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AGAINST WAGE CONTROLS
- OCT. 14/76

The monthly Newsletter is published by Winnipeg Women's Liberation
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Please send in any comments, announcements, articles, poems you may
wish to have published to the above address c/o NEWSLETTER. We would
like to hear from you.

This issue is brought to you by: Brigitte, Marlyn, Heather, Shana,
Andrea, Ellen

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CONTENTS

	page
SOCIAL	1
OCT. 14 - Day of Protest	2
Wages For Housework	3
"Women Unite! Safe Abortion is Our Right".....	5
Announcements	6
BIOGRAPHY - Rosa Luxemburg	7
WomensCulture-Womensong-Womenplay	12
Review: Morgentaler: The Doctor Who Couldn't Turn Away	14
Women in Literature	16
Notices	18
Calendar - October	19



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OCT. 14

WOMEN AGAINST WAGE CONTROLS

In August 1976, Joe Morris called a "Day of Protest" against the government's imposition of wage controls which puts an effective end to collective bargaining and, as such, is an attack on the gains of all working people.

In this call, the CLC requested support from women, the unemployed, students, pensioners and all those against the wage controls.

As women in the home and in the workplace, we see the need to respond. Women in Winnipeg are organizing a contingent under the banner "Women Against Wage Controls".

The government is attacking us all - women in the home and women as wage earners.

For those who work at home - love and 10% won't pay the bills. We have no wages, no security and no fringe benefits. Now we're expected, as the self-sacrificing souls they would have us believe we are - to work harder and do without to balance the shrinking income.

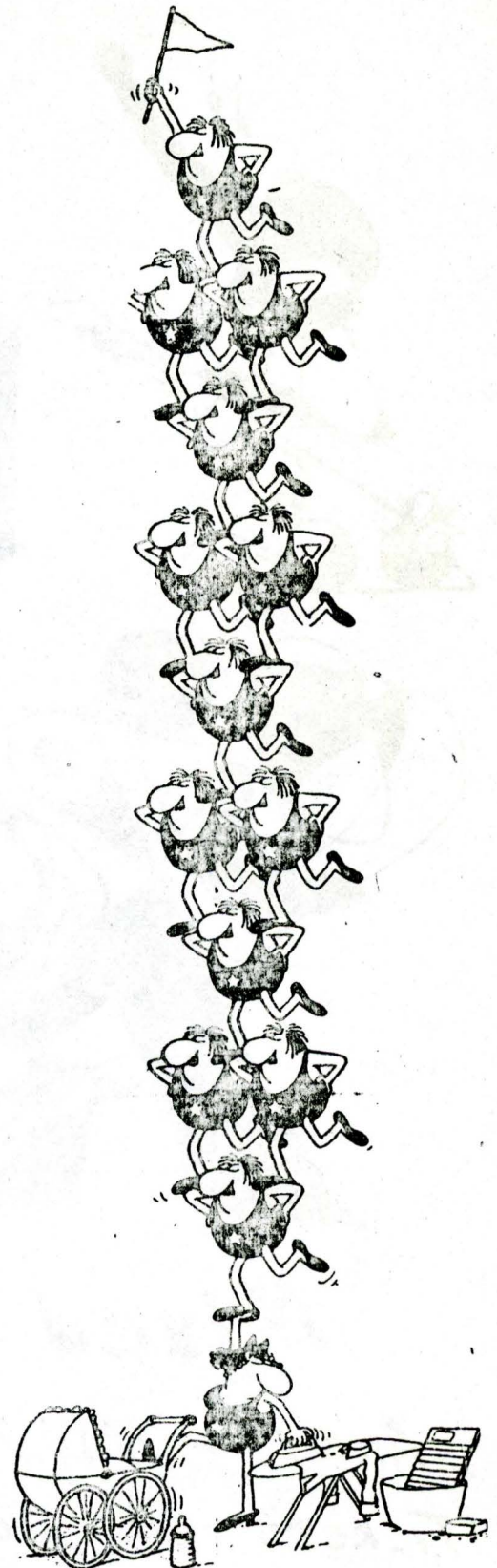
For women in the workplace - women usually earn less to begin with. A raise of 8% of \$400 a month (\$32) is much less than 8% of \$1200 a month (\$96).

People may say the demonstration on Oct. 14 is just for organized labour, but we know we're all being hurt. Organized and unorganized women, women in the home and in the workplace - stop working Oct. 14. We invite all those groups and individuals who see the fight against wage controls as their fight to join us.

It's your chance and it's just the beginning...Rally at Bonnicastle Park (9:45 AM) (near the CMA station) by the fountain - you'll see our sign and red balloons.

And...bring your children.

For more information contact us at A Women's Place, 786-4581 in the evenings.



DAY OF PROTEST - Come join us!

Hands Off the Family Allowance

No increase in Baby Bonus

The \$220,000,000. Baby Bonus increase we were all expecting has fallen victim to the government's "anti-inflation program". Why have they seen fit to make one of their biggest cutbacks from the pittance they give mothers? As always, we women are the ones expected to do without, to put ourselves last, and sacrifice "for the good of others". WHAT BETTER WAY FOR TRUDEAU TO LAUNCH HIS "LOWERED EXPECTATIONS WAY OF LIFE" THAN BY TAKING MONEY AWAY FROM MOTHERS, THE SYMBOLS OF SELF-DENIAL!

We refuse to be a good example

We know it means EVEN MORE WORK, AND LESS FOR OURSELVES AND OUR CHILDREN. It also means we are more of a discipline on the men so many of us depend on. Nurses said "dedication won't pay the rent" and have fought for well-earned increases across the country. Teachers are refusing the blackmail of paying for cutbacks in education and are going on strike. All around us others are demanding their share of society's wealth which OUR UNPAID WORK IN THE HOME HELPS CREATE.

We want our increase too

And we need it more than most. Many of us are sole-support mothers and \$36.00 a year per child- little as it is- does make a difference. Much more than anyone with a 10% surtax on their \$30,000. salary can begin to imagine! And for those of us with husbands, the Family Allowance is often THE ONLY MONEY WE CAN CALL OUR OWN, the only recognition that we WORK in our homes.

**Our house work is worth money
like any other work**

Trudeau's cutbacks in Family Allowance represent a widespread effort to make women pay for the present crisis. On top of all the unpaid work we do in our homes, we are faced with:

- HIGHER PRICES which mean more work shopping for bargains and more time in the kitchen
- A GROWING WAGE GAP between women and men in the paid labour force, and tougher policing of women on UIC
- ELIMINATION OF GOVERNMENT-FUNDED PROJECTS (LIP, CYC, OFY) which provide wages for young people (many of whom are women) and sustain community services for children, old people, immigrants, etc.
- CUTBACKS IN DAYCARE SUBSIDIES which mean more work finding adequate childcare or looking after our children ourselves
- CUTBACKS IN SOCIAL SERVICES which jeopardize the wages of many women and throw the burden of the work back in the home
- MORE HARDSHIPS FOR WOMEN ON FIXED INCOMES like the sick and the aged who are expected to live on next to nothing after a lifetime of hard work

WE WOMEN ARE AN EASY TARGET BECAUSE WE ARE SO USED TO WORKING WITHOUT PAY IN OUR HOMES AND FOR LOW PAY OUTSIDE. But we don't intend to stay at the bottom. Let the government go after the banks and the corporations - they have more than us!

We demand:

**the family allowance increase as scheduled
the removal of family allowance from taxable income**

And we won't be satisfied with only a pittance for mothers - all women need more money, MORE POWER, to fight against the lower standard of life Trudeau has in mind for us all.

We demand wages for housework for all women from the government

Editorial: Why a campaign for wages for housework?

Women work for nothing the world over. In the "advanced" countries, we do it "for love" in our ghettoized homes and for next to nothing in our ghettoized jobs outside. Also wageless, our sisters in the Third World work their fingers to the bone cutting cane in the fields and washing clothes by a stream. But none of us accept this, work anymore as our "natural destiny". We want other choices. That is why the Wages for Housework movement exists, and that is why it is an international movement.

In Canada, as in the U.S., Italy, Mexico, England, etc., everyone is talking now about the "value" of housework and "recognition" for housewives. The media has covered our activities extensively and brought the Wages for Housework Campaign to many women who fight alone in the isolation of their homes.

Our biggest problem, in fact, is to find ways of speaking with one another. The isolation of our work has kept us weak and unorganized. Why else would Trudeau dare to make his biggest cut-back the Family Allowance -- money that goes to mothers for some of the work we all do in our homes? Any other cut-back affecting millions of workers to the tune of \$220 million would have caused an immediate outcry. That is why in many countries we are now organizing on an unprecedented scale.

The crisis has unmasked just how vulnerable our unpaid work in the home makes us. All levels of government are cutting back at the expense of women. Wage freezes, inflation, and cutbacks in daycare and social services are all heaping more unpaid work into our hands. Who

spends the extra time shopping for bargains when prices rise? Who cares for the sick when a hospital is closed down? Family Allowance and welfare cuts take money out of our hands as if we had no right to it and hadn't worked for it in the first place. As to the "liberation" of going out to work, why is the concentration of women in all the low paying "glorified housework" jobs growing, and why are we the first to lose our jobs in the crisis, such as they are? The government is even making it next to impossible for married women to get UIC--we're just supposed to go back home penniless and make do with whatever our husbands feel like giving us.

No other workers in our society are in such a weak position. Being wageless in the home makes us weak wherever else we go and whatever else we do. That is why the Wages for Housework Campaign in several countries is organizing to protect the money we already get for some of our work as part of the fight to win a wage for all of it. With the Family Allowance Protests in Canada and England, and the fight against welfare cuts in the US, women are defending the only money that comes directly into our own hands for looking after our families.

This is in the interest of all women because it challenges directly the unpaid work which is the root of our pervasive position of powerlessness as women. It immediately increases our bargaining power everywhere. In the home, to refuse a 24-hour working day, and the isolation and dependence that go with it. In the paid labor force to refuse the lowest wages and the poorest working conditions of any workers.

That is what the Wages for Housework Campaign is all about.

A demonstration was held in Regina on Sat. September 18 to protest against the lack of safe abortions available in Saskatchewan and the secrecy around the Therapeutic Abortion Committees. The 150 to 200 marchers demanded that Therapeutic Abortion Committees be set up in every hospital and that the names of the committee members and their activities and decisions not remain secret, as is the case presently.

A number of women from Winnipeg attended the demonstration in support of the Regina marchers. Andrea Waywenko, on behalf of the Winnipeg Socialist Women's Collective, presented the following speech:

Since 1970, when the Abortion Caravan brought 500 women to Ottawa to challenge the government on their policy on abortion, the campaign for access to safe abortion has been the main ongoing organized struggle of women against their oppression.

Abortion can be seen as one of the most blatant examples of women's oppression by the state under capitalism. The present system of granting abortions gives rise to innumerable humiliations, physical and psychological suffering, and even death for Canadian women. By repressive legislation against abortion; by the lack of adequate birth control counselling and free contraceptives; by the cutbacks in already inadequate women's centres and day care facilities; - the government controls women.

We can see that the denial of abortion is directly tied to the class interests of the international ruling class. In every country where there is a struggle for abortion reform, a significant element organizes against abortion and the class line is drawn. In Winnipeg the "Right to Life" organized by the Catholic Church has had some demonstrations against hospitals who give abortions - at one of these in June we staged an effective counter-demonstration.

The denial of abortion benefits the capitalist class in several ways: 1) It keeps women (and men) tied to the nuclear family; 2) It reinforces women's "natural role" which serves to rationalize her oppression in many areas of society;

By reinforcing, both psychologically and economically, women's subservience as wife, mother, and housemaid, it allows this subservience to be reproduced outside the family. This justifies unequal job and educational opportunities, unequal pay, and her role as a sex object. Her "ultimate destiny as mother" justifies her use as part of the reserve labour force, to be thrown back on the family when the economy is in difficulty - as it is today.

The fight for abortion is therefore an integral part of the fight for women's liberation.

The demonstration here in Regina - for open access to statistics and for the establishment of open abortion committees in every hospital - is an important first step to the repeal of all anti-abortion laws and the winning of free and universal access to both birth control and abortion. A woman's body cannot be controlled by church or state.

In an atmosphere of continued social instability, ideological uncertainty, the imposition of wage controls and cutbacks, the government is using the attack on abortion as another tool against the working class. The return to motherhood and "the good old days" props up the crumbling bourgeois social system.

WE SUPPORT TODAY'S DEMONSTRATION & SEE IT AS AN IMPORTANT STEP IN BUILDING THE FIGHT FOR WOMEN'S & HUMAN LIBERATION!

IN THE
NEWS

ANNOUNCEMENTS

ACTION COALITION ON FAMILY LAW

The Action Coalition on Family Law have been meeting for some months. They have produced an informational pamphlet "Is This Fair" that is being distributed to the membership of the endorsing groups of the Coalition. It contains a stamped, addressed postcard to be returned to the House Standing Committee on Family Law (Provincial Gov't) on which you can make your views known.

This legislation is now being drafted and it is essential that we have input in these important, far-reaching changes that will affect us all.

A press release, prepared by the Coalition is being sent to rural and ethnic newspapers.

THE LAW IS GOING TO CHANGE - we must influence the change to make sure it will reflect our needs and wishes.

The Family Law Coalition is planning a PUBLIC MEETING AND EDUCATIONAL SEMINAR on NOVEMBER 6, Saturday at 10 A.M. (Place to be announced - or phone Linda 475-4777). There will be speakers and lawyers present for information purposes.

NELLIE'S - TORONTO

The emergency occupation at Nellie's Women's Hostel was called by the staff and residents after many months of coping with short-staffing lack of funds, and the consequent need to turn more and more women away. This is at a time when Gov't cutbacks are creating more of a demand for emergency shelter, and other services, because more and more women are being thrown into crisis. It is the money and services that go to women that have been hardest hit.

It has become increasingly difficult for women who stay at our short-term hostel to find places they can afford to live in within a short period of time. For some, this means returning to an intolerable home situation where beatings may be the order of the day. For many, it means ending up in a run-down rooming house resulting in poor health,

or having to put up with break-ins and illegal evictions and eventually having to return to Nellie's. And because there aren't long-term residences, many women are forced to move out on their own without any ongoing support before they have the resources to survive.

The situation at Nellie's is a mirror image of women's lives, and of the crisis that many community services run by and for women, are facing. Most of these services were set up to meet basic needs: housing, welfare, daycare, legal problems, paid employment, family planning, health and dis-ability, immi-grant or native status, rape prevention, and suicide wife battering, etc., etc.

No level of presently onsibility these ser- result, most services go ancial cri- operating partial and levels of



government accepts resp- for funding vices. As a community from one fin- sis to another with only temporary government.

It is high ferent levels re-order their and begin to the value of the services which "women's work" provides. The first imperative is to institute long-term adequate funding poli- cies which guarantee decent wages and work- ing conditions to the women, and men, who work in them, and adequate services to those who use them.

Crisis housing in Winnipeg exists at Osborne House. Because of the great demand on them they only take women with children. And have to turn away as many as they can put up. Their funding ran out in June. Half came from private donations and half from City budget. The City now refuses to give any money unless the Province matches dollar for dollar. The Province so far has been he- sitant to do this. Where will Wpg. women go?

The following BIOGRAPHICAL NOTES ON ROSA LUXEMBURG were presented by Shana Saper at a session of the Socialist Women's Collective entitled "Women In Revolution".

- Born in 1871 in Poland; the youngest child of a petty-bourgeois Jewish family.
- She attended a girl's high school in Warsaw (where the Russian administration sent their daughters); a remarkable accomplishment for a Jew; she graduated in 1887.
- Rosa began her political activities while still at high school; She was denied a gold medal for academic achievements because of her rebellious attitudes towards authorities.
- After graduation, she continued her political activities with the Proletariat Party which was allied to the terrorist Narodnik or Populist movement.
- Rosa was forced to flee Poland in 1889, faced with arrest for her work with the underground movement; she was smuggled out of Poland and arrived in Zurich where she lived for the next 9 years.
- In Zurich, she attended the University of Zurich, (one of the few institutions that admitted women on an equal basis with men), where she studied mathematics and natural sciences; She switched her studies to law and political science and in 1897, she completed her doctoral dissertation on the industrial development of Poland. (NOTE: at that time few men, let alone women, possessed the intellectual hallmark of the Ph.D. so Rosa was indeed an exceptional woman.)
- During her years in Zurich, Rosa devoted much of her time aside from her studies at the university, to reading and developing herself as a Marxist.
- In 1892, while still in Zurich, she was a founding member of the PPS, Polish Socialist Party which was a first attempt to unite the various currents of Polish socialism into one organization. But, she soon came into conflict with the Party over the question of Polish nationalism. She firmly believed that the fight for Polish independence detracted from the class struggle for socialism.
- In 1894, Rosa and a small group within the PPS broke away and formed the Social Democracy of the Kingdom of Poland, a party which later came to be the Social Democratic Party of Poland.
- Over the next few years, Rosa wrote and polemicized with Karl Kautsky, Wilhelm Liebknecht, Leon Trotsky, and other leading lights of the Marxist movement, thus, her reputation spread in international circles.
- In 1897, she decided to move to Germany where she could best make a living as a journalist for the large and influential German Social Democratic Party. (NOTE: The problem with her moving to Germany involved her citizenship as a Polish national. She solved the problem by marrying Gustav Lubek, a German citizen, but it was a marriage in name only; 5 years later she obtained a divorce after obtaining German citizenship for life.)

- In 1898, Rosa made Berlin her home; 2 years later, her actual lover, Leo Jogiches followed her to Germany. It was in Berlin that her life-long battle against the reformist theories of Eduard Bernstein of the German Soc. Dem. Party began.
(NOTE: In brief, the content of that battle had to do with the tendency within the Party towards abandonment of the theory of revolution; Up to that time, Social Democracy, meant pure and simply, Marxism, meaning that only class struggle could bring about socialism and that the task of the Party was to enlist the Proletariat, develop a revolutionary consciousness, through an understanding and appreciation of dialectical materialism to the actual conditions of capitalism. This was a real struggle between the methods and ideologies of evolutionism(reform) and Marxism(revolution).)
- Luxemburg carved out for herself a role as theorist, internationalist, and active revolutionary; She disliked arrogance and the stifling attitudes of the Germans and the leaders of the Party; The leaders disliked her as well, regarding her at once as a cantankerous foreigner, who on top of everything else, was a woman.
- Still, they offered her a position as the organizer for women within the Party(due partly to her exceptional abilities and partly in the hope that she would be side-tracked by this work and eliminated from the mainstream of the Party organization).
- Rosa rejected the offer because while she understood the importance of organizing women to take part in the revolutionary struggle, she refused to be pigeon-holed into a traditional woman's role within the Party;
- Rosa's philosophy on women's liberation was that women would only achieve their liberation with the triumph of the socialist revolution and the elimination of their economic bondage to the family institution. (NOTE: In her own life, Rosa rejected the bourgeois relations of marriage and the family, for although, she lived with Leo Jogiches for 15 years, they never formally married and their activities took them apart for long periods of time.)
- Rosa considered herself, and she was, a revolutionary leader of women and men and she felt that that was the greatest contribution she could make toward the elimination of the oppression of women as well as the working class, national minorities, peasants, and all exploited sectors of the population.
- Her political development over the next 2 decades, from 1897-1919, consisted of formulating and reaffirming her ideas on the necessity of socialism and the irreversible course of capitalism toward collapse. She saw the objective conditions leading to that collapse as internal to capitalism--including the existence of the Proletariat, itself, a product of capitalism. She saw the Proletariat as having a dual role: As the critical material force of capitalism, without which capitalism could not exist; and also as the only force that could bring about socialism.
- She knew also that the Proletariat could not rise up unless the subjective conditions of its existence--that is, the consciousness of

the Proletariat--developed in a revolutionary way. To this end, she saw the Party as the instrument for organizing and directing the will of the Proletariat--a will which emerges organically through the trade-union struggles within the established order for greater equality, civil liberties, and worker control. She saw the Party as the Proletariat and the leadership as only the mouthpiece of the working class.

- On the question of the Party's organization, Rosa came into conflict with Lenin. In 1904, in an essay entitled "Organizational Questions of Russian Social Democracy", she stated this disagreement: According to Lenin, the Party should be an organization of professional revolutionaries with deep roots in and ties to the working class; an organization that could win the leadership of the masses during a period of revolutionary upsurge.
- Luxemburg's view was that the revolutionary Party should encompass the organized working class in its entirety; She opposed ultra-centralism and believed that rather than the revolutionary Party joining with the Proletariat, the revolutionary organization should be the Proletariat itself.
- Other differences arose between Luxemburg and Lenin on the question of self-determination of national minorities: She taking the view that unity of the working class must not be under-cut by questions of nationalism; that once a socialist society is created, oppression of national groups will cease. Lenin felt that only if attention is given to the legitimate concerns of oppressed minorities will their confidence in the Party and socialism be won; He favored granting national groups the choice of whether to unite or form their own nations after the revolution.
- In spite of these differences, Luxemburg and Lenin agreed on much more; They co-sponsored an amendment to the 1907 Stuttgart Congress of the 2nd International arguing that if war broke out, the duty of socialists was to oppose it and use it to make the revolution. But, when war finally did break in 1914, the International collapsed as Bernstein and others chose to support the war effort in a show of "social patriotism".
- For her opposition to the war, Rosa along with Wilhelm Liebknecht went to prison where she sat out the duration; She continued to write and became more confirmed that modern militarism was a necessary prop to the failing capitalist system and more confirmed that the choice was clearly: Socialism or Barbarism.
- When the October Revolution arrived, she was still in prison; She gave full support to the Bolsheviki, although she wrote her criticisms of some of their tactics and errors of organization of the revolution. in her draft article on the Russian Revolution.
- Once out of prison, with greater access to information, she changed her position on some points, retaining her criticisms on others.

- From 1918-1919, Rosa concerned herself with the growing revolution in Germany following the holocaust of the war and with the rising problems inside the Party.
- 1918--Mass strikes broke out all across Germany and Austria as a protest against semi-starvation and great human losses brought on by the war and by the Peace of Brest-Litovsk. In Berlin alone Half a million workers were on the streets demanding democratic reforms. Massive arrests resulted: Leo Jogiches, then part of the Spartakus League, was imprisoned along with many others.
- At the same time revolution was brewing in the ranks of the military; acts of sabotage and failure to carry out orders happened more and more often. In one town, sailors and workers took over and set up a revolutionary council.
- The Social Democratic Party's ranks swelled at the same time, not only with Proletarians but also with petty-bourgeoisie and soldiers. With this broadening of the Party came a renewed revolutionary zeal in the Party ranks; But, the leadership, then including Kautsky and Bernstein wanted a revolution without the unavoidable upheaval of a revolution. In the final count, they opposed a revolutionary objective.
- All this took place while Rosa was still behind bars; When she was at last released from her "preventative arrest", she threw her energies with Jogiches and Liebknecht to build the organization of the Spartakus League to carry forward the workers' demands where the German Soc. Dem. Party had failed them.
- Rosa began to edit the Spartakus League's newspaper in which the Party program was published; The program included that workers' and soldiers councils be set up(which had already begun to occur spontaneously in isolated places), that the bourgeoisie be expropriated and that every vestige of the capitalist mode of production be abolished, that a Red Guard be established to defend the new order from the counter-revolution. Although, Rosa knew that no seizure of power could be achieved without violence, she abhorred and warned against unnecessary violence, such as terrorism and murders--things for which she criticized the Bolsheviks.
- Meanwhile, the counter-revolution was building an anti-Bolshevik League; The Reich was manning an army to send against the Bolsheviks in Russia to be led, ironically, by a former trade-union leader.
- In preparation, the Spartakus League armed and organized thousands of workers to defend the revolution.
- The bourgeoisie began a frantic campaign to slander and malign the Spartacists. The Social Democrats did nothing to defend their former comrades, meanwhile insisting on parliamentary reforms and joining hands with the petty-bourgeoisie in a massive and desperate coalition.
- In January, 1919, the Spartakus offices were seized; Liebknecht and Rosa managed to escape but only for a short time; the counter-revolution had a close network of well-paid informers from both the bourgeois and social democratic organizations.

- On January 15, 1919, both Rosa and Liebknecht were arrested, brutally beaten and shot in the head. Their bodies were thrown in the river. Rosa's body was found when it washed ashore in May.
- The bourgeoisie and its cronies tried to hide their crimes while at the same time celebrating a victory over the revolution; Eventually, some of the murderers were arrested and a trial of perjury and corruption followed. The inquiry acquitted all the high-level aristocrats implicated in the murders; the trooper who actually shot them both was sentenced to 2 years for manslaughter.
- The Spartakus League fell apart after this as many of the members were killed; Rosa's possessions were plundered and manuscripts destroyed. In 1933 her works were publicly burned and her grave desecrated.
- Since her death, Rosa's detractors have been many; they have come from the Left as well as the Right.
- 1923, the German Communist Party denounced her as a right-wing deviationist or Spontaneist for her disagreements with Lenin. (NOTE: This attack was led by Stalin and others--not by Lenin himself; Lenin, in fact, in 1922 upbraided the German CP for its slowness in publishing Luxemburg's collected works; to this day, this has not been accomplished.)
- Later on, in 1928, when the German CP took a decidedly right-wing and sectarian turn in its refusal to ally with the Social Democrats against the Nazis, Luxemburg was branded an ultra-leftist for some of the same views for which she had been denounced as a right-wing deviationist only 5 years before.
- The fact that to this day there is no complete collection of her published writings has caused much of these slanders to linger on in the minds of some left currents, while Luxemburg's real thoughts and contributions to revolutionary socialist theory have been overlooked. What emerges from an objective account of Luxemburg's life and work is a picture of a courageous and remarkable woman leader-- a true revolutionary and a person from whom the Left today has much to learn.

Reading for the session was: "Reform or Revolution", Rosa Luxemburg, Pathfinder Press, 1970, reprinted from Rosa Luxemburg Speaks.

Other readings (suggested): "Rosa Luxemburg, Her Life and Work", Paul Frolich, 1972, Monthly Review Press. "The Accumulation of Capital", Rosa Luxemburg, "Selected Political Writings of Rosa Luxemburg", edited by Dick Howard, Monthly Review Press.



We are all familiar with Women's Centres, Rape Crisis Centres, Women's Health Clinics, Transition Houses, Credit Unions and a variety of other feminist alternative structures that have struggled into existence as part of the Women's Movement. Many of these alternative institutions were created to fill the gaps where our society is not adequately meeting the needs of women, and to provide alternatives to the sexist, exploitative "services" available.

However, while these alternative agencies provide many important services, they do not always fulfill other basic needs felt by many women - needs such as social interaction with other women and participation in and creation of women's culture.

Recently, many feminist cultural activities have sprung up as a response to a growing demand for them from women. Women's coffeehouses, bookstores, dances, concerts and music festivals are a few examples.

In August, I luckily happened to chance upon the Women's "We Want Music" Festival in Mount Pleasant, Michigan. I went with a group of women from the Ottawa Women's Centre. One of them, Marilyn, wrote a short article describing the Festival, which follows this note. I would like to comment briefly on the organization of this women's cultural event, which along with Marilyn's description of the weekend's music and activities, will hopefully give you a fairly good idea of the Festival.

One night, at about 4 a.m., I found myself sitting on a hill overlooking a road, huddled under an old blanket with three other women, guarding against male intruders. I soon discovered that the woman next to me was part of the Festival organizing collective. This was a real find, as there were only six of them and the odds of running into even one among 2500 women was slim. So, interrupted only by the occasional c.b. radio call

from the women at the other security posts, we talked about how the Festival was organized.

There were three women in the original collective in the fall of 1975. Three more joined in March of 1976 when the organizing really got moving. They are all feminists from the Mount Pleasant area (where there is no Woman's Centre) and their work was volunteer. They formed a non-profit corporation (if there are any profits, they intend to start a Women's Centre, but they did not anticipate making a great deal; in fact, they expected a deficit. In any case, profit was not the motivation.). They used their own money as well as funds borrowed from friends for seed money. In a few months, they located a farm and arranged to rent it, contacted musicians and performers and printed leaflets which they mailed to all of the feminist and lesbian resource centres and organizations in the United States.

The response was terrific. Women in Boston, for instance, took it upon themselves to make up posters and plaster them all over town. There were approximately 140 women from Canada at the Festival who learned of the Festival through word of mouth. Women poured into Mount Pleasant weeks before the Festival to help build the stage and prepare the site.

The Festival was definitely feminist in nature. All of the performers were paid the same amount (\$400.00) irregardless of their relative "fame" and/or "talent". The "audience" was encouraged to participate directly in the Festival, not only by the performers, who emphasized sing-along material, but by the organizing collective, who set up tables at the entrance to the Festival where we all signed up for various duties throughout the weekend (ex. day-care, first aid, food preparation, clean-up, security, toilet-paper refilling, etc.).

All in all, it was a great Festival, and the organizers must be commended, not only for the great job they did, making it possible for 2500 women to get together and share our music and ourselves, but also for fostering a spirit of sisterly cooperation and that wonderful conviction that it was, indeed, our Women's Music Festival.

by Marilyn

WOMEN'S MUSIC FESTIVAL

The weekend of August 20-22 brought almost 2500 women together in Mt. Pleasant Michigan for a women's Music Festival. About 30 women attended from Ottawa, and many from Toronto, Montreal and other parts of Canada. Three days of sunshine, a beautiful country setting, bright tents dotting the fields and the woods, and of course, the music itself contributed to the incredible experience. The music was a joy not only because for once we did not have to ignore or make feeble excuses for sexist lyrics-the quality of the performances was also superbe. Performers included: C.T. and April from Toronto, Maxine Feldman, Willie Tyson, Ginni Clemmens, the New Harmony Sisterhood Band, Margie Adam, Andrea Weltman, Sally Piano, Woody Sims, and the most exciting and moving performance I have ever seen in the set shared by Teresa Trull, Holly Near, Meg Christian, and a woman nicknamed Twee(Linda Tilly). 2500 of us were standing, swaying, with arms around each other, singing with them lines like, "won't you harbour me", and "you make me feel like a natural woman." The Canadian women attending the festival arranged time for Rita MacNeil, Sarah Ellen Dunlop, and Ariane(from Montreal) to sing, and thus share our excellent Canadian talent with the American sisters(unfortunately this was disrupted by the sounding of a security alarm causing much distraction and confusion). We also had a dance with music by the rock band Be Be K'Roche, and a square dance with music by (and called by) a group called Lotta Crabtree. A lesbian play called "The Performance" was also presented.

And, of course, there were hassles: hassles with the extreme sun and heat, hassles with the sound equipment, and hassles with groups of men watching the outdoor showers from a nearby hill (one or a few-various stories circulated) trying to enter the grounds on horseback, hassles as women attempted to devise security measures to handle situations, and emergency alarms constantly sounding and disrupting the flow of the weekend.

But the experience of the weekend was supercharging. It helps us feel that sisterhood is not only individual struggles with links here and there between groups-it is also a growing women's culture. As one sister put it, "I couldn't decide whether I was catching a glimpse of the future Amazon nation, or if I'd died and gone to heaven."

Some of us came home so inspired that we want to plan a festival in the Ottawa area next summer. If you want to work on it, phone Marilyn at 489-3684. - OTTAWA

A REVIEW

MORGENTALER: THE DOCTOR WHO COULDN'T TURN AWAY

by Eleanor Wright Pelrine

How does our Liberal social democratic government cope with open opposition to its laws? We have always believed that in a democratic country, one is tried by a jury of peers and if found not guilty -- released. However, this week in Montreal, Dr. Henry Morgentaler is being tried for the third time on the same charge of performing an illegal abortion -- after being found not guilty twice by juries of his peers.

One would think that after five years of news and developments, interest in the Morgentaler case would have been exhausted. Not so. The details of the government persecution of Morgentaler, offered by Eleanor Pelrine in this, her latest book, continue to interest, snock and appal the reader.

This book is an intimate biography, as well as an historical documentary of his case. One glimpses the deliberations, frustration, and anguish of Henry Morgentaler through his poetry which introduces each chapter. The biography traces briefly his childhood in a Polish ghetto, the war years in Nazi concentration camps, and in Montreal, his early years as a medical student and his family practice.

Most of the book deals with the events since Dr. Morgentaler made the decision to defy the unjust abortion law of Canada. It is the unrelenting persecution of this man by the Quebec and Canadian governments that shocks the reader. The government has continually tried to ignore the abortion issue in parliament, and many of Morgentaler's actions were planned in efforts to try to force the government to discuss the present law. His public declaration that he has performed more than 5000 abortions was just such a tactic. He followed that with an official request for provincial approval of his clinic to perform abortions.

The book documents details of the trials, and the legal tactics of Morgentaler's defense. Unfortunately, Pelrine's descriptions of the witnesses, both prosecution and defense, are so subjective and colored by her own emotions, she almost loses credibility for her account of the last trial.

Pelrine includes in the book a great deal of information helpful to those working in the repeal movement; 1. Morgentaler's full report on the 5641 outpatient abortions performed, as published in 1973 in the Canadian Medical Journal. 2. Morgentaler's letter to Marc Lalonde asking for approval for the clinic. 3. Judge Hugessen's pre-sentence address 4. Many of the details of the Supreme Court judges' conclusions.

Today we have the prospect of continued persecution of Dr. Morgentaler. It is important not only to understand the details of this particular case and the sufferings of this individual, but to realize the power of our government over the people when it comes down to repress opposition or even dissent. This law is obviously not in the best interests of the people -- but as long as the government fails to deal with the issue they do not suffer large political repercussions. The major goals are to remain in power, not necessarily to govern well. One may also raise questions about the validity of reforms in this society when one such as this saps the energies of millions over a decade!

This book is timely reading and should be read by every person concerned with justice in Canada, and certainly by every feminist. It is now available in an updated edition, published by New American Library for \$1.75.

DR. HENRY MORGENTALER ACQUITTED !!!

Dr. Henry Morgentaler was found not guilty of the charge of performing an illegal abortion! This is certainly a victory for Dr. Morgentaler and all opponents of this law. It is very important at this time to write to the Prime Minister and Justice Minister, Ron Basford, applauding the jury's verdict and demanding that the remaining charges against Dr. Morgentaler be dropped.

CANADIAN ASSOCIATION TO REPEAL THE ABORTION LAW (C.A.R.A.L.)

C.A.R.A.L. has resumed meetings for the 1976-77 season. At present, we are researching and gathering information relating to pregnancy information and services in Winnipeg. We hope to lobby the provincial government for improved and co-ordinated services.

It is also important that our membership expand so that we can do some community education. We need people to write letters and set up information tables. We especially want your new ideas and input. Please call Ellen Kruger at 774-5080 for further information.

LITERATURE

by Millie Lamb

(CONTINUATION OF SERIAL)

Martha Ostenso's novel, Wild Geese, probes the economics, politics, and psychology of patriarchal power. Caleb Gare wields absolute dominion over his wife and children: as head of the household he has sole property rights, and though it is his family's labour which has doubled and redoubled the value of his bush farm, wife and children are completely dependent on him for their subsistence. Through his paternal authority he denies them education, recreation, medical care; inflicts inhuman punishment, and prevents them from leaving. He transmits the cultural, religious, and moral values of patriarchal society to his children, so that frustrated and enslaved as they are, they feel guilty at their hostility, and morally compelled to obey.

"...the contorted sense of loyalty that had been inbred in Ellen had overrun every other instinct like a choking tangle of weeds. She reasoned only as Caleb had taught her to reason, in terms of the advantage to the land and him." ¹

Later Ellen sends away her lover because her father sneered at his Indian ancestry; she "tried to tell herself that it was a just advantage that he took, that Malcolm was, after all, of mixed blood and should be shown his place."² Their mother's influence, their few years of schooling, the influence of the teacher, and Caleb's own obvious hypocrisy occasion some questioning and rebellion against his brutality, his cheating and lying, and the code he proclaims of "every man for himself."³

¹Ostenso, Martha, Wild Geese (New Canadian Library) No. 18, 1961, p. 72

²Ibid., p. 135

³Ibid., p. 193

⁴Ibid., p. 152

Driven by a desire to possess land, Caleb blackmails and defrauds his neighbours, and spurs his children to ever more burdensome toil. Ownership of land, of bodies and souls becomes a mania. He can never forgive his wife because another man possessed her before he did.

"...For Caleb although he had known of Amelia's moral defection before he had married her, had always looked upon himself as the betrayed and cheated victim in a triangle."⁴

He uses this as a weapon to enforce her submission and the obedience of their children, for they soon realize that when they fail to please their father, he takes it out on their mother. He is able to intensify the pressure by threatening to reveal the existence of Amelia's out of wedlock son. The fact that the revelation of this secret would ruin this young man's career, disgrace Amelia and blight the chances of her children to find social acceptance or marry is a telling comment on the stigma attached to those who are found guilty of violating the patriarchal code. Economic and moral sanctions, emotional blackmail--these are the means by which the family is forced into compliance.

Caleb feels no affection for his wife or children. He lives only to avenge himself on the woman he can never fully possess, and to keep the children enslaved to the farm forever. They are possessions for the purpose of profit like everything else. Even Amelia has little feeling for the four children born of her marriage to Caleb Gare, a marriage forced on her by social pressures. She loves only the son born of her lover, and to save his reputation, she is quite willing to sacrifice the others -- "She would see them dry and fade into fruitlessness and grow old long before their time... there would be no pity in her for the destruction of their youth."⁵ She sees them virtually as the fruit of rape within the marriage bond, and they seem to symbolize the plight of unloved and unwanted children.

Yet the image of most of the women in the novel is not that of passive victims. Amelia finally decides she must help her daughter Judith escape her own fate, and though brutally beaten defies her husband. Mrs. Sandbo,

⁵Ibid., p. 88

the widow of a Norwegian immigrant farmer, sums up their former relationship: "Kind? Him? Godd land, I vass a dog under him. Now I live good, not much money, but no dirt from him, t'ank God!"⁶



Lind Archer, the young teacher, is sensitive and intelligent, attracted to the harsh beauty of the northern prairie, but aware of the isolation, the toil, the individual possessiveness that dulls and stupefies the soul. She is free from ladylike niceties, and takes the initiative in calling on the young man whose friendship she desires.

⁶Ibid., p. 29

Indignant at justice, she aids and abets Judith in her struggle with her father. But we learn nothing of her background, so that she seems thin and unreal, lacking depth and resonance.

The most vibrant character is seventeen year old Judith Gare. Her hatred for her father involves her in constant acts of defiance, which stop short of violence only out of pity for her mother. But she will not permit pity to justify passivity, and lashes out at those who will not resist. In every way Judith fails to conform to the conventional heroine of fiction. She exults in sensuous pleasure, in her physical strength, in pitting herself against man and beast, in her sexuality. She rejects all codes that enforce blind obedience, whether to parents, to conventional morality, to religious precept,

"On Sunday Caleb said grace...Lind and the others bowed their heads, but Judith sat upright and looked straight ahead of her... The thing that actually came into her mind was that he had not the Lord to thank for what they were about to receive, but her, and Martin, and Ellen, Amelia and even Charlie..."⁷

Her intimacy with her lover and her pregnancy bring no feelings of shame or guilt. Yet her hatred of her father doesn't make her cynical; it sharpens her powers of observation, and deepens her human sympathy for the victims of oppression. Her feelings for her mother is one of compassion rather than filial affection. Barely literate, she has a sense of her own uniqueness and power, of "the marvellous confusion and complexity of the world."⁸ And this is a challenge to her she feels deeply, but cannot articulate. She loves Swen, but longs for something, "beyond Sven...Freedom, freedom."⁹ Inevitably for one so emotionally responsive and so continually humiliated, she gives way to moods of despair and self-loathing. Seeing in Lind Archer the accomplishments, grace and conventional prettiness she can never attain, she weeps for her supposed ugliness and the ugliness of her life.

⁷Ibid., p. 179

⁸Ibid., p. 53

⁹Ibid., p. 53

She, Judith, was just an animal, with an animal's passions and sins, and stupid body-strength. And now she held an animal's secret, too. She was coarse, brutal, with great beast-breasts protruding from her, and buttocks and thighs and shoulders of a beast.¹⁰

She wrestles with Sven, physically and mentally, determined that together they must develop that larger vision, that their life must be rich and challenging:

*She turned and threw her arms about him passionately, "I don't want you to go-- you've got to learn to be like me. There's something in me you don't know. Nobody knows--in here. We're going off somewhere-- far away, you and I. We're goin'--going-- to be somebody else, great people, like you read about. I know I can be, and you must be, because you can hurt me. We're going to be different, not like people round here, Sven, or even in the town you worked in..."*¹¹

In Judith, Martha Ostenso has created a genuinely human and heroic young woman, possibly the most passionate and exciting in North American fiction.

¹⁰ Ibid., p. 188

¹¹ Ibid., p. 150

NEXT MONTH MILLIE LOOKS AT WOMEN IN THE NOVELS OF MARGARET LAURENCE.....



NOTICES

WINNIPEG GAY WOMEN

present

A Social Evening at the Monaco Room,
Continental Motor Hotel

on November 5, 1976

TIME: 8:30 P.M. ADM: \$3.50

Food Entertainment Dancing

ALL WOMEN WELCOME

NATIONAL LESBIAN CONFERENCE IN OTTAWA

A National Lesbian Conference will be held in Ottawa over Thanksgiving, Oct. 9 to 11.

Our general aim is to provide a setting for discussion on various Lesbian issues and concerns and to also provide an opportunity for us to share information, resources and energy.

Please send \$5.00 for registration to:

Lesbians of Ottawa Now
c/o Ottawa Women's Centre
821 Somerset Street, West
OTTAWA, Ontario

(Indicate whether you need to be billeted and if you are bringing children.)

CONSCIOUSNESS RAISING GROUP

A group of women are now meeting at Women's Place. Come join us.

Meeting on Tuesday, October 5th, 7:30 P.M. (Meetings may change to Wednesday nights).

Phone Heather at 889-6437

October -

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 SEPT.	27 ♀'s 8PM SOCIALIST COLLECTIVE	28 NEWSLETTER MAIL-OUT CONSCIOUSNESS RAISING MTG 7PM	29 7:30pm PLNG. MTG FOR OCT. 14 th	30	1	2 MIXED ♫ SOCIAL 8:30pm 299 YOUNG ST. (basement)
3	4 ♀'s SOCIALIST COLL. 8pm	5 7:30pm COORDINATING COMMITTEE MTG FAMILY LAW COALITION MTG 7PM CONSCIOUSNESS RAISING GRP. 7:30pm	6 Wps. 7pm GAY WOMEN meeting	7	8 11-11 ³⁰ am MEET AT ♀'S PLACE to proceed to leaflet handout and press conf. re: Oct 14 Protest a phone 786-4581	9
10	11	12 7:30pm CONSCIOUSNESS RAISING GRP. (may change to Wed. nite)	13 7pm WPG. GAY WOMEN meeting	14 DAY OF PROTEST "WOMEN AGAINST WAGE CONTROLS" 9:45 AM DUNNICKY CASTLE PARK (ASSINIBOINE + MAIN)	15	16
17	18 ♀'s 8pm SOCIALIST COLL.	19 7:30pm CO-ORDTG. COMMITTEE MTG. + NEWSLETTER WORKPARTY CONSC. RAISING GRP. (may change to Wed. nite)	20 7pm WPG. GAY WOMEN meeting	21	22	23
24/31	25 ♀'s 8pm SOCIALIST COLL.	26 7:30pm CONSCIOUSNESS RAISING GRP. (may change to Wed. nite) NEWSLETTER MAIL-OUT	27 7pm WPG. GAY WOMEN meeting	28	29	30

