

Winnipeg Women's Liberation Newsletter / MARCH 1976



AIDA MARINI

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## CALENDAR

This issue is brought to you by the following 'good bunch of women':

Brigitte, Sara, Linda, Ellen, Heather, Pat, Sandy, Roz

We would like to have some feedback and/or contribution of materials you would like to share with about 400+ women who get this Newsletter. Let's hear from you!

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NOTE: Millie Lamb's "Women In Literature" (fifth installment) will be continued in the next month's issue.

# IN THE NEWS

## 100 LOBBY FOR REPEAL !

100 members from all across Canada of CARAL ( Canadian Association for Repeal of the Abortion Law ) were in Ottawa Feb. 10th, holding discussions with M.P.'s regarding the necessity to repeal the unjust abortion laws in Canada (Sec. 251 of the Criminal Code). Over 100 M.P.'s were met individually, given a kit of information, asked their personal views, and also how they would vote on the issue. Citizens have been constantly pressuring M.P.'S, and many acknowledged that the law is inequitable. Included in the kit of materials was an excellent study called "Survey of Hospital Abortion Committees in Canada" by Doctors for Repeal of the Abortion Law, which carefully documents the unworkability of the law, especially of the abortion committee system in Canada.

Dr. Henry Morgentaler, an executive vice-president of CARAL was participating in the lobby. Dr. Morgentaler was looking a little frail, but strong and unwavering in his support of the women of Canada and their right to freedom of choice regarding abortion. Dr. Morgentaler has offered his services to help doctors set up clinics, such as the one he successfully operated in Montreal. He sends his good wishes and support to all in Winnipeg working for repeal.

The aim of CARAL is "the repeal of all sections of the Criminal Code dealing with abortion, and the establishment of comprehensive contraceptive and abortion services, including appropriate counselling, across the country." The issue is "freedom of choice" - a right denied many women in Canada now.

CARAL - WINNIPEG is holding an open meeting:

Mon ., March 8th at 8:00 p.m.

Y.W.C.A., Rm. 211A

The purpose of the meeting is two-fold:

1. To acquaint more people with the facts regarding abortion in Canada.
2. To organize political action on the issue in Winnipeg.

If you wish to join CARAL call Ellen Kruger at 774-5080 for details or send \$5.00 to CARAL, Box 424, Cambridge (P), Ont. N3H 4T3.



## PORT ARTHUR CLINIC STRIKE

Since the summer of 1975 the 70 employees of the Port Arthur Clinic in Thunder Bay, Ontario have been waging a battle against their employers: doctors.

The women were asking a wage increase of 15%, the doctors offered  $4\frac{1}{2}\%$ . This offer still stands. But, has been turned down by the workers who say hospital workers in the same positions make \$100/month more.

Of the 70 women: 30 are still off their jobs; 10 have left their jobs; and the remainder have gone back to work on the advice of Bette Stephenson, Ontario Minister of Labour (formerly President of the Canadian Medical Association). She urged the women to go back to work saying she would continue the fight for them.

There is nothing happening, no moves have been made toward a settlement. The doctors have made no statement. Local papers claim there is activity behind the scenes.

# STRIKE!

Taken from February issue of  
"The Northern Woman", Thunder Bay, Ont.

### THE CLINIC STRIKE

They say this week-end will wrap it up. The clinic strike will be over. David Suzuki on discussing a racial incident said "what really depresses me is the people who watched without protest". I guess that's where I'm at, this horrible feeling that we have lost the capacity to care enough to protest. That we will justify and alibi and evade the truth of what happened in our midst. That once more right is might and arrogance doesn't need to apologize to anyone. The Port Arthur clinic will remain a running sore on the conscience of all the thinking citizenry of this community and hopefully will manifest itself in a real exodus from it's services. To have invested any faith in it's capacity for human response is only possible to the simple minded.

## SEXISM IN SCHOOLS



### WOMEN FOR NONSEXIST EDUCATION

Women for Nonsexist Education is a small but dedicated group of women fighting against sexism, racism and classism in the classroom.

The group has just published a 60 page booklet designed to help grade one teachers deal with bias in their classroom and school. It contains an analysis of grade one readers, ideas for discussion and play activities, a bibliography, reports on bias, and a brief statement of the effects of sex stereotyping.

The group is hoping that the government will distribute the booklets throughout the province and is looking for funds to produce similar books for other levels.

There are a limited number of copies currently available, but if you are a grade one teacher, or aide phone or write to Woman's Place for your copy.

We meet about twice a month and if you want to get involved phone Linda at 475-4777 or Roz at 284-1305 for info. on meetings.

If you don't support the right of your children (and children in general) to grow into fully developed human beings, who will?

# FEATURES

## Open letter to successful women

"Dear sisters,  
"I am speaking to all of you who have "made it" in a man's world. I am speaking to the women bank managers, and the women doctors, and the women race car drivers, and the women athletes, and the women politicians, and the women astronauts, and the women scientists.

"I am speaking to all you women who have become rich and successful and who are saying things like "I'm not a women's liber" or "I made it, so any woman can" or "I believe in femininity" or "I'm already liberated."

"I have a few things to say to you that are very important.

"**First:** You did not make it alone. You are where you are today because of the hard work, the sacrifice, the imprisonment and death of thousands of women before you. You owe your position to the women who fought to liberate you from corsets and long skirts and fainting spells and "the curse" and legal non-existence, and forced ignorance, and idleness, and "women's weakness" and a firm belief that you are incapable of doing a man's job.

"The women's liberation movement is not new — it has existed for hundreds of years, and you are part of the first generation to reap some of the benefits gained by these brave women. Do not forget this.

"**Second:** Femininity is not the issue. When women's liberation says that platinum hair and pancake faces and uplift brassieres and girdles and giggles are the symbol of women's oppression, we mean just that. They are SYMBOLS; they are not the source of oppression.

"You cannot eliminate fascism by banning swastikas any more than you become a fascist by wearing one. Swastikas were a good luck symbol in many cultures. Symbols are different in different cultures.

"In North America women

do not wear veils. We do not suggest for one minute that a woman is liberated by going without a bra or makeup. It is the media that has made an issue of these things — not us. Women's freedom is not in any way dependent on how we dress, despite what the liberated fashion mongers would have us believe.

"**Third:** Freedom is not the same thing as being successful. When you say you are liberated you are saying that you do not experience the normal prejudices of being a woman. Of course you don't. You have made it in a man's world. But it is still a man's world, and what you call liberation does not deal in exceptions — we deal in averages. And the average woman still faces many prejudices in her everyday life. You are not liberated until all women are liberated.

"**Fourth:** There are still a lot of women who have gained nothing from the long struggles of our foremothers. They are poor women, Indian women, black women, immigrant women, working-class women, very young women, very old women, lesbian women, single mothers, insane women, and "fallen women".

"The women's liberation movement is concerned with continuing the fight for women's freedom until all these women share the security of a good job, like the one you already have. They too, are working hard, under adverse conditions and against incredible odds. It is no wonder that women like you are still the minority.

"We want to keep on fighting against prejudice and ignorance, at whatever cost, until conditions are equalized for all women and men. This is what women's liberation is all about.

"**Fifth:** When you say that you do not support women's liberation, you are standing

in the way of these important advances, and negating the advances that have already been made. You are taking advantage of a good thing and forgetting to give credit where it is due. You are not really a self-made woman. Remember this.

"**Sixth:** As a woman who has "made it" you are in a position to do a lot of good. You have money that could go to help the women's movement. You have a hungry press waiting for your pronouncements on anything and everything. This is an appeal to you to understand the importance of the women's movement. To read some books and look at it objectively before you pass judgment publicly. To speak with women who work for women's liberation and consider what they are saying.

"Times are changing and nothing we can do can hold them back. So instead, we must start taking control of some of the changes, and do so responsibly by thinking beyond our own lives and our own small circles and our own selfish needs. Women will move ahead with or without your help. History has shown that this is inevitable. But how much smoother, how much less violent, how much easier these changes would be if you would help them. Think about it.

"Sincerely,  
"Judy Rain."

This letter appeared in the fall '74 issue of *The Other Woman* a newspaper published by feminists. The subscription is \$2. per annum and the address is: P.O. Box 928, Station 'Q', Toronto.





PUT YOUR



MONEY



WHERE



YOUR



MOVEMENT IS!

The much flaunted concept of collectivity in the Women's Movement has not reached into the bottom seams of women's pockets. Feminists have discussed nearly every topic imaginable, but rarely do we discuss what we do with our money, as individuals and as groups.

Women who make enough to save money out of their regular income have options for planning vacations and buying investments toward their future. They consider this planning essential to their psychic survival. But women who have no extra money after living expenses have no choices about planning or buying. They live from paycheck to paycheck. Life takes on a very different perspective with no escape or release to look forward to.

The different economic experience of women are acted out in the politics of the Movement. For example, while equal pay for equal work is practically a holy principle to feminists, the principle is often forgotten when a woman is doing work for the Movement. There is an unspoken expectation that women can and should work for pure political satisfaction. This assumption may have originated out of a predominance of women in the movement who were not faced with the necessity of work for survival; as such, it is an important manifestation of individuals economic situation being reflected in movement politics. Similarly, the heavily emphasized campaign for promoting women to high level well-paying positions overlooks the widened gap created between them and lower- and working-class women.

If our goal is ending the oppression of women and creating a humane society for all people, we must develop and undertake strategies for achieving this. Confronting and eliminating the institutions of capitalism, sexism, racism, classism, heterosexism, and imperialism requires a powerful social, political and economic movement. We have to develop strategies and institutions on many fronts. We cannot expect traditional funding sources to underwrite us.

We need women of all backgrounds and experience, including those whose salary must support children or a household.

Money and other resources are basic to the survival of and control over our programs and projects. Lack of financial resources should not be deciding factor in determining our priorities. Control of communication resources is key to building mass support for feminism. Owning our own media and communication resources increases our visibility and impact; we can reach women who never go to underground bookstores or listen to movement radio stations. Radio, television, film, and publishing all require capital investment and technical skills.

As we create feminist institutions we will provide jobs for women. Only when we can offer women an alternative system with new principles and actions, which also guarantee economic survival, will we have generated a substantial source of power.

We must acknowledge that as long as money is solely in individual feminists' control, it divides us. It creates privileges and security for a few thereby leading to conflicting ideas about movement priorities.

We must discuss money openly and honestly, not just in abstract discussions of the ruling class and their money, but in real gut discussions of who has what in our particular group. We should be aware of each others resources—including money and property—as well as whether we can type or prepare incorporation papers. We must examine our values and see how we deal with money as well as talk about our financial backgrounds.

What is essential is understanding our economic differences so that we begin to develop ideology and strategies which take these differences into account. We must realize that our money is going to make a vital difference in the movement. Without it the Movement will rise, then fall, as the money runs out. It is not necessary to become lower or working



class—in fact, that can't be done. What can be done is to recognize that our individual money can make the Movement something that is important to each of us and to all women. Put your money where your Movement is!



1) Money is a necessary resource for building a revolutionary women's movement. 2) Money is a means to an end. 3) There is a reasonable living standard which can be established and adhered to by all. 4) No individual should have more money than is needed for her to live at this reasonable level. 5) Any individual whose income exceeds that reasonable level shares the excess. All of these assumptions challenge the values of capitalism.

A movement dedicated to eradicating inequities, building new systems that correct the present ones is essential. Experimenting with new ideas and programs which incorporate these assumptions will lead to new economic relationships and will prepare us for our task of creating a new economic system.



Not all the necessary projects and organizations of the women's movement however can become entirely self-sustaining. These include those groups which engage in political organizing and action, the ideological and strategic core of our movement.

One reason that more radical groups have not formed is that many feminists have disdained money and believe we will destroy capitalism by totally avoiding it. Meanwhile, reformist groups have grown and survived because they have dealt with money.

Membership dues can provide some basic income for political organization as well as a definitive membership.

Radical political organizations are necessary, but given their inability to be self-sufficient, how can we fund them? And how can we develop a system of income sharing and redistribution of privilege within them?

Privilege sharing is based on a basic commitment to each other's survival, and to the survival and building of a strong women's movement. Groups, whether existing project/program groups, living collectives, or defined communities of women, can institute various ways to pool individual money and resources. Too much of present privilege sharing is tied only to personal relationships, such as between friends or lovers, rather than to political goals or groups.

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The above are excerpts from "Put Your \$\$ Where Your Movement Is!" by Beverly Fisher published in Quest: A Feminist Quarterly, P.O. Box 8843, Washington, D.C.

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The author proposes a number of ways to share income, i.e., personal income tax in excess of a reasonable standard of living, Feminist Credit Unions, etc.

A few copies of this complete article can be obtained at a Woman's Place. A meeting is planned for Monday, March 22, on this topic.

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★  
★  
★ *Our history has been stolen* ★  
★ *from us. Our heroes died in* ★  
★ *childbirth, from peritonitis,* ★  
★ *overwork, oppression from* ★  
★ *bottled-up rage. Our geniuses* ★  
★ *were never taught to read or* ★  
★ *write. We must invent a past* ★  
★ *adequate to our ambitions.* ★  
★ *We must create a future* ★  
★ *adequate to our needs.* ★  
★  
★ From "The Old Mole" ★  
★ Cambridge, Mass. ★  
★  
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

# MARCH

# 8

# International Women's Day

On March 8, in 1857 women garment-textile workers staged a demonstration on the Lower East Side of New York City. A long line of miserably dressed and exploited women marched from the poorer district toward a more affluent area nearby. These women were demonstrating against the impoverishment of their working conditions and were demanding equality for all women in work. They were especially angry about their indecent wages and a working day of twelve hours. When their procession got out of the poor district they lived and worked in, the march was dispersed by police. Some of the women were arrested and some were trampled in the confusion which followed police interruption. Three years later in March of 1860 these women formed their own union.

On March 8, 1908 thousands of women from the needles trade industry marched again from the Lower East Side of New York City. This time, 61 years later, the demands for shorter working hours and better working conditions remained the same as in 1857. Added to them, however, were demands for legislation against child labour and the right to vote. No mention of police intrusion is made about this demonstration.

In 1910, in Denmark at an International Socialist Congress, March 8 was proclaimed International Women's Day. Clara Zetkin, a German Socialist in the labour movement and close personal friend of Lenin, recalled 53 years of struggle since 1857 and proposed, in memory of that first struggle in New York City, a day be set aside to internationally commemorate women and their struggle. Clara Zetkin had become known as a woman who was fighting for social equality for all women and her proposal was accepted.

Since then, March 8 has been celebrated mostly in socialist countries by struggling women throughout the world. In Cuba and China emphasis is placed upon women as militant participants in the revolution, whereas in Russia its celebration seems to have become similar to Mother's Day in the United States.

In many countries of the world, March 8, is the occasion for common action by working women, be they workers or intellectuals, from town or country, and all those who wish to develop their skills for the benefit of society.

The women know that security and cooperation among the women of the world are goals that have to be attained if human dignity and well-being is to be assured for everyone, if young people are to be brought up to respect life and given the opportunity to develop their talents to the full and place them at the service of mankind.





# HERSTORY

## "FOUND BOOK"

This article is an excerpt from a very interesting book written in 1893 in the U.S. by a woman named Mrs. M.L. Rayne. The Book is called What Can Women Do. The kinds of positions that women could take include the professions of -

Literature	Journalism	Law	Medicine
Music	Government Clerk	Education	Lady Canvasers
Steno. & Typewriting	Bee Keeping	Nursing	Gardening
Keeping Borders	Cookery	Telegraphy	Keeping Poultry
Wood Engraving	Dressmaking	Housekeeping	

This book can be found in the Museum of Man & Nature Library, third floor.



## —\*CHAPTER XXXI.\*—

### Friendship Among Women.

**W**OMEN feel friendship insipid after love, says that dogmatic Frenchman, La Rochefoucauld. And Swift, who ought to have known better, with the example right under his eyes of the life-long affection of Esther Johnson and Lady Gifford, wrote: "To speak the truth, I never yet knew a tolerable woman to be fond of her own sex."

It would scarcely be worth while to attempt to controvert the sweeping assertions of a cynic and a satirist, were it not that even in this advanced age we occasionally hear people of considerable sense advance a like opinion, with every appearance of believing it themselves. Very sad, indeed, must be the private experience of any of us who cannot furnish at least one refutation of this charge against womankind.

But if the genuine friendship which exists between women who are unknown to the public, like the testimonials attached to patent medicines, is not likely to be taken as very authentic proof of the value of the article, at least a few instances, of which there is abundant corroboration, in the lives of world-renowned and illustrious women, may serve to prove the truth of our argument.

What devotion could be more lasting and heroic than that of the Princess Lamballe for her unfortunate friend, Marie Antoinette? They had shared each other's confidences in the happy days of prosperity, and, when evil days came upon the queen, the princess could not be persuaded to seek her own safety by leaving the palace. When at last she was summoned to the bedside of a dying relative, Marie Antoinette sent her a letter begging her not to return. "Your heart," she wrote, "would be too deeply wounded; you would have too many tears to shed over my misfortunes, you who love me so tenderly. Adieu, my dear Lamballe; I am always thinking of you, and you know I never change!" But the princess hastened back to her imperiled friend, and all through those terrible last days of the sack, the pillage, and the prison, clung to her with a devotion as tender as it was heroic. When they strove to draw from her at the trial something prejudicial to the royal victim, when the mob which had lost the semblance of humanity, with wild, red eyes, howled like wolves for blood, she preferred death to treachery, and her beautiful head, with its wealth of golden locks, in which was concealed this last letter from Marie Antoinette, was elevated on a pike before the prison window of the woman for whom she had died.

Whatever may have been said derogatory to this daughter of Maria Theresa, the fact stands proved that a woman who could inspire and hold such a devoted and noble friendship must have had elements of character equally lofty and beautiful.

Scarcely less touching and heroic was the attachment of Catharine Douglass to Lady Jane Beaufort, consort of James I. of Scotland, to whom she was maid of honor. On that terrible night of February 20, 1437, when three hundred assassins, led by the earl of Athole, "were forcing their way into the royal chamber, Catharine thrust her beautiful arm into the stanchion of the door as a bolt, and held it there till it was broken."

The poet Chaucer had good cause to lament the presence of a powerful lady rival in the affections of his intended bride, who for this reason kept him waiting eight years for her hand. Philippa Picard was the favorite of the queen of Edward the Third, and, being warmly attached to her royal friend, she vowed she would not marry while the latter lived; and so the father of English poetry was forced to possess his soul in patience until the death of the queen set his affianced free.

Mary Stuart's four maids of honor, Mary Fleming, Mary Beton, Mary Livingston, and Mary Seton, "the Queen's Marys," as they were called, with the exception of one who through illness was obliged to retire to a convent, never left their royal mistress while she lived, but supported and comforted her even to the block.

A friendship which provoked the good-natured ridicule of the day was that of Madame Salvage de Faveroles for Hortense, daughter of Josephine, and queen of Holland. Madame was jocosely called the queen's body-guard, as she seemed to be her shadow on all occasions. But when in the last illness of Hortense she still remained her shadow, never leaving her day or night, and after her friend's death faithfully carried out the instructions of the will, the jokers were silent.

Hannah More, who wrote the tragedy of Percy for David Garrick, and whose fame as a dramatist was wide in her day, became so attached to Mrs. Garrick after the tragedian's death that the widow fondly called Miss More her chaplain.

Miss Elizabeth Carter, who enjoyed the friendship of Dr. Johnson and other great men of that time, had a devoted confidante in the person of Miss Catherine Talbot. They shared their secrets, and corresponded regularly for thirty years. Never in all that time was there one instance of betrayal or misunderstanding. Think of that, ye croakers and cynics, who are forever saying "a woman can't keep a secret!" Think of keeping hundreds of secrets, and for thirty years, too! If there are any men who can boast of a more extended confidence and friendship, we have never known them.

Anna Seward, admired in her generation as a beauty and a writer, was the devoted friend of the lovely Honora Sneyd, of whom Major André was the rejected lover. "Ah," writes Miss Seward, "how deeply was I a fellow sufferer with Major André, on her marriage! We both lost her forever."

Miss Seward's once famous "Monody on Major André," in which she severely censured Washington for his part in the execution of the unfortunate young officer, was the source of so much grief and mortification to the general that, after peace was concluded between this country and Great Britain, he sent an officer to the English lady, with papers showing how he had labored to save André. "On examining them," she writes to the Ladies of Llangollen, "I found they entirely acquitted the general. They filled me with contrition for the rash injustice of my censure."

The Ladies of Llangollen, above referred to, were perhaps the most romantic and remarkable instances of single-hearted devotion on record. William R. Alger has given a most delightful account of them, from which we condense the following: In the latter part of the eighteenth century Lady Eleanor Butler and Miss Sarah Ponsonby conceived for each other such a violent affection that they determined to forsake the social world, and pass the remainder of their lives together. Accordingly they departed to an obscure retreat in the country, but their relatives, strongly objecting to such an eccentric proceeding, traced out their hiding-place, and succeeded in separating and bringing them back. Opposition in nowise dampened their ardor, and they determined that their second elopement should be a more successful one. Confiding their secret only to a single faithful servant, they fled. They chose the romantic valley of Llangollen, in Wales, one of the quietest and loveliest spots in the world. Here they bought a tiny cottage, which they fitted with every comfort, and furnished with books, pictures, and all the necessities of two elegant, cultured women. Their neighbors, ignorant of their names, called them "the Ladies of the Vale." "For a quarter of a century, it is said, they never spent twenty-four hours at a time out of their happy valley." They seem never to have wearied of each other, or to have had even the slightest misunderstanding.

A faithful servant, who had been much attached to them, set out several times to search for the young ladies in vain. They, happening to hear of her unsuccessful attempts, sent for the woman, and she lived and died of old age in their service.

After a time the story of this romantic friendship began to be noised abroad, and brought many distinguished visitors to the little cottage in Llangollen. Quite a number of these guests became sincerely attached to their entertainers, and an extensive correspondence was the result. Madame de Genlis wrote enthusiastically of her stay with them. She spoke of the exquisite taste of their tiny establishment, and especially of the Æolian harp they had in the library window, which she then heard for the first time. Both of the ladies read and

spoke most of the modern languages, and Miss Seward, in describing the library of "the two Minervas," speaks of the finest editions, superbly bound, of the best authors of prose and verse in the English, French and Italian languages. They were especially admirers of Dante. Miss Seward paid many tributes in verse to their charming retreat, which she called the "Cambrian Arden," and the two ladies "the Rosalind and Celia of real life."

Miss Martineau visited them in their old age, and describes as something unique these ancient dames in their riding habits, with the rolled and powdered hair, and stately manners of a past century. They declared that they had never, even in the long winters of imprisoning snows, felt a desire to return to the world they had abandoned. Miss Sarah Ponsonby lived to be seventy-six years of age, and Lady Eleanor Charlotte Butler to be ninety. Their deaths were only two years apart. Thus for nearly three score years lived together two of the most devoted friends the world has ever known. Their last resting-place, with that of the faithful servant, can be seen to-day, marked by a marble tombstone, in the old churchyard of the little Welsh village, set in the velvety green of its valley, and shadowed by the rugged hills of Llangollen.

A world-renowned friendship was that of the brilliantly-gifted Madame de Stael and the most celebrated beauty of her time, Madame Récamier. Margaret Fuller, after seeing an engraving of the latter, records in her diary the following: "I have so often thought over the intimacy between her and Madame de Stael. It is so true that a woman may be in love with a woman, and a man with a man." Madame Récamier had an enthusiastic appreciation of the genius of her friend, and Madame de Stael in return felt a sort of intoxication of happiness in the society of the beautiful young creature, whose sincerity, purity and loftiness of character, together with other charming attributes, never failed to attract and fascinate. Sainte Beuve said that she brought the art of friendship to perfection, and Luyster that she "seemed to possess some talisman by whose spell she disarmed envy and silenced detraction." It need scarcely be hinted that the talisman was innate unselfishness, sweet kindness and tact. Of the first meeting of these two remarkable women Madame Récamier says: "That day was an epoch in my life."

On the banishment of Madame de Stael, Madame Récamier risked the displeasure of Napoleon in order to visit her friend, for which action she also was banished. During this sad period the two kept up an incessant correspondence. On one occasion, after receiving a present from her "dear Juliette," Madame de Stael writes: "Dear friend, how this dress has touched me! I shall wear it on Tuesday in taking leave of the court. I shall tell everybody that it is a gift from you, and shall make all the men sigh that it is not you who are wearing it."

Again she writes from Blois: "Dear Juliette—Our stay here is drawing to a close. I cannot conceive of either country or home life without you. I know that certain sentiments seem to be more necessary to me; but I also know that everything falls to pieces when you leave." In another letter she says: "Your friendship is like the spring in the desert that never fails; and it is this which makes it impossible not to love you."

That Madame de Stael's estimate of her friend was correct, subsequent events most unmistakably demonstrated. Death only ended this beautiful attachment. The devotion of Madame Récamier to the memory of the illustrious author, and her efforts to disseminate her writings were not less earnest and genuine than had been her affection for her living friend.

The fascination of this delightful subject might make one, like the brook, "go on forever," were it not for a wholesome fear of readers less enthusiastic on this point than the writer. But certainly examples similar to the foregoing might be multiplied to fill volumes. How much might be said of such pairs of friends as Elizabeth Barrett Browning and Mary Mitford, Joanna Baillie and Miss Aiken, Mrs. Hemans and Miss Jewsbury, Madame Swetchin and Romandra Stourdza, Margaret Fuller and the Marchioness Arconati, L. Maria Child and Lucy Osgood, and Sarah Austin and the Duchess of Orléans.

It seems as if each and every one of these said to us: "Dear sister woman, you cannot afford to do without such a necessity as a true, devoted friend. You cannot afford to forego the uplifting of soul, the broadening and sweetening of your life, which such an experience brings. They who are forever sufficient unto themselves must be either gods or fiends; they are not human. The most shrinking, sensitive temperament that shuns all social life has need of one friend, as Michael Angelo had of Vittoria Colonna. Do not expect perfection, but cover small faults with the mantle of sweet charity, and don't lift up the corner of the mantle to see if they are still thriving; search, search, search for what is nobler. As elevating and beautiful as are these friendships we have been considering, be sure that one breath of envy, petty spite, narrowness, or uncharitableness would have killed them as dead as an Easter lily under the hot blast of the desert. "Do men gather grapes of thorns?"

—ALICE E. IVES.



"To see a lady of such taste  
so slatternly is shocking  
your pen & poetry lay by  
& learn to darn your stocking."



## The WITCH\* Manifesto

WITCH is in all women, everything.  
It's theatre, revolution,  
Magic, terror and joy.  
It's an awareness that witches and gypsies  
Were the first guerrilla and resistance fighters  
Against oppression--the oppression of women,  
Down through the ages.  
Witches have always been women who dared  
To be groovy, couragous, aggressive,  
Intelligent, non-conformist, explorative,  
Independent, sexually liberated, and revolutionary.  
(This may explain why nine million women  
Have been burned as witches.)

Witches were the first friendly heads  
and dealers,  
The first birth-control practitioners,  
and abortionists,  
The first alchemists.  
They bowed to no man,  
Being the last living remnants  
Of the oldest culture of all--  
One in which men and women were equal  
Sharers in a truly cooperative society,  
Before the death-dealing sexual,  
Economic, and spiritual repression  
Of the "Imperialist Phallic Society"  
Took over and began to shit all over nature  
And human life.

A witch lives and laughs in every woman.  
She is the free part of each of us,  
Beneath the shy smiles,  
The acquiescence to absurd male domination,  
The make-up or flesh-suffocating clothing  
Our sick society demands.  
There is no joining WITCH.  
If you are a woman, an dare to look within yourself,  
You are a witch.  
You make your own rules.  
You are free and beautiful.  
You can be invisible or evident,  
In how you choose to make your witch self known.



You can form your own Coven of sister witches,  
Do your own actions.  
Whatever is repressive,  
Solely male-oriented,  
Greedy, puritanical, authoritarian,  
Those are your targets.  
Your weapons are theatre,  
Magic, satire, explosions, herbs,  
Music, costumes, masks, stickers,  
Paint, brooms, voodoo dolls,  
Cats, candles, bells,  
Your boundless beautiful imagination.  
Your power comes from your own self,  
As a woman.  
From sharing, rapping, and acting  
In concert with your sisters.  
You are pledged to free our brothers  
From oppression and stereotyped sexual roles,  
As well as ourselves.  
You are a witch by being female,  
Untamed, angry, joyous and immortal.  
You are a witch by saying aloud  
"I am a witch"  
And thinking about that.

\*From Women's International Terrorist Conspiracy  
from Hell, New York, 1968



# P U b L i c A t i O N S



Woman's Place is a women's service & referral centre, & a meeting place for women's groups. In our six years of operation we have produced a number of booklets or articles which you may wish to purchase.

- Monthly newsletter
  - Personal subscription \$3.00/yr.
  - Institutional subscription 6.00/yr.
- Child Care Booklet, 1973 \$ .50
- Manitoba Women Together, \$1.00
  - A Legal Handbook +10¢
  - first printing 1972, postage
  - revised 1975
- Questions and Answers About Women's Liberation \$ .50
- Handbook for Winnipeg Women \$1.50
  - (Only a few copies left)
- Women & Self Defense Free
  - (include 25¢ for postage & handling)
- T-Shirts: size medium
  - Wonder Woman \$3.00
  - Women's Liberation \$3.00
- Patches: hand-embroidered \$1.25
  - "Uppity Women Unite"
  - "Sisterhood is Blooming"
  - "Woman's Place is in the World", etc.
- Sleeping Beauty wakes up \$1.50
  - Booklet for grade one teachers on sexism in schools
  - 60 pp.



If you want to order any of the above, write and send money to:

Woman's Place  
143 Walnut Street  
Winnipeg, Manitoba

# ANNOUNCEMENTS

The Other Woman is a 3-year old Canadian bi-monthly feminist newspaper with national distribution. We feature articles on: international women, native women, children, health care (mental and physical), lesbianism, single parents, struggle. Plus: analysis, reviews, news, letters, a monthly column on starting a feminist newspaper, and MORE! We need you to help us build a strong women's movement in Canada. Contribute! Send us your writing, your photographs, your news, your drawings. Help the news to get around! Send us names and addresses of people who should receive sample copies of the paper. Send us the mailing list from your organizations, newspapers, etc. Subscribe!

In Canada: \$3/yr. individuals; \$10/yr. institutions

In U.S. and Overseas: \$4/yr. individuals; \$12/yr. institutions

Write: The Other Woman  
P. O. Box 928, Station Q  
Toronto, Ontario

## RAPE

Although there is much concern and discussion about rape these days, very little is actually known in terms of what the experience means to the woman herself. We are now beginning a study on the social and psychological effects of rape on women. For this study, rape means any act of sexual intercourse you are made to commit against your will whether it be by your husband, neighbour or a stranger. The results of this study will be used to help women who have been raped. Because everyone's experience is unique, we need to talk with and receive information from as many women as possible. Great care will be taken to guarantee that the name of the participants are never associated with this study. Anything you might tell us is strictly confidential. If you have ever been raped and would be willing to fill out a questionnaire or be interviewed, please write to me at the address below or call (519)-742-6745.

Betsy Spaulding,  
c/o Psych. Dept.,  
University of Guelph,  
Guelph,  
Ontario.

## ABORTION

Abortion Research Project: Although there is much discussion and concern about the issue of abortion today, there is little information on how Canadian women have responded to having an abortion. We are now doing a study of the experiences of Canadian women who have sought and obtained a therapeutic abortion inside Canada or elsewhere. If you have had an abortion and would be willing to fill out our questionnaire. Please send your name and address to us and a questionnaire will be mailed to you. Great care will be taken to ensure your anonymity and confidentiality and no names will be associated with the study. If you are interested in helping us in this research, please write to:

Kathy Logsdail and Lorraine Wood,  
c/o Department of Psychology  
University of Guelph,  
Guelph, Ontario

# MARCH

# 1976

SUN.	MON.	TUE.	WED.	THURS.	FRI.	SAT.
	1 Political L Action Grp. 7:30 - 10 pm	2	3	4	5	6
7	8 CARAL mtg. YWCA Room 211A @pm	9	10	11	12	13
14	15	16	17	18	19	20
21	22 \$ \$ FOR THE MOVEMENT 7:30 pm	23	24 NON-SEXIST EDUCATION GROUP *	25	26	27
28	29	30	31			

\* PHONE LINDA 475-4777 TO CONFIRM TIME + DATE

