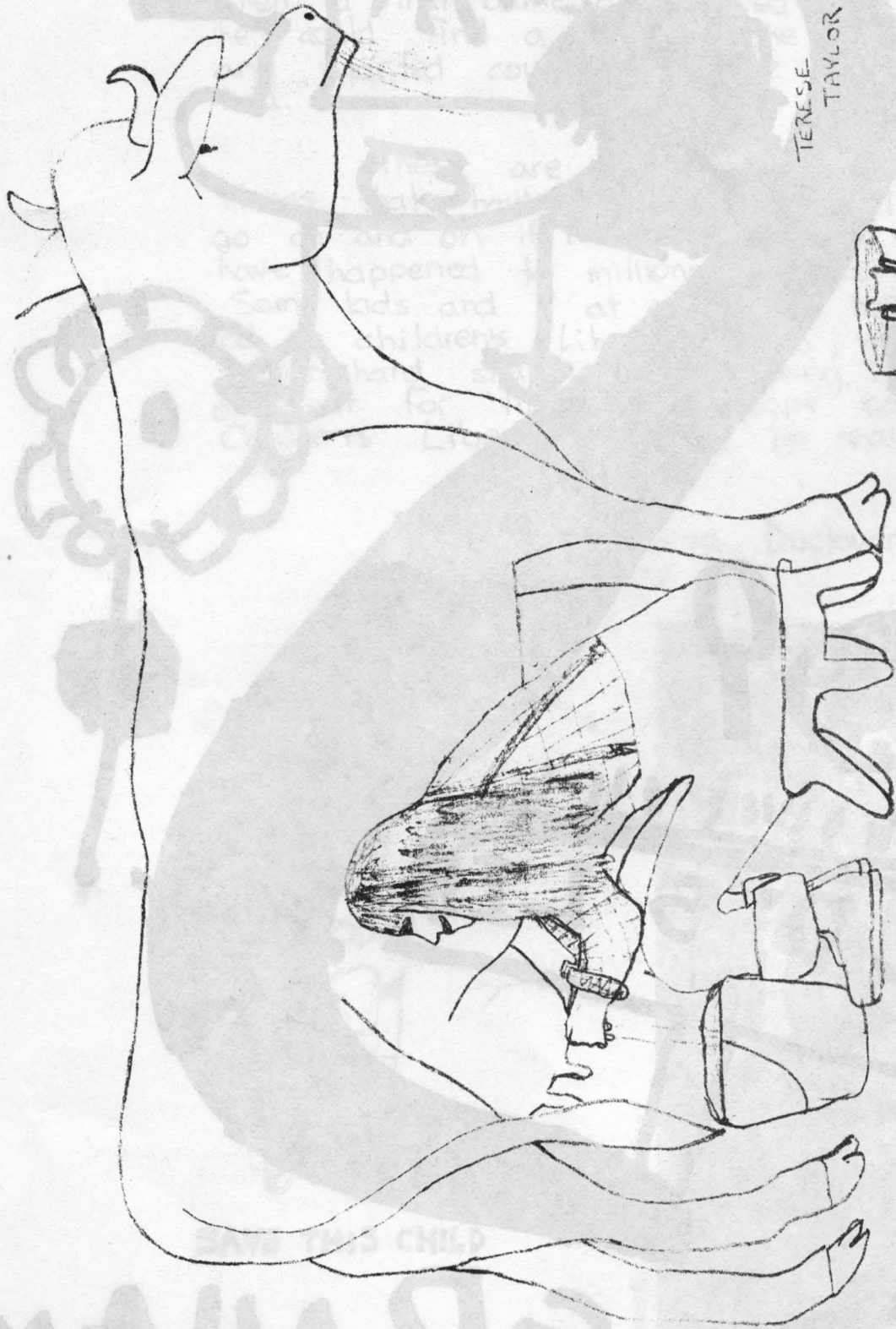


Nina Sabaroff, Portland, Ore.



AN ILLUSTRATION BY ALLI
KID'S LIA

DODIE GRAHAM



TERESE
TAYLOR



ME

COLOR

FROM: All About Us/Nous Autres Inc.
Box 1985 CP, Ottawa, Ontario

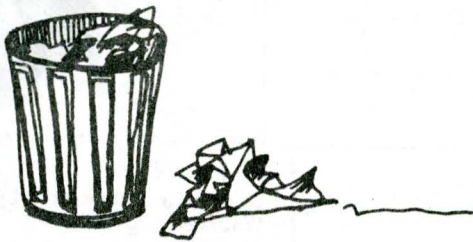
WASTEPAPER

-Ideas struggling
to find form on paper
and not making it.
-Potential greats(?)
ending up in the garbage can.

A thought,
incomplete, vague, unsurfacing,
is thrown onto a heap
of others like itself,
torn and crumpled
(a mass burial).

What happened to the words
as they travelled
from mind to pen?
Where did they go?

Colette Morin
Age 14
Otterburne, Man.



YESTERDAY-TODAY-TOMORROW

Yesterday a vine crept up,
Its shadow on the wall,
Yesterday the sun came out,
The snowflakes stopped their fall.
Yesterday the young birds sang,
And taught themselves to fly,
Yesterday the children played,
And learned to hope and try.

Sue Thomas
Maxwell, Ont.



EQUALITY

When the first cavepersons
Were crawling in and out of their
caves,
I don't think they considered
It an honour to be the first
Of personkind.

And when the first male met his ms.,
He hit her over the head with his club,
Dragged her to his cave by the hair
And personhandled her,
And I don't think either one of them
Wondered who was more equal.

And when the first personeating tiger,
Sprang and sprung out of his jungle,
And gobbled up our first commonlaw
couple,
I don't think that it thought
One was more edible than the other.

And finally when we were born,
I don't think that at first we really
cared
Whether we lived in Ms.ausaga or
Personatoba,
Or whether we ate the proper vita-
persons.

Then we discovered we weren't all equal
For some reasons, so we have to prove
we are.

Julie Ellis
Maxwell, Ont.

BEFORE WE ARE SIX

12 Bridgeport Road, East
Waterloo, Ontario, Canada

"Books for real kids."

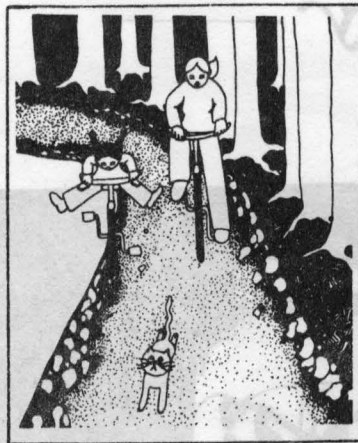
Their current titles:

IRENE'S IDEA

by Bernice Geoffrey, illustrated
by Frances McGlynn

\$1.25

What does a fatherless child do when everyone else at school is making Father's Day cards?



MINOO'S FAMILY

by Sue Hefferman Crawford,
illustrated by Frances McGlynn
\$1.25

A story about a little girl whose parents decide to get a divorce. Both Minoo and mommie make the transition to a new, happy life.

FAMILIES GROW IN DIFFERENT WAYS

by Barb Parrish, illustrated by
Karen Fletcher
\$1.25

Sara and Jamie are awaiting the arrival of their new baby brothers or sisters. Jamie's mother is pregnant and Sara's family is adopting.

BIBLIOGRAPHY

by Before We Are Six
\$1.25

An annotated bibliography of books recommended for children under the age of six listing titles from European, Canadian, and American publishers on the following topics: family stories, day care centers, death, apartment living, feelings and emotions, independent or rebellious children, handicaps, ecology, pure fantasy, reproduction, picture books, and life in Canada.



WHEN I VISIT DADDY OR DADDY VISITS ME

by Susan Wakeling Gustar,
illustrated by Vivien Whatmough
Cramer
\$1.25

KIDS CAN PRESS

PO Box 5974
Postal Station A
Toronto, Ontario, Canada

Kids Can Press was formed to provide Canadian urban children with an alternative literature reflecting their own environment, and to counter damaging sexual stereotypes found in most children's books. Books and stories from Kids Can Press deal with preservation of neighborhoods, changing family structures, the problems faced by immigrant children, the inner city experience, and positive identification.

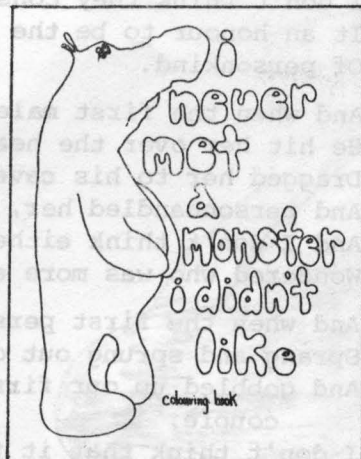
Their current titles:



THE MUSHROOMING HOUSE

by Esther Sokolov Fine, illus-
trated by Janine M. Maether
\$1.95

A colony of miniature people living in a mushroom shed their "Mush-gloom" and their diet of "mush-mush" and learn to grow. It all begins when Mush Loss meets a "brown giant" Margaret Middleize.



I NEVER MET A MONSTER I DIDN'T LIKE

words by Rosemary Allison,
monsters by Patti Stren
\$1.65

A coloring book. Contains such "facts" as "Monsters bathe in oil and honey," and "Before they go to bed, monsters have a good scratch under their armpits."

DOUBLE MIRROR

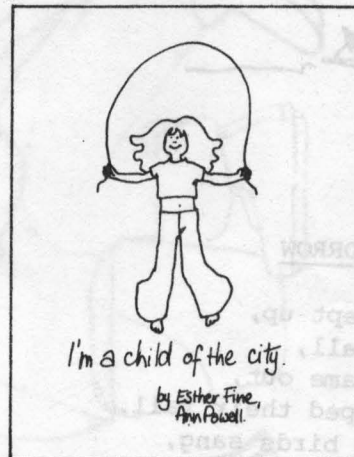
by Esther Sokolov Fine, illus-
trated by Katja Jacobs
\$1.00

The story of an extended family; how Gloria and Samson, "the perfect twosome," end up living with twenty-one relatives and friends including Alicai Allegro (or "Fast Alice" as she's called) and the mysterious Uncle Fletcher.

I'M A CHILD OF THE CITY

by Esther Fine, illustrated by
Ann Powell
\$1.75

A girl growing up in downtown Toronto. "I'm a child of the city./ Some people think that's a pity;/ That it's better to live where it's clean,/Where it's green,/Where the air is pure;/ But I'm quite sure/I'm better off in the city."



THE YAK/LE YAK

\$1.95

A bilingual dialog on freedom between a Yak and a character called Idea.

POSTER

\$2.25

A moral tale in seven parts.

THE GRUNK

by Doug Jamieson, illustrated by
Robin Wright

\$1.25

A creature who loves to play games with children—but always has to win.

To order books from Before We Are Six, send \$2.25 for the first item and \$.10 for each additional item to cover postage and handling. Discounts for orders of ten or more.

Birth: The Story of How You Came To Be.

Gendron, Lionel, illus.
Jack Trembly. Harvest House, 1970. Written by a French Canadian doctor and can be used with a wide range of children. Clear anatomical illustrations; no animals or plants; and an excellent description of the sex act make this a superior book.



JULIE NEWS

written and illustrated by Ian Wallace
\$1.95

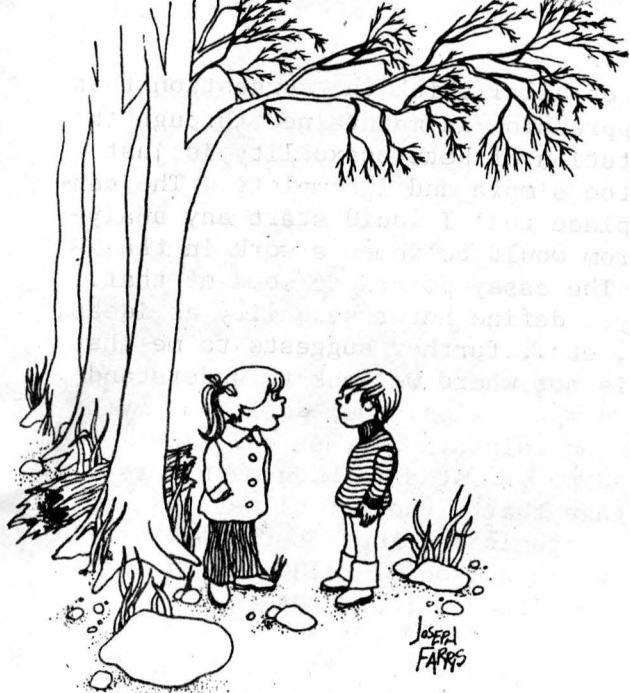
Julie News tries to prevent the loss of a neighborhood—and her paper route—both threatened by a proposed high-rise development.

HARRIET AND THE GREAT BIKE ROBBERY

written and illustrated by Claire Watson Garcia
\$1.95

The cat patrol enlists the aid of Harriet against a gang of thieves.





"Let's play house. You be the husband that goes to the office and I'll be the wife that goes into politics."

Athas, Daphne, ENTERING EPHEBUS. Viking Press, 1971. A celebration of the questing, open-ended world of the adolescent.

Bolton, Carole, NEVER JAM TODAY. Atheneum, 1971. The delightful emergence of Maddy as she rejects the patriarchal attitudes of her father and lovers.

Dornfeld, Iris, JEENEY RAY, Viking Press, 1972. Jeeney Ray, classed a half-wit by all but a few, struggles to discover who she is.

Gardam, Jane. THE SUMMER AFTER THE FUNERAL. MacMillan, 1973. The summer after the death of her father, 16-year-old Athene drifts through it as if in a trance, coping with wierd people and experiences.

Higgins, Colin, HAROLD AND MAUDE. Lippincott, 1971. Gallant and glorious, Maude teaches Harold how to live.

Munro, Alice. LIVES OF GIRLS AND WOMEN. McGraw, 1973. Del Jordan's exhilarating adolescence in a small Canadian town.

Thomas, Audrey. SONGS MY MOTHER TAUGHT ME. Talonbooks, 1973. Set in upstate New York during the 40's, this is the story of Isabel's emergence as a free being.

COUNSELING CALIFORNIA GIRLS

From:
Commission on the Status of Women
1025 P Street, Room 340
Sacramento, California 95814

Statistics predict that nine out of ten young women will work at some point in their lives, and at least six out of ten will work full time for thirty years or more. But many of these young women, when questioned about their futures, respond only that they plan to marry and have children. (If they consider work, it is within the limited range of traditionally "feminine" occupations.) To help break down these passive and unrealistic self-images, the California Commission on the Status of Women has developed a packet of the following materials for use by high school counselors:

When I Grow Up I'm Going to be Married—a game illustrating how time and circumstance affect women. The ten players each select a "profile," indicating whether or not they have married, had children, gone to college, or worked at all. The profile also contains a list of "chance factors" which will influence their lives—divorce, a husband's early death, frustration with job, boredom over being a housewife, etc. Players must then find realistic ways of survival—a new job, returning to school. *When I Grow Up* is intended to give girls greater awareness of the realities of women's lives.

Resources and Bibliography—listings of current publications and materials available on many aspects of women in today's world. Write for price information.

Myths about Girls and Women—a booklet which includes the most frequently repeated myths about women's education ("Why bother? They'll only marry and have children"), training ("They change jobs too frequently"), wages ("They earn as much as men do now"), work habits ("They're always out sick"), etc., and the facts disproving these false notions.

CHANNELING CHILDREN Sex Stereotyping on Prime Time TV

by Women on Words and Images

From:
WOWI
Department H
P.O. Box 2163
Princeton, New Jersey 08540

\$2.50/single copy
\$2.00/copy for twenty five or more, plus \$2.00 postage

The top-rated TV shows—"Maude," "Rhoda," "Hawaii Five-O," "The Waltons," "M*A*S*H," "Mary Tyler Moore"—are analyzed for sex-stereotyping. *Channeling Children* reveals the extent of sexism in the number and nature of occupations depicted and in economic patterns projected. It also contains suggestions for parents—talk to your children about the plots and characters, teach them to understand the function of advertisements, if necessary, complain to your local station or to the Federal Communications Commission.



SELENE

by Z. Budapest, illustrated by Carole Clement

This comic serial for children and young women traces the adventures of a young girl who travels back through time to a Minoan matriarchy. *Selene* was first published in *Sister*, the Los Angeles feminist newspaper (for back issues, write: *Sister*, the Women's Center, PO Box 597, Venice, California 90291) and will soon become an animated cartoon.

The response to the November issue was nothing less than phenomenal. When we usually get little feedback, this time three long letters. Because we feel dialogue is important, we have decided to print them.

Letters & more

Letters

Dear Sisters/Comrades/Friends

First I must say that the Newsletter was quite spectacular. I was really impressed and along with that somewhat sad not to have been part of it. Andrea, your article is excellent. Also-the write-up on the Lesbian Conference was really interesting. Quite a few friends from Vancouver were there and so were excited to see the article. Now... for what I didn't agree with...The Editorial. I have only read it over once so I can't make any extensive comments. Perhaps it's unfair to make any criticisms until I can unfold them in a systematic and analytical framework but nevertheless I do want to mention a few things even if they don't come together in any kind of coherent whole. I know you'll bear with me.

Yes, I agree, lesbian and straight feminists (Marxists) should be working toward the same goal and yes - although their points of struggle are sometimes different, there must be overlap, support and most importantly unity if we are to achieve our goal. The unity must include not only lesbian and straight feminists but other groups that inevitably must include men. Realization of the final goal, as you have articulated it, will be achieved no other way. I think you imply this in the article. I hope so.

But how have you come to analyse our oppression? First you locate our oppression in capitalism. Right..the specific way social/productive relations are organized in capitalism have situated women as a specifically oppressed group. Then you go on to say that capitalism maintains women's oppression through 'the institution of heterosexuality' and then further define that as 'the multitude of ideas, myths, laws and structures..'.
8

First of all I think the suggestion that our oppression is maintained through the institution of heterosexuality is just much too simple and incomplete. The central place that I would start any analysis from would be women's work in the home. The essay points to some of that. That you define heterosexuality as ideas, myths, etc...further suggests to me that this is not where we look to understand women's oppression. How do ideas, myths and so on maintain oppression? I believe we need to look at something much more real than that - the actual way the society is organized - that is the way people are organized (social relations) in terms of production and reproduction.

Your strategies follow from the analysis. "If these...assumptions are successfully smashed, the women's movement will have removed the ideological and structural tools capitalism uses to oppress and thus exploit women and their labour". Do you believe that if you smash assumptions (and I'm not sure how we would do that) capitalism will not be able to oppress women any longer or that capitalism will collapse?

L. Yanz, Vancouver.



People -

Have just read your newsletter in which was included an article on the lesbian forum just recently held in Ottawa. The idea of a National Lesbian Organization, in my opinion, is a damned good one! Lesbians need hold allegiance to no one, neither gay men, not straight feminists. Gay men do not share all our problems or concerns. They hold the same advantages as straight men in society, with the same teachings re hierarchy space, and have been known to treat us women in a similar manner--putting us down mentally and emotionally. So to my mind, we owe them nothing, except perhaps an acknowledgement of our mutual space of homosexuality. Indeed, this form of discrimination against lesbians has lead me to support and as much as possible, live as a separatist-feminist. I had thought that gay men would be more supportive of lesbians because of our mutual "perverted" space, but I have been disappointed in that idea.

Having lesbians identify with the straight feminist movement, versus, the gay movement, entails a largely different perspective--for lesbians that is. We do share many of the same problems at work, but that seems to be the limit of our "sameness". Our men-hassles, in straight bars for instance, or out on the street are obviously the same, but the reasons for a lesbian rejecting a man's sexual come-on and a straight feminist doing the same thing are different. Because our whole sexual circles exclude men a lot of our concerns are not the same as the straight feminist; they are the same only different. Except rape, of course. Rape is every woman's issue, no matter who or where she is. Lesbian mothers do not share the same problems as her straight sister. For one thing, most lesbian mothers are not able to come out openly and reveal their lesbian identity because of the real possibility of losing their children. Furthermore, there is possibly at least one incident in every lesbian's life where they have been rejected by straight women somewhere in their social sphere, be it day care centre or social group, because of their homosexuality.

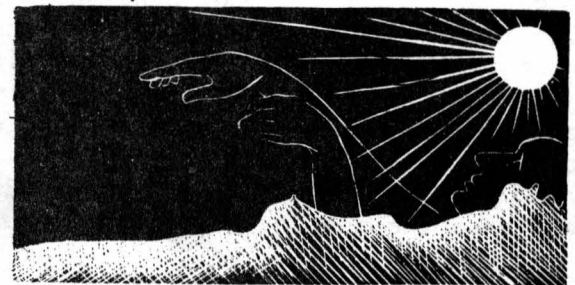
Their fear runs from the possible molesting of their children (female) or the attempted seduction of themselves, or just on general overall "hatefulness".

Of course, I am speaking in generalities here. Not all my friends are gay, not are they all women. But I and the lesbians I have spoken to about this, have experienced hassles like these from straight feminists and gay men. And I have been a straight feminist and am now gay and feel I understand both sides of the fence. A National Lesbian Organization, to my mind, would not serve us well if it existed only to separate lesbians from straight women, gay men, or even straight men. But I feel that due to the present coming out of many gay women, largely because of the women's movement, and the general feeling of discovering ourselves, all women, as people, with real feelings and souls, that a getting together of lesbians in such an endeavour would politically and socially aid all of us. There is still a large amount of prejudice against lesbians, and against women in particular. My feeling is that the women's movement serves mostly heterosexual feminists. The issues, to me, are not similar enough to be the same, and I personally do not feel much a part of that in my gayness. And the gay movement, at least from what I have observed at this time in history, is serving mostly gay men's struggles and solidarity. Lesbians exist all over Canada with nothing specifically to relate to. I feel we are too passive and unorganized and alone. A national organization may be just what we need to get it together.

I would appreciate sincerely any information you could pass on to me re this idea. I am somewhat politically minded and so far, am interested. I enjoyed reading your newsletter and wish you the best of of luck in the future.

L. Edwards
Victoria, B.C.

To be free



Hi There Newsletter Committee:

I received your latest issue, but have just glanced at it. On the question of 'lesbians and homosexuals' the very important point for the females particularly, there is any number of reasons why women like that do not want to have children. Beginning with their own fear all the way to male cruelty of one sort or another. The primary fact to me for women being lesbians is the emotional and perhaps sexual gratification without the children. That is why there are, I do not have statistics but i seem to think, there are increasing numbers of so called lesbians. And perhaps it has always been so, that two can live as cheap or cheaper than one, particularly with no children.

Simone De Beauvoir seemed to ask the same question in her book *The Second Sex*. The question being why women are in the position they are in, for apparently always? When you understand power you can understand how come women are second class citizens. Another point is, i know of a great many men who consciously (to themselves only) know that women come to them for money, and really that is the main reason most women over 35 keep on with men. No money of their own, so...have to stick in there and work your butt off.

Finally i am sending something i wrote on 'liberated', and i really do (as many other women do) know the reason of equal wages being primary to women's liberation. Your paper will never appeal to the women who need it, because one women i have written about somewhere, is finishing raising 4 of 8 children. She has made 3 abortion attempts, ugly soul-searing occasions, and she has never even heard of the word 'liberation'.

She works as a seamstress as they are unionized somewhat and for 8 hours per day she can now bring home pay over \$500. She never had money to get out and go, and she is uneducated. Why is it men when they work with their backs get \$4.00 per hour and up, and most waitresses cannot get the minimum.

So this is women's lot. Consciously or unconsciously men know that women come to them only for the money. The 'Power Elite' that have the men in their grip is passed

on to women in the form of another 'Power Elite'. A few men are different, but the majority.....

G.D. GILLIES

"AM I LIBERATED?"

"Are you liberated" was the question I was asked. There never was any doubt in my mind that I had to accept the title or epitaph "liberated women". Liberate means to set free, release. Oxford Dictionary has "right or power to as one pleases"; wrote Spinoza "freedom is the recognition of necessity". Now between the definition of Oxford, "right or power to do as one pleases" and Spinoza's, "freedom is the recognition of necessity", you have to squeeze the liberated women. Not much space. Many women have been cast down because the children's wants did not take precedence over their wants, and here lies the dilemma. Your body (female body) impels you to certain conclusions which take away the right to do as you please. The male body impels certain conclusions also, but these conclusions do not take away their freedom. Right here the question of freedom or license arises. To quote Dr. Rollo May from his book Love and Will, "Man is distinguished by his capacity to know that he is determined, and to choose his relationship to what determines him.. will he accept necessity, deny it, fight it, affirm it, consent to it". Where he (May) to write the term he/she (which is the truth) the entire issue of Love and Will would have to be rewritten. To be able to choose ones relationship to the child you have just given birth to, is stretching the point beyond plausibility.

Because you are born woman you have no choice about how you relate to necessity, for if you do not relate positively, the scorn of most of our male-dominated society will fall on your shoulders. However, the strongest point of all going against this action, is to attempt to go against your own inherent nature (Mother nature), that well ordered complexity we breathe from.

AM I LIBERATED? (Cont'd.)

How many men accept the statement quoted by Spinoza that "freedom is the recognition of necessity", but this necessity lives and breathes and needs love, food, shoes, etc.

To the query, "are you liberated" I replied in some way indicating the needs of children take precedence over my wants and therefore, I require the minimum wage per hour, and from that standpoint there are very very few working women in homes or out, making the minimum wage per hour. Liberation here is defined as "sufficient money to go around". For a very long time now I have realized that my personal freedom was dependent on money, but with the addition of a child my personal freedom went out the window and now I am fighting for the freedom of my child. Children get the message very quickly concerning the rat race out there, and to attempt to blur that vision takes a great deal of time, care and explanations about why things are as they appear to a child.

My nature compels me to give birth and the nature of the male compels him to initiate such an event. Am I liberated because I would like adequate necessities for my child? Is not our Society too affluent for the mother to have to 'do without for the sake of the child'? Or is that really still the name of the game. People have needs and those needs in order to be fulfilled require money. Should I be prettying up my face, body, etc. in order to attract the financial support I (and my child) require, or, without arm-twisting receive the minimum wage for my paid labor, along with the unpaid devotion (labor) at home doing things for my child and home, etc. This is the crux of the female situation throughout the world.

Further on Dr. R. May says, "Man is distinguished by his capacity to know that he is determined, and to choose his relationship to what determines him. He can, and must, unless he abdicates his consciousness, choose how he will relate to necessity". A woman cannot choose how she relates to her body, and the consequences of living within that body.

Anything from marriage to indiscretion bears its proof in her body. Men however, can and do choose how they relate to the actions of the body in which they live, behave. The word determined reveals more of what takes place between man and woman, and many a woman has born a child against her will as the cases of rape and abortion that are appearing can testify.

Being born female I am predetermined at birth. Many species of animals when they are male, leave or abandon the female to do what their nature compels them to do; and the entire state of world affairs can be summed up in that viewpoint. Females/women supporting and maintaining living space for offspring without assistance from any male, are too numerous to mention. The society we live in takes automatic care of these women and their offspring (below the national poverty line), which speaks for those that govern rather admirably, however, the majority of financing by the state comes from male pockets, and I somehow think that this is a way of appeasing, or perhaps, makes them sleep better.

The issue of love and will is very deep and very real, but shall we take another look at it. My body compels me to do certain things, the male body compels him to do certain things, and the trauma of "no love available" leaves its mark on little boys and little girls and does not make exception of either. Love is a continuous stream pouring in all life to the outside, and any restriction of love leaves its mark on the surroundings. But the human race is advancing according to some law, and I believe someone said once, that love is the highest law there is. Laws have been encompassed in other even greater laws, and so it is going. Einstein said, I believe, everything is relative. Therefore, you cannot take one little separate portion and investigate it, to arrive at a certainty because this depends on that. Man depends on woman and woman depends on man. The superiority of one over the other has to be challenged because that is not the way things are, and we are not living in a 'caste system', or are we? The reason males have always appeared to be superior is because they could devote

their time to other things while women did the feeding of young, cleaning, and cooking, etc..

G.D. GILLIES.



REPORT ON FAMILY PLANNING CONFERENCE

Manitoba's first provincial conference on Family Planning took place on November 24, 25 & 26. Representatives from many areas in Manitoba were present to outline problems in their communities. The conference was exciting, re-energizing. Imagine 200 concerned people - public health nurses, parents, volunteers, social workers and teachers - defining community needs together and planning joint action to urge the government to begin planning and implementing government-supported family life services.

40 resolutions were presented for ratification. Here are some of the highlights (not in their original wording):

1. That the government of Manitoba establish a definite policy regarding family planning that would include the establishment of a committee (representative of government; volunteers; and health care systems) with authority to coordinate services.
2. All hospitals in Manitoba supported by public funds should offer family planning services as one of the requirements of accreditation of the hospital.
3. Full-time family planning clinics be established, with attached mobile clinics, especially in regions with no access to services.
4. The conference support the Metis Women's Association and the Native Women's Association of Manitoba in their efforts to obtain funds to continue their Family Life Education programs.
5. The Department of Education should provide direction via a clear policy statement and by establishing family life education programs that are an integral part of the school curriculum.
6. Request Federal Government intervention to stop further prosecution of Dr. Henry Morgentaler.
7. Support the idea of a comprehensive, integrated birth control and pregnancy counselling centre for the Province of Manitoba.
8. Recommend to the Federal Government, that abortion should be a private matter between a woman and her doctor.

The last three recommendations were submitted by the Canadian Association for Repeal of the Abortion Law, Manitoba chapter.

Many of these recommendations seem to indicate that attitudes in Manitoba have changed radically in the past few years. Planned Parenthood Manitoba has just presented an extensive brief to the Manitoba

Family Planning Conference (Cont'd.)

Government entitled "A Report on the Current Status of Family Planning in Manitoba". It is essential that women's groups support the recommendations of the conference and of the brief by making representations and write letters to the provincial government. The government has neglected this very important area of health care far too long.

"I am more firmly convinced than ever that the law under which I am now being tried is unjust, cruel and dangerous to women."

MORGENTALER

FREE AT LAST !

C.A.R.A.L. (Canadian Association for Repeal of the Abortion Law) says that the Federal Government has again postponed releasing the Badgely Committee Report on the operation of the abortion law until January/77. It is important that letters to the government regarding abortion, emphasize TOTAL REPEAL of Section 251 of the Criminal Code. They will be considering reform to make the present law more equitable in its application. Canadian women don't want another "reform law".

TOTAL REPEAL of Sec. 251 is the only way to ensure that abortions are available when required. Women must demand freedom of choice for themselves regarding the bearing of children.

ALL CHARGES HAVE BEEN DROPPED by the Parti Quebecois government against Dr. Henry Morgentaler.

Morgentaler is now practicing family medicine again in Montreal; however, his fight is not over. The Quebec government still has all of his assets, which were confiscated at the time charges were laid. He still has legal debts of \$165,000. Donations are gratefully accepted and can be sent to:

|| Fund for Legal Defense of
|| Dr. Henry Morgentaler,
|| P.O. Box 6106,
|| Station "A",
|| TORONTO, Ontario M5W 1P5

Women in Literature

Among recent Canadian writings, Halfbreed by Maria Campbell deserves special mention. It should help to bridge the gap in "feeling knowledge" between young men and women, and between non-native and native students. It is a rich, eloquent autobiographical account of her childhood in Northern Saskatchewan, with its varied pattern of tribal customs and traditions, Catholic faith, of bush, farm and village, of adapting to the white man's education:

*"Our teacher was a young woman from a good, middle-class Christian family...We were the first Halfbreeds she had taught and although she tried to hide her prejudices, she was often cruel...During class she would often ridicule us for mistakes. Peggie was in the first grade, a very small six year old, timid and shy. Because we used a mixture of Cree and English at home, her pronunciation was poor. The teacher would shake her and say to the class, Look at her! She is so stupid she can't even say 'this', instead of 'dis'! She would make Peggie stand up at the front of the room for an hour, without moving. She grew so afraid of school that she would cry and wet her bed at night."*¹

Maria was influenced most by her Cree great grandmother, a niece of Gabriel Dumont, whose "whole family fought beside Riel and Dumont during the Rebellion". Her "Cheechum's" magnificent spirit sustained Maria through her subsequent life of poverty, pain and degradation, and enabled her to find purpose and meaning in life, and help others to do so. She gained a sense of pride in her Halfbreed heritage, of responsibility and dedication.

The book adds a new dimension in our study of the feminine experience. Not only does it deal with the experience of a young woman who is the victim of triple discrimination --as a native, a halfbreed, and a woman, but it shatters the image of woman as passive victim. It shows the process of self-realization through active involvement against the conditions of oppression. Above all we see the influence of her Cheechum, an indomitable female model in giving Maria

hope, inspiration, and identity. In her turn, Maria should provide the same positive image to her readers.

¹Campbell, Maria Halfbreed (McClelland and Stewart Limited, Toronto, 1973) p. 17.

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Edith Wharton's Ethan Frome provides another powerful study of people caught up in a tangled web of patriarchal relationships. For Ethan Frome and Zeena marriage destroys whatever promise, competence, and vitality each had once possessed. Ethan's ambitions to become an engineer is strangled because Zeena fears the strangeness of the city. Her smartness, doctoring skill and volubility had once lent her a certain attractiveness, but it finds little expression on Ethan's isolated farm. Resentful and suspicious, she takes refuge in hypochondria, becoming demanding, slovenly, and helpless. Their marriage is a prison, in which each is the other's executioner. Yet because of Zeena's dependency, and Ethan's poverty, debt, and sense of obligation, there's no way out. Ethan's only solace is the presence in their home of Zeena's lovely and cheerful young cousin, Matt, whom she has taken in to do the housework. Ethan and Matt soon fall in love and find a measure of happiness in walks and the chance mealtime of evening occasions when they can be together. He would have been content with her bright presence in the home, but Zeena, increasingly suspicious, sees Matt as a threat to her marriage, and sends her away. Matt is an orphan, without resources, and too weak to work at the low-paying jobs available. In desperation, she and Ethan attempt suicide. It fails. The result is permanent crippling for Ethan and paralysis for Matt. Ironically he gets his wish; he has Matt with him in his house always. Zeena too has ample opportunity for her doctoring, for she looks after them both. The women are no longer silent. Matt's suffering has changed her into a querulous hag. More than ever they're bound together by bonds of mutual obligation and hate. Marriage, kinship, domesticity, supposedly the true source of human happiness, have brought these three to a living grave.

The novels of Jane Austen, the Brontës, and George Eliot are brilliantly perceptive about the social factors that affect the lives of women. Pride and Prejudice has fallen out of favour, but along with its intriguing characters and plot, it contains the sharpest and most searching criticism of the position of the middle-class women,

"...living in a society dedicated to possession and dominance, with no opportunity for political or economic expression, with no influence, indeed, but such as she might gain by her maneuverability in courtship and marriage..."¹

It becomes a mother's prime duty to marry off her daughters, and that of her daughters to cater to male vanity. In Jane Austen's words, "A woman especially, if she have the misfortune of knowing anything, should conceal it as well as she can." Elizabeth is too proud to play this game. She refuses the proposal of the idiotic Collins, who insists that she is being coy in order to encourage him further, and warns her that she ought to be grateful, for without a fortune she will have no other chance of making a good marriage. Later, to her dismay she learns that her best friend Charlotte has accepted Collins. Jane Austin explains her motives:

"Charlotte's reflections were in general satisfactory. Mr. Collins to be sure, was neither sensible nor agreeable; his society was irksome, and his attachment to her must be imaginary. But still he would be her husband. Without thinking highly either of men or matrimony, marriage had always been her object; it was the only honourable provision for well-educated women of small fortune, and however uncertain of giving happiness, must be their pleasantest preservative from want. This preservative she had now obtained; and at the age of twenty-seven, without having ever been handsome, she felt all the good luck of it."²

¹ Mudrick, Marvin, Irony as Defence and Discovery in The Great Tradition in English Literature (Russell and Russell, New York (1960), p. 331.

² Austin, Jane, Pride and Prejudice, p. 136.

Common Ground, a coop house, and the IDEA Centre, are sponsoring a weekend of workshops on alternative lifestyles, January 21, 22, 23. To look at basic skills and actions people can develop to save money, energy and to become less dependent on the present system, i.e. apartment gardening, personal health care, home-made energy sources. Other workshops will explore possibilities we can create in cooperation with like-minded people, i.e. food coops, coop housing, community education.

Conference will take place at Common Ground (Balmoral St.) and will be limited to 40 participants. The cost is \$7 per person pre-paid. To register send name, address, phone no. plus \$7 and a list of your particular interests. Hopefully organizations will send a representative. Deadline for application is Jan. 7/77. For more info. call IDEA Centre 475-4159 or Common Ground 775-2750.

GENERAL MEETING

A General Meeting is scheduled for Dec. 28, Tuesday, at 8 P.M. at 143 Walnut St. Please come.

The meeting will be to discuss plans for Woman's Place in the next year, particularly with regard to funds, newsletter, educational workshops, volunteers, etc.

There have been a number of suggestions (i.e. coffee shop on Friday night) to make money for the house and also to socialize.

OPEN HOUSE

The Open House on December 5th was a great success. Not only did we get the house all cleaned up, but lots of people came.

Thanks to everyone who came for a very rewarding day!

DECEMBER

JANUARY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
12	13 SOCIALIST WOMEN'S COLLECTIVE MTG. - 7:30 PM	14	15 CONSCIOUSNESS RAISING GROUP 7:30 PM	16 WPG Lesbian Society Mtg - 7:30 PM FOR THEATRE WOMEN MTGS. CALL MILLIE AT 774-4180	17	18
19	20 S.W.C. MTG - 7:30 PM	21	22 CONSCIOUSNESS RAISING GROUP 7:30 PM	23 W.L.S. Mtg - 7:30 PM THEATRE WOMEN 1100 WOLSELEY AVE	24	25 HAPPY HOLIDAYS Peace on Earth Good Will to All People
26	27 S.W.C. MTG - 7:30 PM	28 8 PM <u>GENERAL MEETING</u> "New Year's Plans and Resolutions" "77" All Welcome!	29 CONSCIOUSNESS RAISING GROUP 7:30 PM	30 W.L.S. Mtg - 7:30 PM THEATRE WOMEN 1100 WOLSELEY AVE.	31 RED BOOKS "PARTY" 8:00 PM \$1.50 AT 410 ALFRED SALTER	1 "HAPPY" NEW YEAR
2	3 S.W.C. MTG - 7:30 PM	4 NEWSLETTER COORDINATING COMMITTEE 7:30 PM	5 CONSCIOUSNESS RAISING GROUP 7:30 PM	6 W.L.S. Mtg 7:30 PM THEATRE WOMEN 1100 WOLSELEY AVE.	7	8
9	10 S.W.C. MTG - 7:30 PM	11	12 CONSCIOUSNESS RAISING GROUP 7:30 PM	13 8 PM Women On Welfare Y.W.C.A. Cafeteria 447 Webb Place W.L.S. Mtg - 7:30 P.M.	14	15

