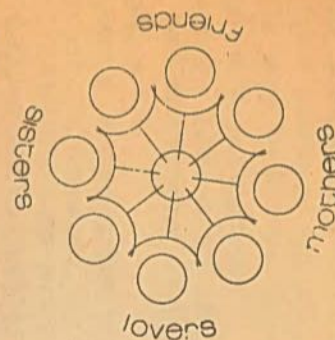
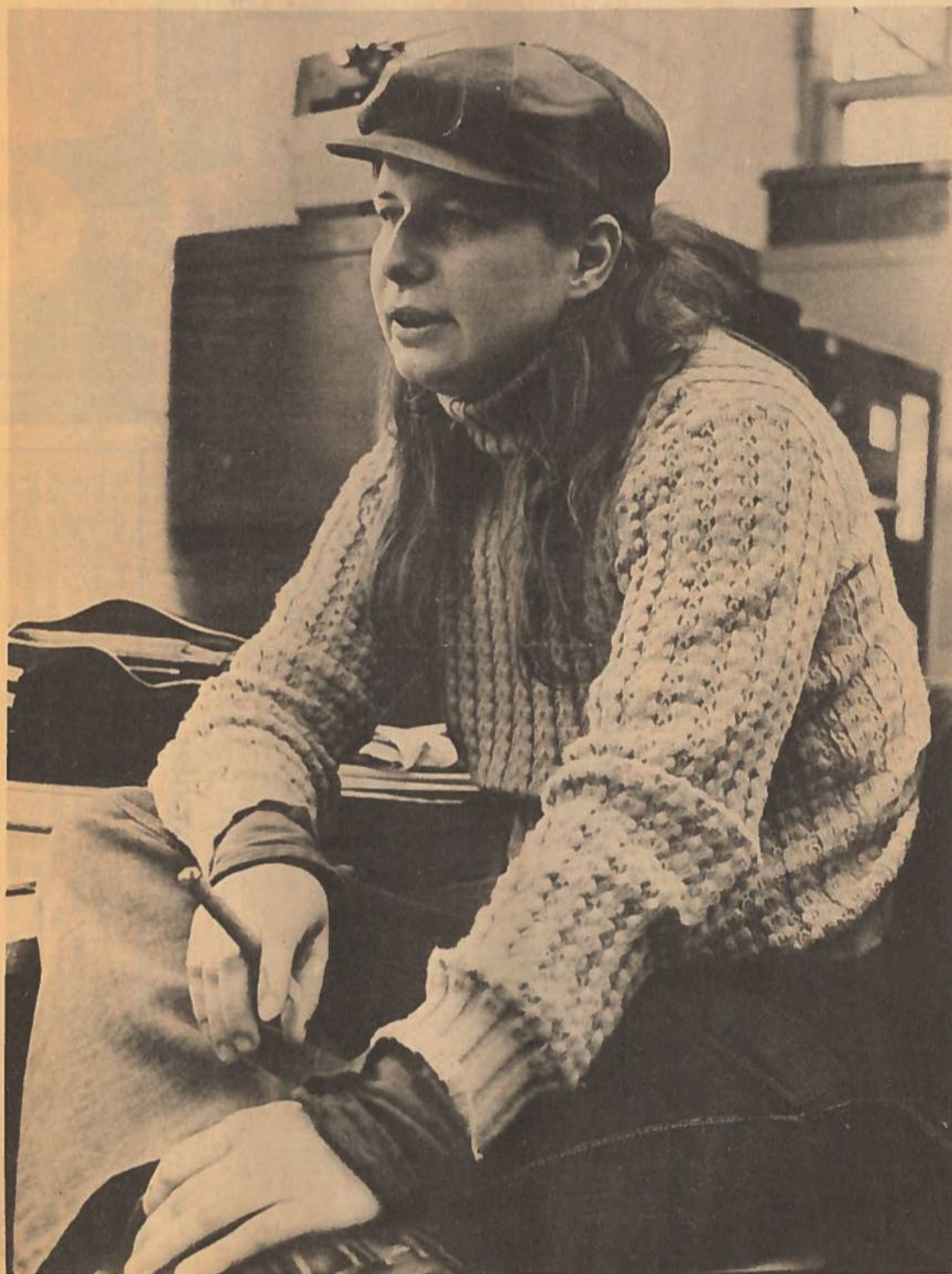


THE OTHER WOMAN



TORONTO SEPT '72 VOL. ONE NO. TWO



A Feminist Newspaper

25¢

Several women have asked me to write about my experiences with prison authorities, as a gay woman whose lover is incarcerated. I hesitated to do so, fearing that I would be airing only very personal biased complaints. I was also worried that women who read my article might not be able to identify with lesbians in this situation, if they were able to identify with gay problems at all.

My poor political consciousness! The Woman's Movement is about tuning in on the personal, getting in touch with ourselves as women, discovering what we share in common. And what women share in common can be understood in no other terms than what is central to the person. Discovering who one is and where other women are. Supporting one another.

Women are not creating a politic for only a few, a hierarchy of privilege and disprivilege, with some-

zine, waiting for S. I wasn't risking my visiting privileges by getting into a hassle with them.

"What's she doing?" asked P's wife. "Combing her hair of course," said P. "What do you expect her to be doing?" ("She" was not combing her hair, but "she" knew what he meant. I was supposed to be the preening "femme" to S's "butch".)

Which takes me to the real grievance these examples were calculated to illustrate. The role playing even within the gay world based on sexist models. S's name, for example, has been masculinized by other inmates, who see her as butch, I suppose, because she lives in faded blue jeans and work shirts. Other inmates, more "feminine" in dress, more flirtatious in manner, attach themselves to such "butches". Femmes then use their "womanly wiles" to ingratiate themselves with butches and to manipulate

and most psychology based on the study of sexual behaviour. Behaviour is socially conditioned and politically controlled. Manipulating mass psychology is very much part of this. Lesbians, you envious of the penis, you!

Only with this in mind, that sexual gender is the basis of political privilege, can one understand the politics of prisons. Because prejudice on sexist lines is so bred into our culture, dealing with the sexism of "prison authorities", as I was originally asked to do, is unrealistic. They are mere dupes and pawns: the vested "guardians" of public mores. They discriminate against lesbian lovers only because "society" does. And society is male-dominated. Of course our being lovers enrages "public" morality. Lesbianism is the very antithesis of the male power struggle. If being gay becomes

THE SEXIST POLITIC

one at the bottom and someone on the top. This is male thinking. A Woman's Politic must be based on the validity of feelings, on an equation of distributed power. Prisons if anything are just exaggerated models of male politics, a politic based on power manipulations. But power plays affect all women, straight and gay alike. They are not confined within prison walls.

That people in sexual relationships manipulate each other to achieve or maintain a balance of power is no new idea. What is new is the belief that such sexual politics are not confined to inter-personal relationships. Sexual politics is subject to conscious propaganda, which dictates how men and women in relationships shall behave with each other. So pervasive is the dogma that all sensual relationships, straight and gay, have been affected by the politics of sexism.

For example, on one of the occasions I visited S. we sat holding hands. A male visitor broke loudly into testifying our relationship to the room: "Hey! Lesbians! I knew that happened in the prison, but here's one from the outside!" The good old theory of making do if "the real thing" isn't available. Then the process of attack: "Which one of you wants to go out with me tonight? Hell, why don't both of you? I like the idea of sleeping with a breast in each ear." Two things happening: offering his "superior" male instrument to our greater satisfaction, and the deification of the breasts of women, an almost oral fixation of males which never goes much beyond the stage of infant-suck. He, Super-Male, could satisfy us both; and since we were lesbians it was socially approvable to insult us. How could we possibly retaliate?

A second instance of politics based on sexist prejudice occurred only a few days later. It involved the same man, O; his girlfriend, and another couple who know them both. When I walked in, I was of course immediately recognized: "There's our girl! Hey, do you suppose she likes dirty jokes?"

"Tell her the one about jerking off," P. said. "Oh, you mean the one about the guy who used his finger." Gales of sustained laughter. I kept



these women into protective male roles.

Sexism. The belief that women, and in particular gay women, are only emasculated men. Lacking a penis puts one automatically in a position of lesser privilege. The creation of caste in this society hinges around the possession or lack of possession of the male organ. If one does not have a penis, the next best thing is to be entered by one. So those women who do not care to sleep with men are outcast indeed.

If one doubts the fact that such a doctrine is consciously created, one must ignore Freud and his cohorts,

acceptable, males have lost their final claim to validity: their complementary sexuality which women "need".

So, until we lesbians stop being caricatures of men and women, stop being monkeys who mimic male-female sexual behaviour in our relationships with each other - the sexist models will apply, and the sexist politics. For many gay women in prison, lesbianism is seen as a condition caused only by deprivation. A situational necessity. The jealousy, rivalry and intrigue which characterize their relationships with each other give evidence to their sense of not having chosen to be with women. What real interdependencies they are, what valid caring, is lost in the fear of being caught, and punished, ridiculed or rejected. In prison, S. tells me, "it is impossible to comfort anyone. There are always some permanent tears that won't be dried." Strong relationships are not built from bodies leaning together, headpieces stuffed with straw, hearts hollow with longing for freedom.

Freedom. It will occur only when women have overthrown the male supremacist prison within which all of us get together, heads and hearts and hands. Inside and outside actual prison walls.

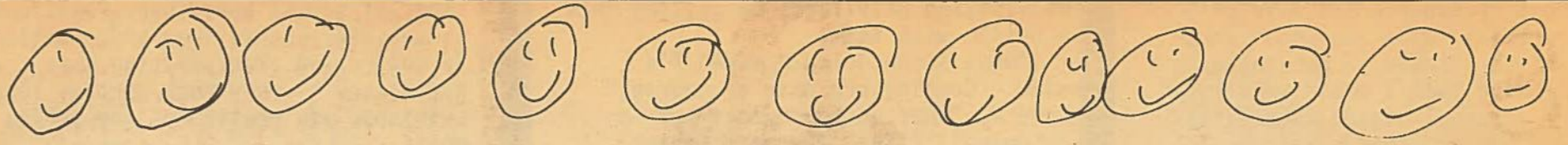
The prison has power over my life, too, not only over A's. It can tell me how and when to see my beloved.

It can tell me when I cannot, and has done so, often. Within this miniature world we have no rights. But I don't see people outside granting us any more. So will have to take. Outside, we can fight back.

Take. Away from the divide and conquer ethic of males. Away from the removal of one's sense of pride. Away from the invasion of one's need for and right to privacy: away from intimidation and harassment. Away from lies, evasions, refusals of explanations. Away from resorting to brute power and privilege: of class, race, sex.

In the belief that one can do nothing conquest is made easier if not inevitable. Inside and outside prisons, this is the sexist triumph. It maintains the male supremacist privilege. It keeps us under.

by Alice Fry



Women are not as free as

some. We should all be free.

one day a boy tried to choke me.

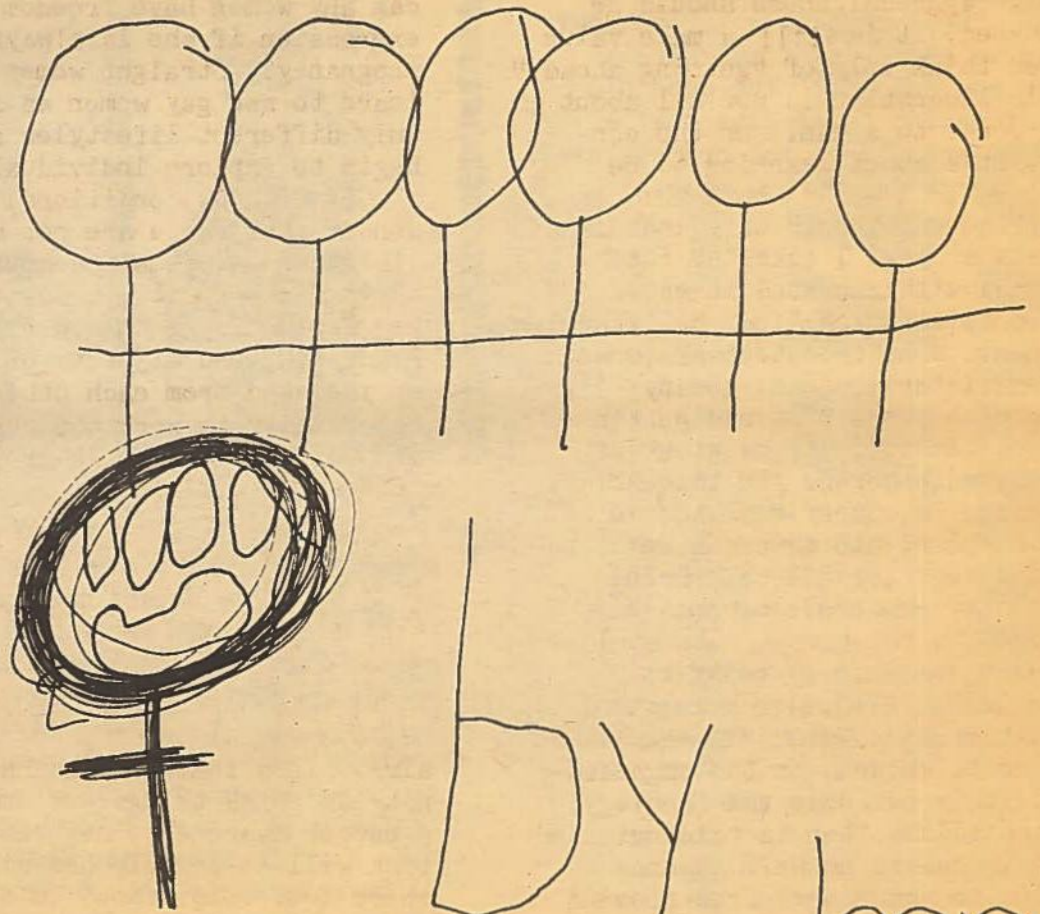
I was so mad I almost

punched him in the nose. I

said I'd give him the hardest ~~pounding~~

pounding a boy ever got, if he

did that again



[Jennifer lives in Edmonton, Alta.]

by Jennifer Perreault

SISTERHOOD

2 THOUGHTS ^{by} PAT LESLIE

Sisterhood is women caring about all other women enough to struggle through differences. But the myth of support through sisterhood is evident.

So-called sisters have pledged large amounts of money to a socialist journal while their other sisters were under threat of eviction and bankruptcy. Even established women's liberation groups who are well-grounded in feminist and socialist politics cannot avoid dissension, because, although new women are encouraged to take part in activities and learn skills, rarely does she receive approval and advice. Groups in large cities tend toward non-cooperation + each group "more right" than the other.

While aggressiveness should be cultivated, it is still a male value for men think only of "getting ahead." Women's liberation is not all about being equal to a man. On the contrary, it's about learning to be ourselves in a world where this is not allowed. Through this individual liberation trip, I think of the superficially liberated women who puts most, if not all, of her energies into men. When the chips are down for her sisters, she finds any number of excuses to avoid getting involved for fear of being cut-off from the male world. To this woman, her reasons are very real and valid but the end result that nobody seems to think about is STATUS. Being with men makes women look more important in the eyes of the world than when she stands on her own female feet. Also, women involved in politics must be overly-aggressive in order to succeed in the organization. It is not only the ideology they assimilate that is male-oriented but their habits as well. Women speaking to women need free-flowing discussions - not speakers lists. Sisterhood does not mean male-oriented manipulation or elitism. Fortunately, more and more radical women are combating this in their own caucuses.



But the woman who needs support the most and rarely finds it is one of the most maligned outcasts in this society. This is the Lesbian. For Lesbians are doubly oppressed. A show of public affection for another human being is not allowed.

If hostility to men causes Lesbianism, then in a male-dominated society Lesbianism is a sign of mental health, for hostility towards your oppressor is healthy. But however right that sounds, loving women just comes naturally and loving one woman is something to shout to the world. Society sees Lesbianism as an illness - the underlying reason being fear not of something unnatural but of women becoming completely independent. Even the most liberal male who cries for social change does not want this kind of change. For where will his power, his ego lie?

As the civil rights movement considered the rights of the female black so does the women's movement consider lesbian rights: i.e. secondary. Why can't women understand how essential is the demand for "freedom of sexual expression"? Why is it only seen as a weird, irrelevant Lesbian demand? There is no politics more real than sexual politics but the majority of women will not face the real issue - that of men forbidding us our own sexuality. Besides, how can any women have freedom of sexual expression if she is always open to pregnancy? Straight women should learn to see gay women as sisters with only different lifestyles and also begin to explore individual sexuality.

Given these conditions, it is no wonder that there are not more women living in all-female communes and trying to work it out as individuals and supporting each other as women. Right now, the majority of women are so isolated from each other with no opportunity to work out our own female values that no women's group, operating under male definitions, is safe from division. Hopefully, the Woman's Place will begin to provide what we have needed for so long - a place to be ourselves, a place to talk out our ideas.

To make Sisterhood work, there is no room for aloofness, for condescending airs. If a feminist has had opportunity to think things out and come to a better awareness, her natural reaction will be to help her sister reach there too. Sisterhood is a sharing of experiences.

The true Woman-Identified-Woman is out to change the world, to make the world over into an angry but loving woman's image! We can be powerful if only we were Sisters!

Feelings are suffocating me - closing in from all sides as never before. Love (for one/all woman), Joy (being a woman), Insecurity (young, still-fragile female ego), Personal Guilt (for not moving out, moving ahead faster), Political Guilt (being white middle-class - what else? - to freely intellectualize on feelings?).

But the feeling that has made me grow, helped me to initially move - is anger, a furious rage held in check by some fantastic kind of control and only a certain objectivity sustains me from bursting at times. Anger at men, anger at the system, anger at our sisters (in or out of struggle). Anger is our best weapon. But we must be in control, not be led by our anger. I grow angry at heavy politics that does not permit me - a woman - choices. Politics that guilt me by participating in community involvement at the sacrifice of my feminist identity. Politics that guilt me by not throwing myself into the overall class struggle in local communities (one need not really go so far to find struggle) for I am being "narrow and sectarian." My head whirls round in confusion. I must do this. I must not do that. But I cannot go back. Not now, I must go forward. No time to rest, for mental holidays, I say as my energy burns and burns, never getting me off the ground.

What is this choking thing! Why are we so defensive with each other? (What do we have to lose?) Why? Always why! Why does she look at me that way - dirty mouth, do I smell? Why did she ignore my statement, my question? The defenses we do need to protect our egos from this sorry world will not be destroyed if we open up but will be strengthened and seen as distinct from those personal defenses that serve no good purpose. What does all this heaviness mean? Revolution? It sometimes seems so futile. Will I be around then to make our here and now have weight, meaning, to it?

We needn't, after all, be defensive or heavy. Can we not accept a woman's feeling - to struggle it out - change and grow - together? Must we either ignore it or appear super-friendly to cover up - what? (No, I am stronger than you/they; I won't let you in; I won't let you know that I too don't know where I am going, what I am doing). Walls! Walls! Don't say (don't deny it!) that we all don't have walls! Can we free ourselves enough to try new patterns of living - to not let ourselves ignore other women? Ah, yes! How good it is to hear words like - honest expression of our feelings, with ourselves and with each other! Is it easy to express anger, disapproval? Will we get down to it - learning to express feelings? Does it build trust among us - to be always friendly when you/they know there really is somehow, somewhere, anger? We owe it to ourselves and to each other to start being honest about how we think and feel.

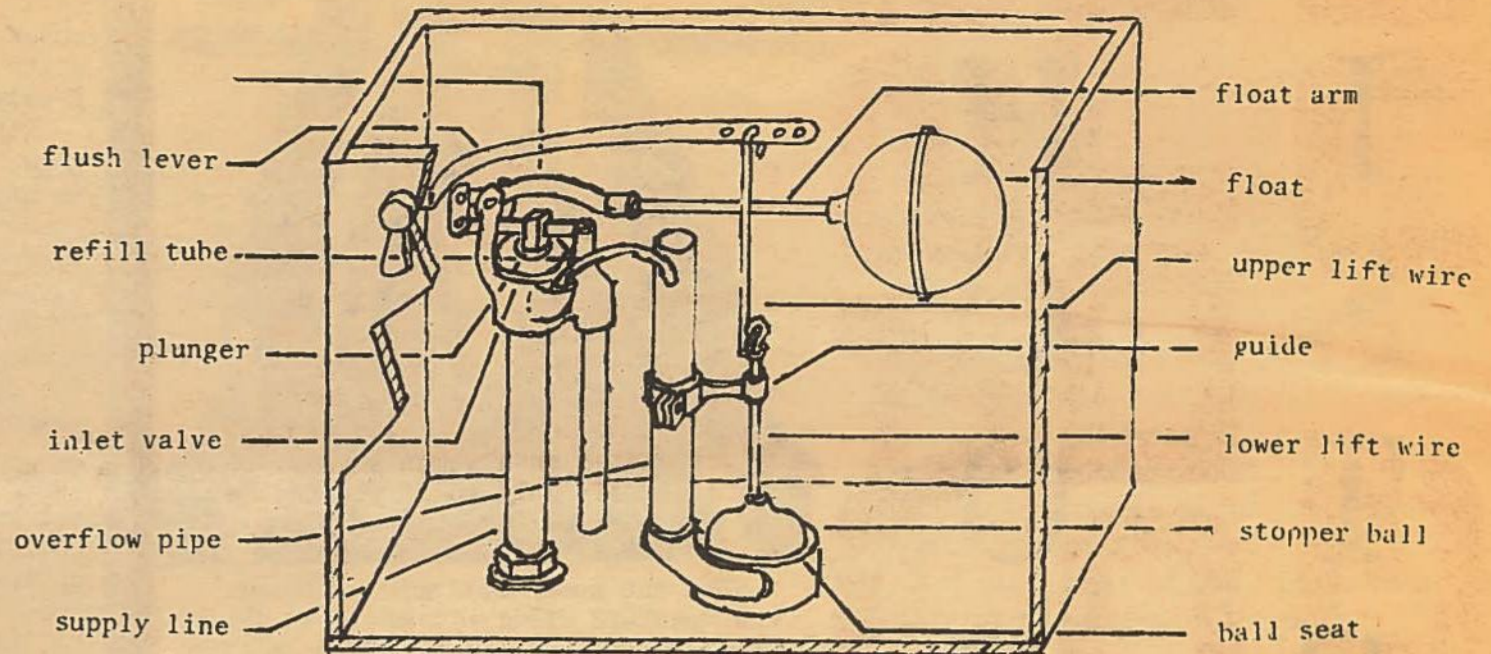
We should build on our joys, on our angers, together and not hold back. Rather than always directing it inward, let us go out with strength through trust to act - to uphold more than our dignity as women but to take this society one step further.

If we are ever to build a strong Canadian feminist revolutionary theory, we will have to begin expressing what we think and feel in all our groups.

And BETWEEN our Groups!

EACH ONE TEACH ONE

TOILET TRAINING



I won't attempt to write a complete manual; this sort of publication is available at places like Cole's. However, the main thing I've found to go wrong with toilets is either they don't flush properly or they leak constantly, so we will work on these areas here. Referring to the accompanying sketch of a toilet tank, I will first explain the flush cycle.

The supply line is connected to the house water main and supplies water to the inlet valve. The float controls this valve through the float arm and so regulates the water height in the tank. The stopper ball seals off the outlet tube into the bowl. When the handle is turned the following takes place: The flush lever, connected to the handle, rises and lifts the stopper ball from its seat through the upper and lower lift wires, allowing the water in the tank to flow into the bowl, flushing the toilet. Releasing the handle allows the ball to drop, sealing the outlet when the tank is almost empty. I say "almost empty" because it is the last bit of exiting water that centers the ball in its seat. When the water ball falls, so does the float and this opens the inlet valve, refilling the tank. When the water level reaches the correct height the float shuts the inlet valve and the toilet is ready for the next cycle. Simple, isn't it?

Lifting the lid on the toilet tank, note there are two separate mechanisms, one to flush and one to automatically refill the tank. To do any repair job, first shut the water off. For minor repairs this can be done by tying the float arm up to a stick laid across the top of the tank. If there is a valve in the line under the tank, turn it clockwise. Otherwise, shut off the cold water at the main. Empty the tank by flushing. Flush valve leakage is usually indicated by a low tank level and a constant flow from the inlet valve (a hissing or whining noise). The common reason is that the stopper ball is not seated properly and the familiar cure is to jiggle the handle.

This ill can sometimes be fixed by lowering the lift guide a little, but not so much as to keep the stopper from floating free on flushing. Loosen the guide clamp on the overflow tube, slide it down about one quarter inch and retighten.

If the guide is correctly located, you might solve the problem of an improperly seating stopper by replacing it with a stopper with a projection on the bottom. They cost about .75 Just unscrew the old stopper and screw on the new one. The out-flowing water acting on the projection centers the stopper.

Another problem area is jammed lift wires. Misshapen wires or using the wrong hole in the flush lever can cause a jammed lift wire. A lower lift wire may have an almost undetectable bend and still jam in the guide. The best repair here is replacement. Try to get brass wire (yellow). As lower wires come in two lengths, measure the old one for a correct size. After removing the old wires, slip the two new ones together and lower them into the tank with the lower wire resting on the stopper ball. Lower the upper wire so there is about one-half inch slack. Holding the upper wire with one hand, start a 90 degree bend pointing to the nearest hole in the flush lever where the wire will be vertical. Remove the wires to complete the 90 degree bend and trim the excess to three-quarters of an inch. Put the wires back into the tank, insert the bent leg into the correct hole and bend the leg down. The bend should be roughly oval to prevent binding. Should the flush lever be more than a quarter of an inch from the vertically held wire, bend it towards the back or front of the tank to bring it in line.

The lift wires should never support the flush lever as this can cause binding. If the lever falls below the guide when no lift wire is attached to it, bend the lever up. If the stop at the handle is badly worn, allowing the lever to drop too far, the unit must be replaced (see below). Rub the lower lift wire where it passes through the guide with a soft lead pencil as the graphite in the pencil acts as a lubricant that won't wash off. The lower wire screws into the stopper ball.

An even easier fix for a misshapen upper lift wire is to replace it with enough stainless steel or brass chain so there is some slack when the flush lever is at rest. Connect it from the loop on the lower lift wire to the hole in the flush lever in vertical line with the lower lift wire.

The guide may be causing the stopper to be off center with the seat. If it has a length adjustment, loosen the setscrew and adjust toward or away from the overflow pipe and retighten. A front-to-back adjustment can be made by loosening the guide on the overflow pipe and horizontally resetting it. If this is necessary, be careful not to disturb the vertical guide setting.

Stopper balls last a long time, but while you're here inspect it for cracking, out of round, crudyness or grooves worn by the seat. These conditions require replacement. Get a soft rubber one that will adapt more easily to an old valve seat. A rough valve seat can be smoothed by hand polishing it with fine steel wool.

If flushing stops as soon as the handle is released, it is most likely the stopper is not being lifted high enough from the seat to float free of the suction of the exiting water. Raise the guide about half an inch to cure this.

Wobbly flush handle units or those needing replacement can be tightened and loosened with a large adjustable open-end wrench. It is a left hand thread, however, so reverse the normal turning direction. To replace, take the old unit with you and compare it with the new one for hole size and shape.

An overflow tank with water spilling into the overflow pipe indicates an open inlet valve. Make sure the float isn't snagged on the lift wires. A leaky float can lack the buoyancy to close the valve against water pressure, although it still floats. Unscrew the float

from the arm and shake it. If you hear water sloshing, turf it and buy a new one. The high level can also be traced to a float arm set too high. Check to see if there is an adjustment on the inlet valve and, if not, first screw the arm tight in the valve with a pair of pliers (a loose arm may twist, altering the level setting), then, grasping the arm in both hands, carefully bend it in the middle to lower the float about one inch. The water level should be about three quarters of an inch below the lip of the overflow pipe. You may even save water by lowering the arm further but there must be enough water to refill the bowl to its proper level. If you must replace the arm, make sure the new one has sufficient thread to allow shortening if required. When installing it, be sure the float clears the lift wires. When you are finished adjusting the water level, be sure the inlet tube is above the water. If it isn't bend up very carefully to avoid breakage, holding the fixed end with a pair of pliers. Leaving the outlet below the surface of the water in the tank can, by siphon action, contaminate your water supply.

The final trouble is a defective inlet valve which admits water although the float has closed it. Unscrew the pivots on the valve, remove them and lift the upper levers straight up. Note their relative position so you can put them back properly. Slide the lower lever out of its slot in the plunger and remove the plunger by lifting. Usually the rubber disk, or gasket, at the bottom of the plunger is defective or worn. Some can be pried out while others are held in place by a screw in the center. Take the whole plunger with you when shopping for a new washer to make sure of the fit. The packing ring around the plunger should be replaced at this time also. A kit may be available with all parts at a large hardware or department store. If the plunger, levers and pivots are crudded up with deposits, buy a bottle of deposit remover

(made for kettles, steam irons, etc.). Following the instructions on the container, clean off the parts before replacing.

After all this, if your toilet doesn't work perfectly, either you forgot to turn on the water or you had better get to know your neighbour better. ♀♂♀

LECTURE SERIES

A series of talks will be given at the Women's Place by women who have developed special areas of interest.

All women are invited to attend. We ask for a donation of \$5.00 for the series or \$1.00 at the door. We have limited space so confirm your attendance early.

FRIDAY, SEPT. 29
Sandra Pyke, Sex-role Stereotypes in Children

FRIDAY, OCT. 27
Janet Salaff,
Women in China

FRIDAY, NOV. 24
Anne Marie Henshel
Swinging: the double standard revisited

FRIDAY, JAN. 26
Anne Berens, Mothers and Daughters

FRIDAY, FEB. 23
Cont. from last month
Similarities and Differences in Motivation

FRIDAY, MARCH 23
Joanna Stuckey,
Prostitution

FRIDAY, APRIL 27
Mary Stewart,
Recent Landmarks in Sex-Role Research in Psychology

FRIDAY, MAY 25
to be announced
Women and Labour

To make a reservation, call 929-3185 or come down to the Place.

GROWING UP IN MIDDLE CLASS

also a businessman with a beautiful home, a fancy car.

F: Does he feel ashamed of what he's doing because he's not a professional?

H: He would never say that, he's proud of what he does, but i'm not sure just how proud he is, it's a curious mixture, he's very proud of his friends who are top notch professionals, but he never said he's ashamed of what he does...

The only reason my mother went to college, she cried for three days straight to get her father to let her go...they had the money because he was a landlord. The only way he would let her go was if she would be a teacher. He said a college education was wasted on a woman anyway. He said you can only go if you become a teacher because it's the only profession that is suitable for a woman. I think she had greater ambitions, but she stopped at being a teacher. She has two degrees and she's half way toward her third, and she's very proud of that. Sometimes we get into arguments and she says "Well, when you've got two degrees you can tell me what to think." But i never heard her bitch about who she's married to. He's not a dumb guy, he's just not educated, he never finished high school & that was because of economics. My grandmother had 10 children to feed & he was one of the older boys so he went to work, in a gas station on Spadina & College, & he's been working in gas stations ever since.

E: My mother's parents were farmers, & finally she convinced her parents to let her go to university. My father's parents were missionaries and he was born & brought up in Japan, & also one section of his family was really political. My parents were both radical & continue to be, worked politically during the depression, after the depression, after the war, especially my father. They were both Communist

My father did political organizing, my mother more like social welcome wagon stuff, YWCA stuff, she worked for the Y. it was really hard to get a job then, so my father worked on the extra gangs on the railways & all different kinds of jobs. When i came along my father decided to go back to school & he became a lawyer. That really changed things, because people just look at you differently, everybody thinks you're really up there. My mother went back to school & got her masters in social work. There was a split in our being a respectable family, but nobody liked us & they related to us as sort of different.

P: My grandparents came over here of course from England. My mother's family, there were 5 people in it out in Scarboro when it was just a bunch of fields.

We didn't have a lot of money or anything like that. The whole street was sort of WASP-ish, English, Scottish. They lived OK on my street, I grew up on that street for 18 years. I just knew everybody on that block, couple of blocks. They weren't professional people or anything like that, they just had ordinary jobs. My father had his own business, he fixed TVs. My mother had only one more year of high school & she had to go out to work, she worked in a box factory or some such thing. She saved her money, her hard earned money to buy her coats and stuff, & she tells me why don't I save money. After she was married I don't think

TV education courses, it was the big thing coming up, TV. We had the first TV on the block.

F: My grandparents were immigrants to the U.S., Jewish. Both my parents' families were shopkeepers, & my parents went to university & became school teachers during the depression. It was a secure job, I guess that's why they chose it, even though they had a lot of other ambitions they didn't fulfill...commercial art. They were on the left...into the Teachers' Union...but at the same time just very into sort of traditional family things.

The main priority in my family was education. I think at one point in my life I was upwardly mobile in a sense, solidly middle class & living in N.Y. I was very status conscious, read the Village Voice & had ambitions to be great, to be a film director & a heavy who'd be interviewed in the Village Voice.

E: How do you think being Jewish influenced your idea of class?

F: The main emphasis was always put on being professional & educated. In my family it was on intellectual competition. It was never discussed whether or not we were going to University, it was always assumed...ever since I was 5 years old they were saving this giant amount of money for university. Everything you got out of the education system was right & good.

My own version of my parents' ideas was this kind of upward mobility thing. I never thought about how much my education was costing or about getting a job afterward. I still sort of believed that education was this great thing, it was only the low-grade straight middle class people that didn't want to be aristocratic & special like I did that were ruining things, all the people just going out on dates & not taking French Literature seriously. I was going to take French Literature & Art History & Ancient Greek seriously & become this aristocratic person. I don't know what I had in my head when I think about it now, but what I was doing was some kind of upward mobility trip in that I wasn't going to have to worry about financial things, I was just going to be this elitist scholar of elitist culture which all these ordinary people around who I hated couldn't relate to. On some level I was thinking how I would meet this elitist aristocratic man & I could be his wife. Obviously you can't support yourself on French Literature.

P: My sister got into the secretarial thing. my parents thought it would be a secure thing for her to get into. I don't think my parents thought I should have done it to, but I just sort of automatically did. There wasn't anything about going to University. My mother was pleased when my sister took university courses years later, but it never occurred to her that she should feel guilty for not having aspired to it when she was going to school. I never really wanted to go, I just wanted to get out of school. I guess we were supposed to get married, my sister got married. Everybody got married off but me.

F: What kept you from getting married like your relatives?

P: I guess I was always shy, & because I was shy people didn't want to talk to me, I never fit anywhere. I was just different, always running races with the boy next door, stuff like that

H: My parents, i'm not sure, i'd say they're between the \$30,000-40,000 income bracket...my father grew up in a neighborhood very much like Carlton St., though my mother would be afraid to walk home alone after dark on Carlton St. I can adjust to living there, though its very far from where i grew up, in a very comfortable middle class suburb of New York... its not anything like Carlton St. Its not anything like where i grew up & it makes it just a little easier to know that its not really so far from what my father called home...My father grew up in downtown Toronto, poor, & now he lives in a very wealthy place, has a good income, his own business, but he works with his hands, dirty work, but

Some of us on the paper got together one night and talked about our family-class backgrounds. Two of us are Canadian and two are American.

E: I had a doll & I brought it to the table to feed it. I had a little plate. My brothers laughed at me so hard I never did that again ever.

P: I haven't talked to my mother for 6 months, my mother is too proud, she doesn't want to make the first move. I was so alienated that when I was 18 I moved away from home

My mother grew up with idea of getting married & being a mother, she got married late about 26. I was always the baby & she really worried about me. I was going to a real bad part of town, I went to Yorkville, it was the only place I knew to go. A couple of years ago I moved to the Chinese area, & she was sure I was going to get into gambling & prostitution.

F: I was into being really competitive to please my father, but I knew all the time I wasn't a boy & could never get the real rewards they got. When my father died I stopped being competitive. (when I was 10) It changed my whole relation to everything. My whole adolescent years I was with women only, no men in the family, I couldn't relate to men in any way. I still tried to compete on an intellectual level with men in school. I just used to be this sort of wierdo that hated the boys & tried to show them up if they said something wrong in class.

E: I was a tomboy. The middle-class kids were all into games, the girls all into playing with the boys, putting on dresses & wearing make-up & having necking parties. I was never invited. I used to organize sports with the girls.

F: Did you relate to working class kids in your school?

E: Yes, there were some working class people but not very poor. I sort of became friends with some of the non-middle class kids but in a distant way, I didn't have any good friends at all in the community. I felt guilty about having a nice house & stuff because I was conscious of poverty, except I didn't know anything about it.

P: I'm still not sure if my neighborhood was middle class or sort of upper-lower. It's solidly WASPish, but in the last few years, it's like the blacks moving into the white neighborhoods in the States...the Italians start coming in. It's really bad hearing my parents talking about the Italians.

F: Where I lived most of the people who I met who were not middle class were black, so its like a different thing from Canada. I thought everyone was either Jewish or Black. When I was in the States the kind of politics that I had reflected that, I didn't think that class was an issue. A lot of people thought, at least when I left two years ago, that the main issue was race, & white people are all middle class, which is kind of a myth that a lot of people like to believe in the States.

E: Everybody in my school was white. Then I went to Japan & I became really aware of race, really learned to dislike white people, really became aware of class. I went to a so-called international school there for grade 11 & 12. It was just about totally American, they were all really self-conscious of being American, & everyone tried to really get into the American culture. There were Japanese, Canadians, British

even though they resented the American culture they all sort of fell into it. Also any of the white people I saw outside of school were just so obnoxious, the Japanese had a word for it that means the strange foreigners, white people.

F: Did you get into Japanese culture as an alternative that you made this distinction between white & non-white?

E: I didn't like a lot about Japanese culture, the dominant social culture was pretty oppressive, really fascist corporate structure, private schools, factories, but I became really good friends with some Japanese kids from working class backgrounds. So it's not that I saw it as an alternative, but a little more natural, less oppressive. I also went to China & that made me really aware of imperialism, but sort of in a schizophrenic way because I didn't understand how to work off it so much. My parents were working in pretty comfortable ways, even though they were ostracized personally. By a strict economic analysis they weren't doing too badly, by a social analysis they weren't too comfortable. So I was confused by that & still am.

F: One thing that made me able to think about class was that when I got out of University, I had to work. That was a pretty big shock. You start to understand that out in the world there's something wrong...you go to university to become upwardly mobile, to be this philosopher king (or philosopher queen) and then you wind up being a secretary. There's more money in New York, & when I got out of university I got this job in publishing, which is sort of inbetween academic life & business. "We're not in it only to make profits, we publish these great books, we're better than the average jerky businessman, we hire secretaries that have BAs, we pay them only \$5000 a year, but they have it easy, more privileges, their own telephone, 3 hours for lunch, just sit and talk on the phone all day." I thought it was a rotten job when I had it, but compared with the jobs I had since then it was a privileged job. They don't have the money in Canada to hire sort of BA decorations for their pretentious offices here, they want efficient secretaries, which I never was. But the main thing I realized was that when I didn't find this successful upwardly mobile man there I was like everyone working for \$80 week at clerk-typist jobs, unless I want to go back to university & become a professional or else marry into the professional class. My mother would still pay if I went back.

H: I couldn't bring myself to take money from them for school, it's a terrible bribe. I feel like I'm taking the money for the reasons they want me to go to school, not for the reasons I want to. I don't want them thinking that I'm aspiring to the values that they have for me.

F: I told my mother I was going to be taking a printing course, & she said "Oh that's really a low skilled job, you should go back and get a PhD."

H: That's why when I started taking the printing course I didn't tell my parents I was taking it until after a month, & I wouldn't ask them for money because I know that's exactly

what I would get... "We want to see you using your brains, getting a good job, don't get your hands dirty." I told them I'm taking it for myself thank you very much, & they couldn't say anything, but I know if I take money they will start shoving the other stuff down my throat.

E: Last year I was on welfare... a lot of people in Vancouver in politics are on welfare, I didn't like being on welfare because I felt guilty that I wasn't working, I was trying to work, but I couldn't always find anything I found interesting. I knew I could go into a factory & do organizing, but that never felt right.

P: I got fired from my first job, & I didn't know I could get unemployment. Then someone told me & I thought at the time, where I was living, in Yorkville, I saw all these bums laying around not doing anything, "I'm not going to be a bum, collect money for laying around doing nothing." Unemployment wasn't necessary for me anyway, I'd struggle along & starve for a while. It was kind of masochism I guess.

H: I feel kind of funny about welfare still, I wouldn't want to take welfare just because it's easy. I have this old Protestant ethic, working hard, making money, not living on anybody.

E: I have that too, I really feel that I have to work & when I'm not working even if it's not a relevant job, it's pretty shitty. But I also have a thing in me that is a really class thing, that I think if I'm working in a really shitty job like waitressing, I feel really bad, feel bad, feel guilty. I guess I feel like I'm losing status.

F: Still, people have a right to feel bad in those jobs because they are really being fucked over.

E: If I could organize in that situation I wouldn't feel bad, but if I'm just there, not getting anything but money out of it, I feel really bad.

H: There are some jobs that are particularly degrading. I could be a waitress & make the same money that I make running a printing press, one that has nothing to do with politics. I would prefer to run the press, not because it's great status, there's a little more status in running a press because it's a man's job. Being a waitress is a degrading job, you get treated like shit all the time. I would never do that again.

E: To me it still sounds more interesting and attractive to go do a film than to go and work in a factory & fight & fight to organize a union. That really confuses me, but it's there inside me.

LESBIAN/WOMAN, a book by Del Martin and Phyllis Lyon, about their own lives and those of friends they have made during 20 years as activists in the homophile and women's movement. They argue persuasively for Lesbianism as a natural and viable life style.

\$.36 plus California sales tax, (20% pre-publication discount) from: Glide Publications 330 Ellis St., San Francisco, Cal. 94102 U.S.A.

THE RENT PROBLEM

We spoke to Janet Trimbee, a member of the Parkdale Single Parents Association, about the problems she faced finding suitable housing. This is her story:

Question: Did you have much trouble finding a place?

Janet: When I first came down to Parkdale, and I was looking for a place to stay, every time I phoned someone and mentioned children, they said: "No, thank you." Finally I did manage to find a reasonable place; I was very fortunate. But I'm one of the few that was fortunate.

Question: After how long looking did you find the place?

Janet: I spent two weeks on foot. And I was desperate, I was sleeping in my mother's living room with the kids.

Question: How many kids do you have?

Janet: I have three. And I have a two-bedroom apartment for \$140 and a good landlord. But this is really few and far between. It's the best place I've ever had.

Question: What's the condition of the place, is it good?

Janet: It's good. If anything goes wrong, the landlord comes down and fixes it. He knows it's to their benefit to keep the place in repair, so as to avoid extensive bills later on. But it needs painting. I haven't been able to get that out of him yet. Still, at least it's liveable. It's full of cockroaches. But you have to take the bad with the good, eh?

Question: You're now on Mothers' Allowance. According to that, how much are you supposed to spend on the rent?

Janet: Well, since I have three kids, I'm allowed \$105 for rent. That means the other \$35 I pay, plus my gas (which is \$2.50 a month) comes out of my food money. And that takes a lot of finagling, to try and make ends meet.

My daughter has just joined Guides. As yet, she hasn't got a uniform. I'm trying to beg, borrow or steal one. But I can't afford to buy it.

You simply can't buy anything on Mothers' Allowance, other than the bare essentials. And I wouldn't want to work full time now because the little one is small, and the other two need me at home, too. In fact, the welfare advised me against it. We're not all on Mothers' Allowance because we want to be, you know.

And another thing. Right now, I'd have to pay to have the baby looked after. Babysitting in Parkdale costs you an arm and a leg. By the time a girl pays that she can't afford to go out and work -- it's just not worth it.

Question: Can you describe what you get for \$140 a month?

A MOTHER SPEAKS OUT
Reprinted from The Parkdale Tenants Newsletter

Janet: It's ridiculous. My son has his own room -- fine, he's twelve, even in OHC they insist on this. But right now, I'm sleeping in a small bedroom with two other children. That's three of us breathing in one room at night.

I don't have any lease. They have been talking about fixing the ceiling, because it's coming down where they insulated it last year. Now I thought, "Well, what's going to happen when they fix that ceiling? Is my rent going to go up?" It probably will. And what am I going to do when it goes up? I have a hard enough time paying it now.

Question: How do rents in Parkdale compare with what is being paid in other areas?

Janet: I find Parkdale even higher than some other areas. It is a convenient location -- a good shopping area -- so the landlords take advantage of this and they overcharge.

Question: Is there a way to get after the landlords?

Janet: Most people are afraid to say anything to the landlord, because they might be put out. It's true. My landlady and landlord -- I'd say that they were good. They're better than a lot of others. But I wouldn't start complaining about things. Because I know darn well that they'd say: "I could get \$150 for this place." And they probably could. And then I'd be out in the cold. And my three kids aren't going to make a bit of difference to them when they want to pay their mortgage.

Question: What about OHC?

Janet: I've had my name in for a year and a half and I haven't heard a thing from them. I've phoned, you know, they say "Nothing yet, sorry." We're applying for the Dunn Ave. project here.

Question: What would the rents be for a two-bedroom in OHC?

Janet: That would run around \$105 a month. Which is what I'm allowed for a two-bedroom under Mothers' Allowance. But since I need a three-bedroom, they'd probably give me that for the same money. So it's a real difference.



Question: How hard is it to get into OHC?

Janet: They go by a point system. If you have cockroaches, you get a point (so I guess I've got a point). If you have to share a bathroom, if your place is badly lighted -- you accumulate all these points. Whoever has the most points goes to the top of the list and then it goes by how many years you've been on the list. As I say, I've been on a year and a half and it doesn't mean a thing.

Question: How long do most people wait?

Janet: I have no real idea. I know a girl who waited eight years before she got a place. And some people get in after just a year. You can't tell.

Question: Still, do you think a high-rise is a good place to have kids grow up in?

Janet: No, I don't think that apartment buildings are the proper places for kids to be brought up in at all. But what else do we have? I think they should build the town-house style, so the kids could have their own backyard to play in.

I'd be willing to live twenty-five miles from Toronto. I would! I don't need Toronto! I need a place for my kids. That's all! And I'd go way out to the sticks if I could get for \$105 a three-bedroom town-house. I'm paying \$140 now, and I've got nothing, really! Who needs it? Who needs this city the way it is?

By FREDDI ROTTER

FIGHT BACK!

The Streets should be free to all. Every human being should have the right to proceed in her/his direction with peace of mind. Many people have this freedom. They are all men. Many men don't have this freedom. No woman does. There is a constant threat of harrassment by any male individual whom one passes. Often you can feel free in the face of the very old and the very young, but even this is not a hard and fast rule. When was the last time you were harrassed on the street by a woman? By a man? The fact of the matter is that men feel that the streets belong to them and that any woman out unescorted is fair game. She is in their territory without visible permission and therefore liable to persecution. If by chance she is allowed to pass unmolested (physically, mentally, emotionally), it is by the grace and goodwill of mankind. A woman is considered property. A woman alone on the street is viewed as one man's castle grazing on another man's pasture. He might let it go this time because of some higher brotherhood, or he might not. If she is within a few feet of her man (or a man), she is then considered to be in his pasture; exempt. In her proper place.

There is a pattern to the harrassment. A social stratification, a pecking order. Not everyone gets it from everyone. Men choose for their victims those whom they feel to be stepping furthest out of line or those whom are furthest from their reach. Men you know do not intimidate you on the streets. They have other more direct methods of maintaining their privileges.

Street hassles go along class and media fantasy lines. Men most often hassle women whom they feel to have lesser status than themselves or whose status they feel is undeserved. The quality of the attack is closely related to the quality of the male's own life. Those who are most brutally hurt by this society (physically, mentally, emotionally) are those who strike out most brutally at women. Those who are more subtly contorted by society, or may even benefit from the sicknesses of our world, attack women in more subtle ways. But there is no man who does not attack women in his own fashion. The streets are becoming more and more dangerous.

We can either attempt in some way to convince the men that we have as much right to the streets as they do, or we can begin to take them back. We cannot convince them of our rights without flexing our muscles a bit. We must make it forcefully clear that the streets are ours as well as theirs and that we will not tolerate anyone who tries to say no. Committees should be set up in each neighbourhood; women who have had enough and are willing to help other women to change this situation. Each time an incident occurs the man or men involved should be identified and publically exposed and/or privately punished.

A great deal of the harrassment that women must bear is from men in cars. These men are particularly easy to identify. All that is necessary is a pencil and paper and a telephone. Take down the license number and phone 965-1211 in Toronto. The numbers in other cities should easily be obtainable. When the woman answers the phone, she will ask you for the number you

want. Read off the license plate number and she will connect you to another line. When that woman answers she will also ask you your number. When you tell her, she will make you wait a minute or two and then she will come back with an identification of the car and the name and address of the owner. There's a lot one can do with that kind of information. The man has lost a lot of his power over the woman involved; he is no longer just some anonymous stranger attacking a lone woman on the street. He is now a known pervert taking out his sexual fanta-

a letter about rapists

The following is a list of rapists of the Toronto area. Not all of these men have attempted to commit rape in the traditional sense of the word.

All of these men have in some way made indecent sexual advances at women they did not even know. They have violated a woman's right to move on the streets without fear of violent interruption. Each man in his own way has chosen an anonymous woman to project his fantasies and perversions onto. Each has forcibly entered a woman's personal life by demanding that she pay attention and participate in the relief of his sexual problems. Some are actually rapists in the old sense of the word, some stop innocent women on the street and offer to pay them money to perform sexual acts with them, some cruise the streets picking up female hitch-hikers and then force these women to watch as they masturbate their sorry member, others go after young girls, others grab and pinch and poke, and still others merely insist on making obscene suggestions from passing car windows.

These men are not strangers, perverts, who could all be put away and the problem would be solved. These men are our own husbands and brothers and fathers. They are hard-working men who support families and raise children. Some men confine their fantasies to Playboy and Coppertone ads. Many play out their sickness in a more grotesque way. Almost all go unidentified and therefore are able to pass off the misdeeds onto others who are also unidentified. No one admits to these acts but someone is doing them. Below is the beginnings of the lists. We hope that by identifying these men for what they are, we can bring to bear public pressure. If the men are made to feel shame for their actions, they will begin to can to change. Social opinion already exists that these men are despicable. Now we want everyone to know exactly which ones they are. Check through the list for your friends and neighbours and let them know what you think of them.

sies and frustrations on an identified woman who is prepared to take action. With the help of the women of Toronto we are starting a war on these men. Each time a man hassles you on the street find out who he is. Call him up and give him hell. Tell him what you think of him and those like him. Then write his name and address on a slip of paper and send it to Street Fighters, c/o The Other Woman, P.O. Box 928, Station Q, Toronto 7, Ont.



PHOTO BY LYNN MURRAY

Include some change if you can spare it. Give your name if you have time to help or more ideas on what can be done. Once a month a list of all offenders will be printed up and sent with the letter below to all offenders' homes, and to a few of their neighbours and to the newspapers and radio stations. Sending the letters to their homes will let their families know what kind of man he is. A little bit of pressure and embarrassment should follow. Telling his neighbours should fairly efficiently blow his cover. It would be good to get to his work place but we're not at all sure how to obtain that information. The media probably won't pick up on this right away but hopefully in a few months they may even start printing our lists. The purpose of this campaign would be to bring public pressure to bear on these men. Make them suffer some embarrassment and ridicule. Most rapists and the like lead a very common life. They are fathers and husbands. They are the guy next door. They are safe behind the anonymity of a holier than thou facade. They publically deplore rapists and privately masturbate in front of captive hitch-hikers. No man will admit to the kind of actions that happen many times every day yet they are still happening and some one is still doing these things. We have to unmask them, publically expose them, and, through social pressures, manipulate their behaviour.

If you would like to help in this campaign, start copying down licence plate numbers. Phone 965-1211 to find out who your rapist is and then send his name and address to "Street Fighters", c/o The Other Woman, Box 928, Station Q, Toronto 7, Ont. You might also want to give the man a personal call to tell him your opinion of him and those like him.

I AM A CANADIAN

I am getting sick of reading American women's literature—I am disgusted by the way we in Canada gorge ourselves on others' experiences. We are afraid to speak of our feelings because we are afraid that they will not be as advanced as the thoughts we have already read in other movement press from other situations, specifically from the States.

We read so many books and magazines from the USA that I think we have forgotten that in our struggle to be strong women we must fight the colonial mentality that exists even between Canadian and American women. As we are trying to understand that imperialism does not just exist between states on economic levels but also has severe cultural ramifications, we must begin to understand how it affects us as Canadian women who are trying to work very closely with the American women's movement.

I think that the Canadian women's movement needs to get together and decide what are our priorities and how we are going to achieve them. I know that the women's movement is going to be different than the American movement and it already is, but how are we really getting down to understanding the difference? How is our relationship to our sisters in Quebec affecting our struggle, or is it? What is our relationship to women in Brazil or in the Caribbean, where Canadians have large exploitive investments? What is our relationship to Vietnam? Can we organize with women in industries in Canada (like the Texpack strike) to prevent Canadian complicity in the Vietnam war? Do Canadian women understand our involvement in the war? We need to find ways particular to Canadian women's lives to help us to understand how to support & identify with our Vietnamese sisters.

When I talk about nationalism I do not mean using nationalism as an end goal but as a way to understand why there are so few women in the Canadian women's movement that are actively writing and struggling with our own situation as women in a colonized country that is also a colonizer. All nationalism is not reactionary.

The first argument that comes up when I try to talk about nationalism & my increasing anger as a Canadian woman is that all nationalism is reactionary & will be used against Third World countries. The second argument is that all women are sisters, that we need each other to build our movement together. The first argument must be seriously thought about in the light of Trudeau's new push for Canadians to "stand together, understand together" to hold Quebec down; but we must not forget the very real ways in which nationalism is a powerful feeling of anger toward American control of Canada which we must try to work with to make an independent Canadian movement. The second argument I find is much more dangerous because it is used whenever women refuse to look at real problems and real differences. A strong Canadian women's movement must be built in the context of a women's liberated socialist Canada separate and clear in its identity from America. Some of us will share American cultural habits but they are minor compared to political differences.



Nationalism is one strong feeling that we must analyze & move off of positively. I think that we have been afraid to discuss it for fear of offending our American sisters. Differences should not be smoothed over, passed by or laughed at because we are afraid of splintering the movement. Women need to seriously discuss real situations and feelings because they will tie us up as much as we try to repress them.

I have tried to talk to women in Canada both American & Canadian about nationalism & I haven't been able to get into any really satisfactory discussions. I would like this article to be just a beginning from which will come feed back for new directions.

As part of our fight for liberation we all agree American imperialism and capitalism must go, & as part of that Canadian capitalism & all its vested interests. But if we look at our women's movement there are many ways in which we are not self-sufficient: newspapers—there is only one independent women's paper, the Pedestal, though several other papers are trying to get on their feet; yet how many American publications do we all consume monthly (Off our Backs, Ms., Rat, Journal of Liberation, Furies, Everywoman, Ain't I a Woman, etc.)? How many American articles and speeches have we heard (Millett, Steinem, Shelley, Rita Mae Brown, Angela Davis, Erica Huggins)? How many of us have read or written our own material—how many key articles have been pertinent to our situation? Check out your book shelf—how many authors are American? Just one month ago the first Canadian women's book came out (Women Unite); a lot of it was old material. Why aren't we writing?

The guest lecturers to women's groups are often the American media superstars like Gloria Steinem, and are rarely challenged on their ignorance of the Canadian situation.

We must make sure to educate ourselves on our own herstory and give American women some sense of this country.

We listen to American women's bands, read American women's poetry. When we discuss ideas for new directions often they are ideas the American women's movement has found effective. When we discuss projects we know more about what is happening in San Francisco, Chicago or Cambridge than we know of the Legal Aid Pro-

gram for women in Vancouver, or the lesbian collective in Edmonton or the newspaper collective in Windsor. What is happening in the Maritimes? In supporting the Quebec struggle for independence how do we support or understand the Quebecois within the struggle?

Who is trying to find out? We have a responsibility to know about this country's herstory, to know of our culture, to find out what Canadian women are doing & make links across the wide open spaces. We should think of starting new centres in the north & in the towns instead of always tripping off to the south. We should send literature & support to women who are isolated from the larger centres, involve everyone in the sense of growth of the movement.

My anger has been growing as I see American women struggling within the Canadian women's movement. Often trying to transplant ideas and feelings direct from the USA to our smaller Canadian movement. I see American women playing dominant roles because they have a longer sense of herstory, are more articulate & confident. This will not change until Canadian women start talking, understanding & searching out our common herstory, culture.

I do not think all American women's influence is wrong or bad but I do know it is often co-optive & repressive. Instead of developing our own potential we orient ourselves to American issues. Until we begin to understand that our racism & ignorance toward Native people is as important as is the Black woman to the White American women's movement, until we understand the exploitation of Caribbean people & the anger these women feel towards us, we will be living vicariously. We will still not be out of our colonized mentality. We will not be able to change our real situation.

We are beginning to take ourselves seriously. The time has come when we must talk seriously to each other. We must wade into difficult subjects & get at the heart, diagnose the problems & find solutions. Our feelings must be turned into actions that will last.

Nationalism is not an end but a means by which we will help build a revolutionary women's movement in Canada.

by Ellen

Photographer charged with indecent assault

A Toronto photographer has been charged with three counts of indecently assaulting females and possession of obscene pictures for circulation.

Police said three girls aged 14, 15 and 16 complained that a photographer promised them \$10 an hour to pose for pictures and asked them to go to a studio. The girls said they were assaulted at the studio and asked to pose in the nude.

DENVER — (UPI) — Denver police have agreed they no longer will require exotic dancers arrested for nude dancing to strip and pose for pictures at police headquarters.

Police officers said they were merely following the orders of their superiors when they forced girls arrested at a local "art theater" to undress for pictures at the police department.

Arthur Schwartz, an attorney representing the dancers, said police from throughout the building were flocking to attend the picture taking sessions.

Police will confine their photography work to the theater where the dancing occurs. The photos will be presented as evidence when charges are filed against the women.

To the disappointed few who expected to see a radically restyled Nikon, this thought—when you've got a winner, don't forsake it. Nikon treated the F as a wise man treats a good woman. The good qualities were recognized, appreciated, and enhanced, while the less desirable qualities were modified, but not harshly. In this respect, it would seem that both a good woman and a good camera respond favorably to gentleness coupled with wisdom.

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Thumb was pressed on an ink pad, then printed on the emulsion of a duplicate negative. Not very esthetic, perhaps, but a way of expressing a reaction to some kinds of women. The nude I liked best had the word "Paid" stamped on it, across the model's backside—one big word.

Let these ten famous men show you their secrets of successful photography

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GIRL WATCHER LENS*



Students at Ryerson Polytechnical Institute are utilizing modern studio of new Photographic Arts Centre.

She doesn't have to worry her pretty head about all these marvelous features. Just hand her the camera and tell her to point it at your handsome profile. Or the baby. We've designed the Vivitar so she doesn't have to know as much as her smart husband. She can make

a great movie with the first roll of film. (Just be sure she remembers to put the cartridge in first!)

don't let your wife read this ad!

Maybe your wife would like to shoot nudes too?

Ever notice that kids in most home movies don't have fathers?

The reason is that until now movie cameras scared most mothers

LETTERS

I have come to the conclusion that unless your cover has a girl on it, it's a right lousy cover. December's was terrible!
B. Baxter Matheny

I remember reading a letter, a while back, in which someone asked why the quality of the covers on *Pop Photo* were inferior to those of the British photography magazine he subscribed to. You explained that many of your readers purchased it right from a newsstand and that the cover had to make people want to see what was inside of the magazine. Since that time, 90 percent of your covers have been of women, most of who were partially nude. What kind of people are you trying to appeal to?
Geoffrey Marcus.

Men—The Editor

The best photography that I have seen being done in Canada is by a guy who is photographing vaginas and making them look like clouds.

editor *Pop Photo*



THIS PHOTOGRAPH FROM GEORGE BROWN IT IS USED TO LEARN TO PRINT FROM



THIS PHOTOGRAPH ALSO FROM GEORGE BROWN COLLEGE + USED TO LEARN TO PRINT FROM

'The role of women is seen to be subservient and auxiliary . . .' May McAvoy in 'The Road to Glory'



sexism in the schools: "Sorry girls, that's the way it is."

by Myra Novogrodsky

My first day at the College of Education, University of Toronto, Professor George Tait, head of the elementary school division and author of several high school history texts, including *Proud Ages*, addressed the class: "I'm happy to see that there are so many males taking an interest in elementary education this year. Play it smart, boys, and you'll be vice-principals in five years. . . Sorry girls, that's the way it is."

And he was right. That's the way it is.

On the evening of May 4, 1972, the Toronto Board of Education formally confronted the issue of discrimination against women in the school system.

Trustee Graham Scott presented a motion designed to increase the proportion of women in supervisory positions at the Board.

Speaking in support of the motion, Flora Hogarth, of the Ontario Committee on the Status of Women, revealed the following startling statistics:

There is a lower percentage of women in graduate school than there was 50 years ago.

The proportion of women in M.A. programs is lower than it was 50 years ago.

There is a lower proportion of female high school teachers now than there was in 1931.

Ms. Hogarth called for increased opportunities for women in all administrative positions. She also stressed the importance of changing our textbooks so that they portray women in a variety of roles and in positions of responsibility so that children learn to think of men and women as being equally competent.

Laura Sabia of the National Action Committee on the Status of Women encouraged Toronto to become first among Boards of Education in the hiring of women in supervisory positions. She was outraged with Chairman of the Board Charlton who had the good fortune to be absent from the meeting. Charlton, in his widely distributed Chairman's Letter had written: "You can already imagine the next meeting — the libbers will be there with their spare underwear."

Reaction by male trustees was predictable:

Doc Yip asked: "As parents, isn't it our duty to guide our daughters to-

reprinted from "community schools"

ward marriage and the raising of a family?"

David Shanoff: "At the risk of sounding like a male chauvinist pig . . . do you really believe that there has been deliberate discrimination against women?"

Maurice Lister: "It is an inescapable fact that women have families and men don't." (Interrupted by hoots from the gallery) "Sorry, women have babies, men don't."

Malcolm Beach: "Women are already free to go as high as they want to go."

Is that right, Mr. Beach?

Graham Scott presented the following data in defense of his motion:

Category	Male-Female Ratio
Group 7 teachers (most qualified teachers in the system)	2-1
Assistant department heads	2.6-1
Department heads	4-1
Vice-principals	14-1
Principals and vice-principals of collegiates in Toronto	28-0

The most startling jump in the chart occurs between the category of department head and vice-principal. It is here that the selection process occurs. Teachers are not free to elect the principal's and vice-principal's course. Persons eligible for this course are selected by existing administrators, most of whom are men.

In Toronto only three of the twenty teachers recommended for this year's school for potential principals are women. It is reported that this is an improvement over the original list of recommended candidates which included NO women.

Only 84 of 1,155 people accepted for various Ontario principal's courses were women. (This is only 7 percent)

One female Toronto principal who died several years ago was rejected from the principal's course 17 times.

In 1970 there were 463 women principals in Ontario now there are only 280.

Of the 600 principals of Ontario secondary schools, only 9 are women and most of these are placed in all-girl high schools.

Clearly women are discriminated against in the present system in subtle and not so subtle ways. Girls are socialized to be passive and docile while boys are socialized to be aggressive and hungry for leadership. A large number of people are convinced that these socially-induced characteristics are "natural", innate characteristics. This is the error the women's groups hope to correct. Text books which portray women only in domestic roles, guidance counsellors who channel women into traditional "female jobs" which are largely repetitive and without responsibility, and the traditional hiring and promotion practices which bar women from high-level jobs all help perpetuate the myth that women are somehow less competent than men.

The following is a collection of anecdotes which attempt to describe the position and treatment of women in the schools:

A grade 12 woman student who wanted to take an electronics course at a Toronto technical school was refused admission to the course, and had to take a sewing course instead.

At commencement at Danforth Technical School last year, women staff members were expected to serve cakes and cookies while the men were not assigned these "domestic chores."

Women at Stephen Leacock High School this year were told that they could not practice volleyball unless a coach was in the room. But boys were allowed to practice without supervision.

This appeared on a sheet of questions which dealt with a film seen by a class:
Q. Why do women settle into marriage more easily than men do?
A. (*Expected by the teacher*) They have a natural desire to make a home.

One mother of a child at Lord Lansdown School is concerned about the sex-role stereotyping her children are getting. In her daughter's class the little girls have to sit with folded hands as the little boys go for extra chairs.

Ads for school prom feature questions like:

Whom shall I pick? (boy)
Will he ask me? (girl)

Girls are trained in exercises which will make them graceful and slender: boys are trained in exercises which will make them strong and well-coordinated.

The mother and daughter clear the table and do the dishes while the son goes out to play

SRA Language Development Program
Teachers' Handbook, page 48.

Monica Lantini applied the Waterloo County Board of Education for a position as a public relations officer. She was told she would not qualify for the position unless she guaranteed she would not get pregnant in the next five years. She reported that "the Board said they wanted continuity in the job, asked me about who would babysit my one child in the event of illness, and said they didn't want to hire anyone who might have another child in the next five years."

A grade 2 Huron Street student was incredulous when her mother told her that some doctors are women. She's never seen a female doctor, not even in a hook at school.

There are thousands of ways in which sexism is perpetuated in our school system. Our Board has made a good start in promising to investigate promotion practices, primary text books and guidance procedures with regard to sex discrimination. There is more to be done. Physical and health education courses must be looked into, home economics courses must be universally open to males as shop courses must become open to females, our librarians must be instructed to purchase books which portray women in positions of responsibility, and our teachers must become aware of the ways in which they unconsciously promote sex stereotyping.

The look of smug amusement on the faces of male Board bureaucrats during the women's presentations Thursday night warns us that these changes will not occur automatically. But this is a fight worth waging and winning. Only through constant pressure can we expect to see sexist practices eliminated from our schools.

DIAMOND LIL'S ESCAPE

There was a considerable drunken brawl occurring in the saloon at the instant that this story begins.

I couldn't quite tell just who it all came from, such an apparition of chaos & commotion, unless it was that man with the leather eyepatch.

Lil said to me, "Jane, this place is deterioratin. you & me could use a hit of fresh air."

& nothin more needed to be said. bullets were passing in & out of mirrors and walls, bodies were being flung back & forth like empty bottles.

"but where'll we go?" I asked, nervous and perspiring, & Lil said "the foothills, naturally," as she wiped me off with her knobby fingers.

It must of been an owl that flew at us from behind because surely there couldn't of been bats in the foothills. (they don't come till the mountains and cañons). "or maybe," said Lil, in a suspicious way, "one a the cowpokes is followin' us an playin' a trick, an maybe that swish in the dark was his boomerang!"

we went on stumbling up a rather loosely-packed hill. we didn't have any canteens because this was not the desert. in fact water was hiding everywhere especially under the ground. (in fact, if you listened you could hear it rolling from place to place.)

"what are we doin, walkin' aroun in the dark like this!" cried Lil, yanking her dismembered silk dress from the clutches of yet another thorny bush. so we sat down, and by & by we lit a campfire. I glimpsed that Lil had pulled something from her bodice. it was a letter. she passed it to me. I read it. the gist of it was, as follows:

"dearest darlin' lil, mah heart's most precious gem, leave that den of foulness. allow me to mend yore life, raise you up, cure you of yore low-down habits an restore yore basic purity. yore affectionate sweetheart, Calvin. p.s. ah'll meet you next week in front a the church at Santa Fe. passionately, C."

"which way's Santa Fe?" I asked, not sure. "that way," said Lil, pointing backwards.

"I sure as hell aint goin' to Santa Fe." the letter crackled in the flames and lit up the moisture in her eyes. "it's you an me," said Lil to me in a strange voice.

just then we realized there was somebody else with us in the dark. the very next moment he stepped out of the darkness into the circle of our fire. his gun was drawn. a big grin was on his face. we recognized him.

"hello, 'ladies'," the man with the eyepatch sneered, with a boomerang stuck in his belt. "mind if I join you?"

he was an ugly character, tho his face sometimes had an eager and inquiring look.

"as a matterfact, we mind," snapped Lil. "this aint the saloon!" "who are you?" I said. "I don't believe I ever had the pleasure of makin' yore..."

"my name doesn't matter," said our adversary. "it's who I represent."

"who do you represent? an what are you after?" I demanded to know.

"the law," he replied. "I have bestowed on myself the authority to arrest you 2 floozies and t bring you to justice."

"for what crime?"

"wanton immorality an mutual kidnap. an if you don't come peaceably I'll kill you both here & on the spot."

at this I shuddered, but Lil only laughed. it was then that the battle of wills began in earnest.

Lil straightened herself right up and stared at him and he stared back. soon he started to shift around a bit.

"decent people," he declared, "will be relieved t hear of yore conviction, an even (if necessary) yore death, tho yore bodies would never be found of course, because for two weak women to get lost and perish in the wilderness would be the most natural thing in the world." he laughed. and when no answer came, he said:

"yore kind a corruption must be stomped on an wiped out and an example set for God-fedrin females."

and when no answer came to that, he said:
"society would end if creatures of your type
were left free to spread yore evilness
among all the rest."

lil & he just sat there, staring back and forth
minute by minute,
& it seemed like an hour
before he finally spoke again.

"y' know, yore not bad lookin, lil,"
he began, but something in his throat
seemed to slip out of place.
he was nervous and agitated and
couldnt seem to sit still.

just then something swooped down
out of the sky, emitting a thin scream
that scared the livers out of us
there in the semi-darkness.
ooooooooooooooooooooo00000000000
the man with the eyepatch
shot wildly at the air.
pow! pow! pow! pow!
... pow!
five shots.
but he missed.
the thing flew away.
maybe it was a bat from the mountains,
for all we knew
and for all we know now.

Diamond lil smiled and said,
"Cowboy,
you have one bullet left."
then she looked at me & smiled
& I smiled & then
she reached over her hand
and the next thing
she kissed me on the mouth.

Diamond lil turned to the man with
the eyepatch.
"One bullet left,"
she repeated.

he just stared, looking a different col
from before.

"why dont you" said lil, "shoot yourself
in the head?"
and he did, as a matter of fact.

but before laying the nozzle
of his weapon
against his skull
& firing the fatal shot,
he gave us both a look.
I would say it was a hurt look.
but there was astonishment in it too.
you would give that look
to somebody that has betrayed you.

next morning we dropped his body
into a hole.
there werent any thing swooping
through the air that day,
but there were
a lot of people in the foothills.
they seemed to be made out of blown glass,
and they kept at a distance
from us.

we walked & walked & kept on
walking.
and we are still walking.
and we think that the next part
of the story
is due to start any minute
of any day
now.

a. julia mclean / jnary 1972
montreal



DARE STRIKE: DON'T BUY DARE COOKIES

Dare discriminates against women!

reprinted from "Guelph News Service"

WAGE PARITY IS THE MAIN ISSUE

GNS Dare Workers' two-year contract expired on April 30 and both conciliation and mediation have since failed. The union is seeking wage increases, parity between men and women workers, and a 40-hour work week. Under the expired agreement women were receiving \$2.26 per hour while men were receiving approximately 40 cents more per hour. The company's offer would increase this difference to 50 cents per hour.

To these bread and butter issues is added the company's attitude towards its employees. A strike preceded the signing of the previous two year agreement. A fifteen week strike at the company's Vancouver factory has just been concluded.

By hiring Canadian Driver Pool Limited, the company virtually ensured violence on the picket line. CDPL has been the focus of intensified union anger in Ontario since its owner Richard Grange was charged with wiretapping union phones in Toronto last October. Grange was convicted in March and fined \$500.00.

In February the Kitchener-Waterloo and District labour council asked Kitchener council to pass a bylaw prohibiting strikebreakers in the city. The city claimed that it did not have the legal authority.

Dare Foods Limited is a family owned company with factories in Kitchener, Hamilton, and British Columbia. It's head office and largest plant is in Kitchener. It is this factory that is being struck by local 173 of the International Brewer's and Confectioners Union.

Poor's Register reports Dare's sales range as \$12-\$15 million per year.

In addition to its candy and biscuit production the company controls Almer Company Limited which owns 98.3% of London Hosiery Limited and 99.4% of Sunbeam Shoes.

GNS. (Kitchener) The spirit of the workers striking against Dare Foods Co. is one of extremely militant class solidarity. They are determined to win the strike, and they will win the strike because they know who their enemies are and who their friends are.

Every worker interviewed by GNS reporters on the Dare picket line knew that they had one enemy, and that the enemy is composed of three groups.

The first group is the capitalist outfit that ruthlessly exploits their labour. This is the second time in two years that they have been forced to strike against Dare. They did not know of any Dare plant in Canada which had negotiated a new contract without a long and bitter strike. Workers have recently fought a fifteen week strike against the Dare factory in Vancouver. The feeling at the Kitchener plant is that they would sooner burn the fac-

tory to the ground than lose the strike and be forced back to work under the same conditions as before the strike. One man compared 'old man Dare' to the robber barons who thrived early in the century - who built monopoly capitalism on the blood of the workers.

The second group is the professional scab company which has been called in to get trucks and goods out of the factory. The capitalists have been forced to reorganize these scab outfits, similar to the ones that thrived in the first half of the century, because no decent self-respecting person will hire himself out as a scab. Canadian Driver Pool, run by a member of the "Western Guard" (formerly the Edmund Burke Society) is reported to hire off duty policemen to do this dirty work.

The third group is the police department which shows its true side whenever a strike breaks out. The police invariably defend the property of the factory owners while attacking the interests of the workers. Canadian Driver Pool scabs drove Dare trucks out of the Kitchener plant under heavy police escort. Kitchener police viciously attacked Dare workers, arresting three and criminally injuring one, on Friday night (June 2).

Send contributions to:
DARE STRIKE FUND
Local 173 Brewery Workers
Lodge St., Kitchener, Ont.



"IF DARE TRIES TO PULL OUT OF KITCHENER HE'LL PULL OUT WITH NOTHING," WORKERS VOW. DAMAGE INCREASES DAILY.

THE TORONTO STAR, Thursday, June 15, 1972 7

VOICE OF THE PEOPLE

'Dare strike reflects awareness of women'

To the editor of The Star:

A flagrant example of the exploitation of women is being demonstrated at the Dare plant in Kitchener.

The 350 striking workers, of whom about 75 per cent are women (Star, June 7), have rejected an offer of 45 cents an hour for women and 55 cents for men.

Window-smashing and arrests occurred only after the arrival of a strikebreaking firm, Canadian Driver Pool.

Prior to that, an orderly and peaceful picket had been carried out during which the strikers had cleaned litter from the site and in one incident, protected a Dare truck from outside sabotage.

The union, local 173 of the International Brewer Workers, is seeking an equal wage increase for women, a shorter work week (the work week is currently 42½ hours) and better working conditions.

Working conditions are described as unpleasant. The most bitter complaint from the women concerns the excessive heat—it is not uncommon for workers to faint from it.

The basic wage at Dare is \$2.26 an hour, but the men in the plant all earn more than the women.

The proposed contract would have increased the difference between the men's and women's wages by giving the men a greater increase than the women.

The differences between men's and women's wage rates in industry

have unfortunately not so far begun to decline despite equal pay for equal work legislation.

By refusing to accept the proposed contract, the Dare workers reflect the growing awareness of women in Canada for the need to end sex discrimination in employment.

As a committee working for the rights of women in Ontario, the Ontario Committee on the Status of Women wishes to affirm its support for women workers in their struggle to obtain a decent living wage and the end of job discrimination because of sex.

PAT SILLERS
and others on behalf of
Ontario Committee on the
Status of Women
Toronto

BOYCOTT

proctor and gamble, revlon

makers of cosmetics and household detergents also make indispensable components for bomb fuses and chemical defoliants used in Vietnam



children with straw hats to protect them from shell splinters

TRANSCANADIAN TRAVELLERS

by Jean Ferreault

Maureen and I just drove from Edmonton to Toronto. We went slowly - 2 weeks it took us. The country is so big. We were tired. We didn't talk about the Women's Movement. We didn't write or read Women's literature. We just wanted to rest and look at Canada. But still - look around you sisters - the country is so big. Prairies - in Moose Jaw - a waitress talked to us. She noticed the Woman's symbol on Maureen's shirt. She said that she got interested in Women's Liberation. But after she read a lot of stuff and did a report in school, the ideas started just depressing her. She had no one to talk to about it. She was sure that God made us all equal but there wasn't anyone she knew who wanted to talk about stuff like that. She didn't want us to give the Other Woman her address.

One of the other waitresses said to me as I bought a pack of cigarillos "I wish I could smoke those." Then wouldn't talk about why she couldn't.

Hundreds of miles. The prairies - a youth hostel in Regina. Many women-hungry mouths talking talking - the price of dope - getting rides, getting fucked - looking like victims of some epidemic that had wiped any joy or light or strength out of them - leaving those hungry mouths and dull eyes - all smudged with brilliant blues and greens and purples - parts of breast and belly and thigh exposed in the fluorescent light of the warehouse room.

We talked with an artist doing shows of her own - excited, passionately involved with her work and willing to explain in detail the elaborate process of printmaking to us. When we left she was silently listening to a man - who spoke to her without looking at her - touching her.

We drove all through that prairie night, watched the sun set late and the yellow white paleness open the sky and land again in a few hours. Felt cleansed of the youth hostel - ease and rest.

Where after many nights of our silent tent - in the cosy campgrounds of Manitoba and Ontario - watching the families - the white middle/working class heterosexual families - also rest and play -

The resting - for a lesbian family - 2 women and a girl child - means should we sleep with a knife in the tent? Will they let their kids play with Jennifer if we hold hands on our way to the beach - why don't the women greet us - they are so sociable with each other?

But anyway - a rest. Sudbury - getting restless for contact with feminists - eager to get to Toronto - not sure we are ready. Raining - we stay in a Sudbury youth hostel - 25¢ each - the people who run the place treat the people who stay there like bums - we are annoyed - but they give us a small back room - 'cause of Jennifer we think.

There are dozens of men, young, tired, dull-eyed, indifferent males - so many of them - we stay to ourselves here.

That night I have a terrorizing, paralysing nightmare - a maniac torturer killer has me in his grip - I awaken panic stricken - can't find the knife.

Canada - this land is so beautiful - the time to be with Jennifer and Maureen out of doors - watching sunsets - sitting by campfire, hearing rain on roof. Yet my journey across the magnificent land, culminates in dream of rape and torture and helpless terror.



Reforestation by Emily Carr (1936)

The pleasure and peace in our trip was real - the basic awareness of danger and aloneness was real too. In many ways I felt that my passage across Canada was holding a thread of safety from Edmonton to Toronto - where it would be renewed. But in between - that feminist strength - sisterhood - just didn't seem to exist. Yes - we know that there are women working to build a feminist movement in every city across the West - but we didn't know who or where they were - and that knowledge is important - it keeps us strong and alive. My sense of Canada - as land, towns, cities - as space, color, light, smell is stronger but my sense of Canada as people - my people - women building together - is blank from Edmonton to Toronto - and that's not right! It's not accurate - it's frightening and dangerous that we have to be so disconnected, so isolated, so silent - we need each other —

THE FIRST SEX

REVIEWED BY PAT LESLIE

Patriarchal records have erased any trace of what came before. It is not so important to quibble over whether the matriarchy was egalitarian or supremacist as it is to have free-flowing discussion on our own female past.

There are two theories of the matriarchy. The first - Marxist analysis. The second - constant sexual power struggle ending with woman as man's private property.

Elizabeth Davis, in "The First Sex," gives a third of her book to this second theory which is one usually overlooked. After all, how could an intelligent person treat seriously the idea of woman ever being superior?

Some excerpts from "The First Sex" to think about:

Davis bases her thesis primarily on myths and writes that "a woman took lovers for her own pleasure, not to provide her children with a father," descent matrilineal. ("Abortion was also up to the woman until the fourth century when Constantine, the first Christian Emperor, made it a crime.")

"Lewis Henry Morgan writes it was not until after recorded civilization that the patriarchal family became established. When fatherhood was established, the male knew woman only as sexual prey. In order to protect themselves and their children, women formed the first communities, manless except for the young boys. The most persistent taboo resulting from this was incest - decreed by the earliest matriarch as protection from sexual abuse from the sons. As the young boys became older, some left to join the roving bands of adult males. But more and more stayed behind and the taboo of incest was eventually extended to include all women of the tribe and the custom of 'marrying out' was adopted."

"Mystical power, as seen through the magic of menstruation, and superior intelligence might account, to some extent, for the awe and fear in which women were held; but there must have been some physical fear on the part of ancient man. Myth, almost certainly, points to an original equality in size and strength. Biologically speaking, it is logical that the male should be the smaller partner since his only function is to provide sperm.

"In the Jewish-Christian myth, paradise was a land 'flowing with milk and honey,' both symbolizing feminine rule. The original femaleness of the human race is reflected in the ancient belief that it was once bisexual. In one early Greek religion, man was of woman, not woman of man. It is now less blasphemous to refer to God as 'it' rather than 'she'."

"Women's former supremacy is one explanation of man's subconscious retaliation or compensation for his former condition of servitude and his underlying fear and hatred of women."

If nothing else, this book was thought-provoking and I will add myself:

Recorded history starts with a patriarchal revolution. Let it continue with a counter-revolution that is the only hope for the survival of the human race. We women are the vanguard of a new movement for it was we who realized first that there was something wrong with sexual politics. If they really show that they want it, we will allow the equal inclusion of men, after their intensive re-education.

HIGHLY RECOMMENDED BY ALL OF US WHO HAVE READ IT.

ANNOUNCEMENTS

FOR WOMEN

Women's Bureau

400 University Ave., 10th Floor
365-1537

The Women's Bureau was established to conduct research for the improvement of the status of women employees, promote expansion of employment opportunities for women, receive and investigate complaints of acts contrary to the Equal Employment Opportunities Act.

This Act prohibits discrimination because of sex or marital status in hiring, training, promotion or dismissal. Discriminatory advertising or referral by agencies is prohibited. All employers with more than 25 employees must provide 12 weeks maternity leave for women who have worked at least one year. Dismissal for pregnancy is prohibited.

Anyone wishing to file a complaint should contact the Bureau.

Haven for Women

Street Haven has been a real haven for over 2,000 women since it opened on Terauley Street about 7 1/2 years ago. For the past 3 1/2 years, its home has been at 87 Pembroke Street - a couple blocks west of Sherbourne Street, between Dundas and Gerrard. The Haven offers a lot of help and services to women (16 and older) - help for problems related to welfare, law and the courts, housing, alcohol or drugs, money and other personal problems.

According to Rev. Dave Busby, the Haven's Executive Director, about "125" women pass through the house every week, and an average of "25-40" women drop in each day. The 6 regular staff members include dedicated people like Peggy-Ann Walpole, the nurse who founded Streethaven, Flo Waterworth and Dave; in addition there are 50 volunteers. Street Haven's estimated budget this year is "\$68,000" which is coming from both government and private funds.

The Haven's most recent community service is their "Emergency Overnight Shelter". Since June 1st, the Haven has 8 beds available for any women who don't have a place to stay. Any woman can stay a maximum of 3 nights, and it's completely free. So far, women can stay only Monday-Friday; by September, it will be 7 nights a week. Their hours are: M-F 9 am - 10 pm. Sun. 4-10 p.m. Closed Saturdays. Call: 920-9111

Reprinted from Seven News

Legal Collective - 363-9621

Has an advisory bureau on legal problems. Puts out fact sheets on women's rights in marriage, divorce, custody, etc.

Working Women's Collective

Contact Karen Webster - 923-8531

Well-Baby Clinic - 64 Augusta 920-1793 Open Saturdays.

Doctors, dentists, nurses available. Women from the collective help patients, explain problems and give advice.

Abortion and Birth Control Collective

works on volunteer basis

- 1) helping women get good legal abortions, and obtain correct birth control information
- 2) pressing for legal and social change in these areas.

If you are prepared to work with us for at least 3 months, call Connie Hubbs at 789-4541 or 767-7169.

The Open Door

Mon-Fri. 10 am - 4 p.m.
All Saints' Church Sherbourne at Dundas 366-4319

The Open Door is a drop-in centre for women, providing coffee, companionship, tv., and advice and information on community services. It also runs a free rooms registry service, with a list of clean rooms and apartments in the Ward 7 area.

Parkdale Single Parents Association 1267 Queen St. W. 532-2977

This is an association of single parents separated, divorced, unwed, widowed, with children, regardless of custody, male or female. Members discuss mutual problems-money, day care, welfare, etc. Free daycare is available until end of May, possibly through the summer. Two student lawyers available. General meetings held first Wednesday of month at 7:30.

Package for High School Women 306 Glen Road 923-2271

Pam McLeod has been funded by the Ontario Institute for Studies in Education to produce a package of materials about women for use in High Schools. It will include filmstrips, records, slides, printed materials, photos, etc. She would like to hear from women, teachers, and high school students who have ideas to contribute.

GUELPH WOMEN'S CENTRE -

The women's house is aimed at women in the community; housewives, women with young children, secondary school and university women, working women; in short, all of us. The centre would provide an environment conducive to the exploration and development of personal resources as well as those offered by the staff. We expect women who use the Centre to become involved in many aspects of it (planning, decision-making, assisting in the daily functioning of the centre) in order to build a feeling of community among women and for individuals to develop greater self-confidence and competence.

Activities and services: painting and drawing, crafts, drama workshop, lending library, book exchange, reference material, free second-hand clothes, dormitory facilities for transient women (1-3 days), children's rooms and play areas under supervision, information and referral service; lectures and discussions with women from Legal Aid, Welfare, Public Health, etc.; video tape productions to be shown bi-monthly on Cable 8 TV and perhaps elsewhere, possibly the ordering and showing of films pertinent to women and children. There will be common rooms and coffee rooms for informal discussion and relaxation.

Ideally, we can work together as woman to exchange our knowledge and skills in all areas - some suggested areas are nutrition, drama, writing, literature, music, dancing, arts and crafts, child care and self-defense. Hopefully, we can create together a centre where women from all walks of life, of all ages, can meet and share their experiences as women and their attitudes toward life. By exploring our similarities and differences, we can work together to offer mutual support and understanding.

Phone: 821-9711
63 King Street
Write c/o Box 1162
Tues., Thurs., Sat. 10 am - 10pm
Wed., Fri., Sun. 1 pm - 10 pm

Woodgreen Community Centre

The centre trains people on welfare in welfare rights. Any 10 people on welfare can apply for free instruction.
835 Queen St. E. 461-1168 & 467-908

valuable information.

CANADIAN WOMEN'S EDUCATIONAL PRESS...

The Canadian Women's Educational Press, a small publishing group committed to publishing material by, for, and about Canadian women, has been operating in Toronto since February of this year. The difficulties Canadian publishers face of a virtual monopoly of their market by U.S. publishing and distribution companies is well known. The Canadian industry is foundering in the race with the U.S., who is able to produce inexpensive, large runs of books, and to advertise and distribute with little difficulty. Distribution costs alone can absorb half the value of a book, making it quite untenable for a small, non-profit publisher to use these services. The Women's Press is meeting the obstacles by undertaking its own distribution. The people to whom they sell their books will be from their own distribution file, made up of their own distribution file, made up of their own cross-Canada contacts.

There is quite obviously a dearth of writing by Canadian women. For while the U.S. has produced several anthologies of women's writing, **WOMEN UNITE!**, the Press's first publication, is Canada's only anthology. In an attempt to compensate for the lack of information in regards to the Canadian movement, the publishers have anthologized articles of particular historical and political significance.

The Canadian Women's Press is now preparing to publish material in more specific areas of concern to women. In the near future, they plan to publish non-sexist children's books, a book on Day Care, an examination of women in our culture, articles dealing with the early history of Canadian women, such as the suffrage and temperance movements, and a bibliography of everything presently written by **Canadian** women. But the need for women's writing goes far beyond these areas. The Press is anxious to receive manuscripts on these and other topics. They would welcome any responses to their book and further questions about publication of women's **writing**.

To order your \$3 copy please mail to: Canadian Women's Educational Press
280 Bloor St. W., Suite 305
Toronto, Ontario.

HIGH SCHOOL WOMEN'S LIBERATION

We are members of the High School Woman's Collective which is affiliated with the Women's Place at 31 Dupont Street.

Our purpose is to provide a time and place where women in high schools can get together and talk about such problems as birth control, abortion, sexism, equal rights, stereotypes and the power structure within our schools.

We provide the opportunity for consciousness-raising and/or constructive action to hasten the day when all women will be economically free and mentally and spiritually independent.

At the moment we meet every Thursday at 7:30 pm at Woman's Place.

Come anytime or phone Karen Englander at 929-3185 if you wish more information before coming.

THE WOMEN'S PLACE

During the first two months of operation at 31 Dupont St. the Women's Place has emerged as the focus of feminist activities in Toronto.

Over 100 women are attending courses offered at the centre's Liberation School, and due to long waiting lists, more courses will be organized in the fall.

Members of Toronto Women's Liberation have closed their office and have asked the Women's Place to take over their information-giving activities. The group's abortion, health, legal, newspaper, and working women's Collectives remain active and can be contacted through the Women's Place.

Lesbian women have started a regular drop-in evening at the Women's Place once a month, and staff for the Other Woman, the Velvet Fist, and Bellyful, Toronto's three feminist newspapers, will be setting up a permanent co-operative work room at 31 Dupont.

Consciousness-raising groups are still being organized through the Women's Place. Women may call and have their names placed on a waiting list from which groups will be formed.

The book store and library are both growing. A recent book party given at the centre increased the size of the library by about 50 books. The book store has posters, periodicals, and free literature as well as books.

Women working at the centre are excited by the response of Toronto women to their efforts and they want to talk to you.

Any woman wishing more information is invited to call 929-3185 or to come down to the Women's Place at 31 Dupont. Hours are 10:30 A.M. to 9:30 P.M. Monday to Friday and 10:30 A.M. to 5:30 P.M. on Saturday.

SEIZING THE REINS KNOWING YOUR LEGAL RIGHTS AS A WOMAN

Emergency Welfare is the assistance you receive when you are completely out of money and cannot even afford the necessities of food, shelter, clothing, etc. There is one office in Toronto that provides emergency money for you if you need it. This office is at 345 George St. and the phone is 367-8608. This is the number to call if you are urgently in need of assistance. The only problem you might find is that you must come down to the office to get your money. They will not bring it to you. Sometimes when you are already receiving temporary welfare, you may be able to get emergency advances from your welfare worker.

You may want to apply for Special Assistance if you are not receiving welfare but need money for any of the following expenses:

- a) moving
- b) prescribed drugs
- c) surgical supplies
- d) dental services
- e) optical services
- f) artificial limbs, glasses, hearing aids, etc.
- g) vocational training
- h) transportation (to doctors or job interviews, etc.)
- i) funerals and burials
- j) spending money for people in nursing homes

The 3 sections in this booklet are 1) Welfare Assistance 2) Children and 3) Maintenance and Support.

Produced and Distributed by:
The Woman's Place
31 Dupont Street
Toronto 5, Ontario.

LIBERATION MEDIA
341 Bloor St. West
921-6591

VIDEO TAPES - 1 in ch tapes - all can be dubbed to 1/2 inch. For use in schools, TV, cable-vision, anywhere.

- 1) History I - 1608-1867
- 2) History II - 1867-1972
- 3) Socialization
- 4) Women at Work
- 5) Birth Control & Anatomy
- 6) Abortion
- 7) Rita McNeil (Feminist Singer)
- 8) Another Generation
- 9) Rape, Justice & Karate
- 10) Day Care
- 11) Welfare Interviews

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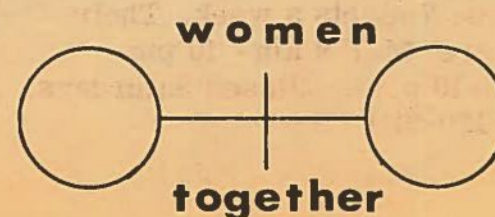
RUN BY THREE WOMEN

FEMINIST CRAFTS CENTRE

Collage & Road Crafts

246 Sparks St.
Ottawa

12:30 - 5 pm - Mon. to Fri.



COCK ROCK

I made up my mind to fulfill my 7-year dream of witnessing a Rolling Stones concert. Surely it must have been wasted on me for I saw not the magic, the sexuality of Mick Jagger but that of a woman now far away.

Unlike most of us on the paper collective, I came to this particular headspace through rock music (believe it or not - a lesson in survival for any woman!). That is, the Rolling Stones brand of rock music - noisy, sexual, gut music. I left home to the tune of early Stones and lived in Yorkville in its heyday as one of those "alienated lumpen youth" that radicals only talk of organizing. Five crazy stoned years of fucking, balling, screwing wasted.

I am more incensed over woman's sexual exploitation growing up around the double standard as I did. One of the turning points in my life - learning that my "purity," my virginity, had been lost without my knowledge. Never again, I vowed, would I let my sexuality be denied and/or used against me. I would be in control. I would use it as I liked, when and where I liked for it was my body, my life. I deliberately went out of my way to make myself an object of scorn. I didn't care about male opinion and even less of female opinion. For what were they anyway? Male appendages. If I rated men low, then what were women who must have been lower since they were clinging chattels of men?

Holding the world in sexual contempt, I wanted nothing from the men who balled me - all to the tune of the devilish Rolling Stones and the hippie Jefferson Airplane - but to get laid. Such cool, hippie men they all were too! Turning me on to dope and acid (back when one could get good, pure shit). Giving me glimpses of their exclusive men's club where all women were held in contempt. Then came morning and I was left stranded in my own prison, the door still locked.

Sure, I was conscious of oppression - of every other oppression but my own. Yes, I was oppressed. I was not special after all. For I was still being denied my sexuality or rather a choice. I was programmed like any other to define my sexuality in terms of a man. I thought it smart to walk out on a man in the middle of his sexual power play, taking them for what they were worth to me, as they do to us. But this was not even real. How strange it is! Woman can take so much shit from man and yet go back for more!

The Rolling Stones and their imitators and the Jefferson Airplane and their imitators told me and still tell us that woman's image comes in only two flavours - we can "choose" to be a sunshine-sweet earth mother hippie some man's "old lady," like the epitome of all earth mothers, Gracie Slick. Who would name her son God! Or we can "choose" to be sexually free like Janis Joplin, or rather like

her image. Nights of listening to her pain and anguish over her loneliness for a man. Not quite living up to the sexual myth, the symbol men had made of her, all she wanted was a man to love her. How ironic that one sloppy, not-very-pretty woman who had "made it" bared her soul, to women in particular, crying out the blues "to get it while you can." Because that's all we really can do in the male world of rock.

How "groovy" it all was! To be "digging it" - "into the scene." But always an object - either of a tenuous respect being under the protection of your "old man," or of contempt for being sexually independent of any one man.

I am no longer part of Woodstock Nation - or Altamont. I still identify with rock culture over the political heaviness of imperialism, etc., but Janis Joplin was my last contact with rock music.

Now I can only think of the rape squads being formed. Acting together as sisters, at last, to protect ourselves from rapists who say we are sexually free - therefore rapable. Or thinking of rising women-consciousness in rock music itself - from women. Women using the electric guitar, always seen before as something too technical for women who are emotional beings, too close to nature for electronics. Women singers making it singing for women. We will make our own music, our own culture!



LET'S GET IT TOGETHER

About 100 women from Guelph, Windsor, Waterloo, Toronto, Montreal, Winnipeg, Saskatoon came to the Waterloo Women's Festival. The festival started at noon Saturday June 25. There was to be singing, dancing, poetry, arts and crafts and theatre.

A woman from Toronto started by reading some poetry, then some by Sheila Steele-Jones of Saskatoon. A couple of women from Guelph played the flute. All afternoon various women shared their skills while a group from Montreal video-taped. When we broke for some lunch everyone started exchanging news of the different activities. Women working on newspapers exchanged methods plus problems of distribution to women far away from established centres. It was good to be able to share ideas and to meet new women who were committed to helping the movement grow. We shared our mistakes, life-experiences through discussion, poetry, song, story. Important contacts were made with women from other parts of the country.

The festival ended with a really good party. Wine, brownies, women's records, guitars, feminist songs from the Prairies. The evening was very close and good but just showed us how far we have to go before we can really have sisterhood carry us beyond festivals into actions.

Alternatives
to
Cock Rock

Carole King

Chicago and
New Haven

Womens' Rock

Band

Buffy Ste, Marie

Beverly Glen-
Copeland

Laura Nyro

Rita MacNeil

Pauline
Julian

THERE WAS A YOUNG WOMAN WHO SWALLOWED A LIE...

Words by Meredith Tax
To the tune of "There Was an Old Lady who Swallowed a Fly"



There was a young woman who swallowed a lie,
we all know why she swallowed that lie,
Perhaps she'll die.



There was a young woman who swallowed a rule,
live to serve others, she learned it in school.
She swallowed the rule to hold up the lie... perhaps she'll die.



There was a young woman who swallowed some fluff,
Lipstick + candy + powder + puff.
She swallowed the fluff to sweeten the rule,
She swallowed the rule to hold up the lie,
We all know why she swallowed that lie... Perhaps she'll die.



There was a young woman who swallowed a line.
'I like 'em dumb, baby, you suit me fine.'
She swallowed the line to tie to the fluff.
She swallowed the fluff to sweeten the rule,
She swallowed the rule to hold up the lie... Perhaps she'll die.



There was a young woman who swallowed a pill.
Might have said no but she hadn't the will.
She swallowed the pill to go with the line,
She swallowed the line to tie up the fluff,
She swallowed the fluff to sweeten the rule.
She swallowed the rule to hold up the lie... Perhaps she'll die.

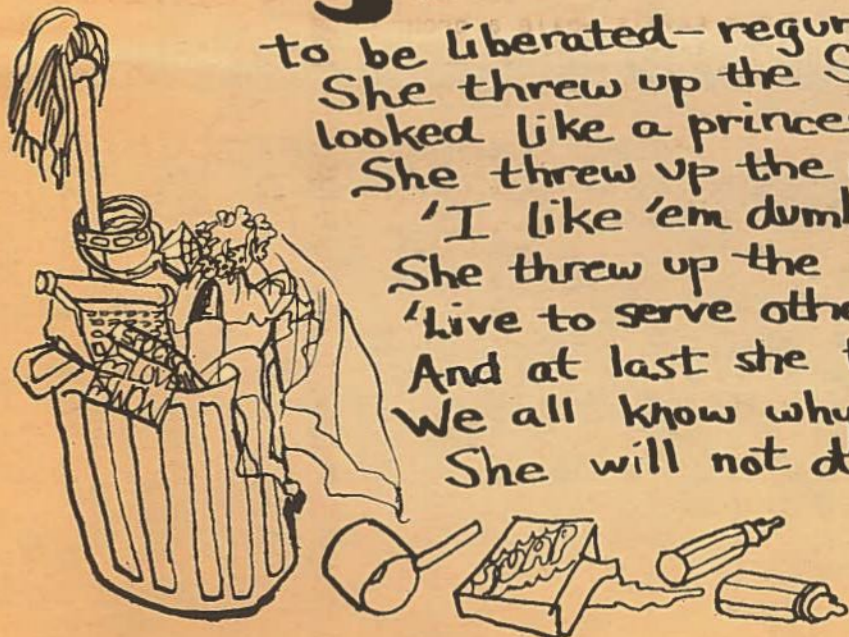
There was a young woman who swallowed a ring.
Looked like a princess + felt like a thing,
She swallowed the ring to make up for the pill
... etc. ... Perhaps she'll die.



There was a young woman who swallowed some Spock.
'Stay at home, mother, take care of the flock.'
She swallowed the Spock to go with the ring... etc ...

One day this young woman woke up + said
I've swallowed so much that I wish I were dead.
I swallowed the Spock... etc ... Perhaps I'll die.

She ran to her sister, it wasn't too late
to be liberated-regurgitate.
She threw up the Spock, she threw up the ring,
looked like a princess + felt like a thing.
She threw up the pill, + she threw up the line.
'I like 'em dumb baby, you suit me fine.'
She threw up the fluff + she threw up the rule.
'Live to serve others,' she learned it in school.
And at last she threw up the lie,
We all know why she threw up that lie...
She will not die.



puzzle

DOWN

1. methods for improving conditions. Fr.
3. Anger
4. where little lesbians come from
5. backlash
6. way of making change
7. Bay of World's highest tides
8. do it and run
10. the future for patriarchy
11. ___ else
13. cut if it bothers, let it grow if it don't
14. sometimes chicks are kept as these
16. also
19. Agnes ___, the first Ms. M.P.
21. Lips are good for kissing
22. it's rarely all true
25. A very ancient matriarchal people
27. of Trojan fame
29. like
31. a ram's lady
32. shit
34. stomach bottom
35. what to say when he promises anything
36. after that
39. strong trees
43. where we've got to go

WOMEN: OPPRESSION & LIBERATION, a course in the Department of Interdisciplinary Studies at the U. of Toronto, is presenting a First Term Lecture Series:

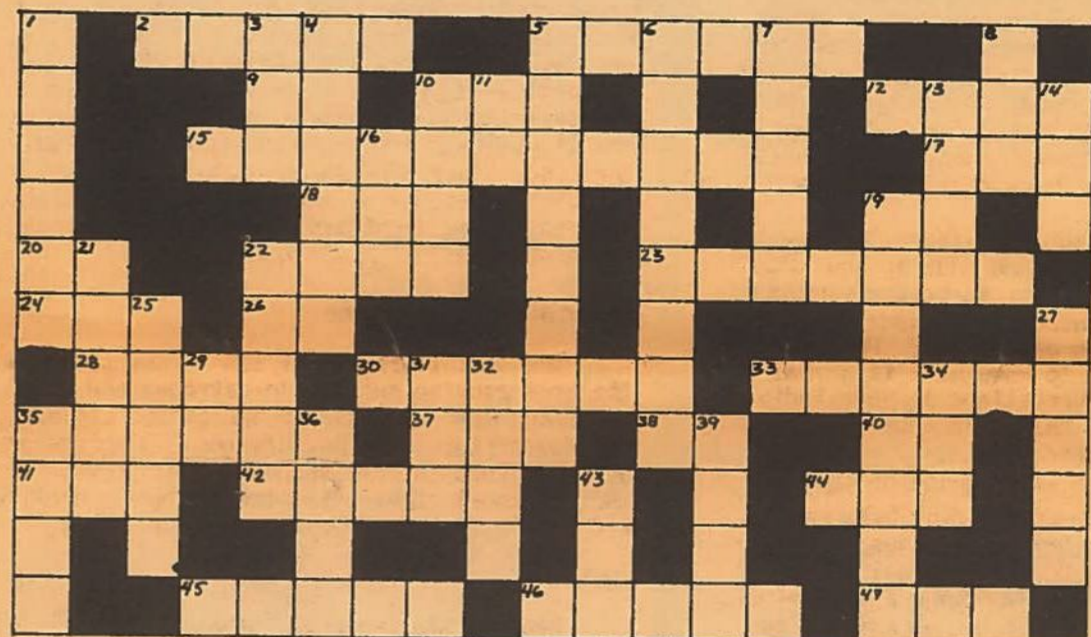
LECTURES and MOVIES

- Sept.
- 20--Women in English Canada Barbara Todd, the Vancouver Corrective Collective
 - 27--Women Writers of English Canada, Robin Endrea
- Oct.
- 4--Women in Quebec, T.B.A.
 - 11--Native Women, Jeanette Laval
 - 18--Socialization, Mary Stewart
 - 25--The Family: Historical, Kathleen Gough
 - 27--Film: A Married Couple by Alan King

- Nov.
- 1--The Family: Present & Future, Kathleen Gough
 - 8--Panel: Women in the Workforce, Kay Eastham, Virginia Miller, Madelaine Parent
 - 15--Women and the Law, T.B.A.
 - 22--Women and Medicine, Donna Cherniak
 - 29--Sexuality: Role Behavior & Socialization, Frances Burton
- Dec.
- 6--Panel: The Toronto Women's Movement Today, representatives from Voice of Women, Toronto Women's Caucus, NDP Women's Caucus, Women's Place, and New Feminists.

ACROSS

2. Women are developing more of this in many new fields also a kind of saw
5. Polite way to get rid of somebody
9. about. Latin
10. what every stag really wants
12. we've earned a big one for our shoulder
15. when we gain power it will be a ___ of the matriarchal ways.
17. it's time the boys ___ got a little shit
18. goblin talk
19. "___, a name I call myself"
20. raised subway
22. goes well with mush
23. very important centers for parents and children
24. French bag
26. You and I as objects
28. holds up roof
30. many women feel this at their first lesbian love
33. pacifier
35. Alice ___. first Canadian Women Geologist
37. Venceremos. We shall ___
38. Just cause he hatters don't let him ___
40. Hello
41. Sun shade
42. All women must do this
44. A little bit may feel real good
45. fruit of a palm tree
46. printing ___
47. if it's arson, someone must have ___ it.



READING

- Nellie McClung--IN TIMES LIKE THESE
- Margaret Laurence--STONE ANGEL
- Margaret Atwood--POWER POLITICS
- Joan Grant--SCARLET FEATHER
- Sylvia Plath--THE BELL JAR
- Manon LaFleur--TEMOIGNAGE D'UNE QUEBECOISE

FREE STUFF IN TORONTO (or CHEAP)

- YWCA - 21 McGill St. - 368-1801
Showers - 25¢
Pool - \$1 (cheap?)
Hrs. Noon-1:30, 6-7:15 p.m. Mon-Fri.
- University Settlement House -
23 Grange Road - 364-9133
Pool - 50¢
- Toronto Community Hostel -
191 Spadina Road 925-4613
Opens 6 p.m., out by 10 a.m.
50¢. free food

Free Clothes

- Any Day Now-26 Oxford - 923-0944
- Cosmic Egg - 25 Baldwin- 367-0463
- Toronto Free Youth Clinic -
252 Dupont St. - 925-6223, 2-6p.m.
Mon - Sat.

Free Medical

- Rochdale Free Clinic - 341 Bloor W.
Room 526 - 924-8892
- Toronto Free Youth Clinic - 252
Dupont St. - 925-6223
Also legal and dental clinic.

Hospital for Vietnam

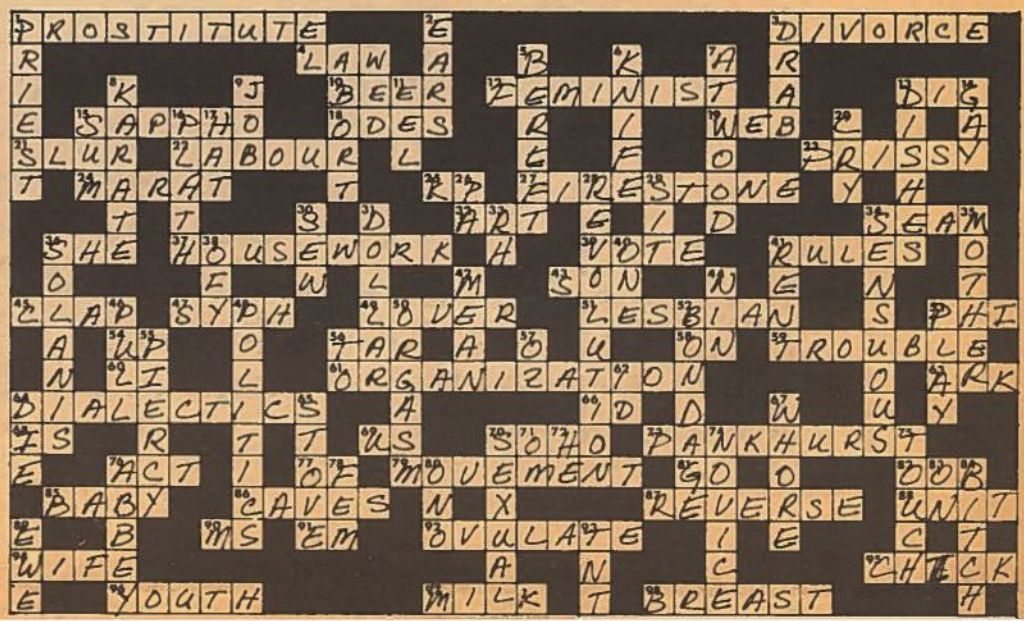
For the Children of Vietnam, all of Canada is trying to raise less than the U.S. spends to drop a single load of bombs. The World Federation of Democratic Youth is trying to raise \$500,000 to build a children's hospital in Vietnam, to help children wounded and mutilated by bombs & napalm, poisoned by chemicals that destroy air, crops, water, livestock. The Nguyen Van Troi Children's Hospital will be a demonstration of life against death. We in Canada have established committees in many parts of the country and have set our target at \$20,000. Send donations to:
Vietnam Children's Hospital Fund,
Co-ordinating Committee,
128 Delaware Ave.,
Toronto 4, Ont.

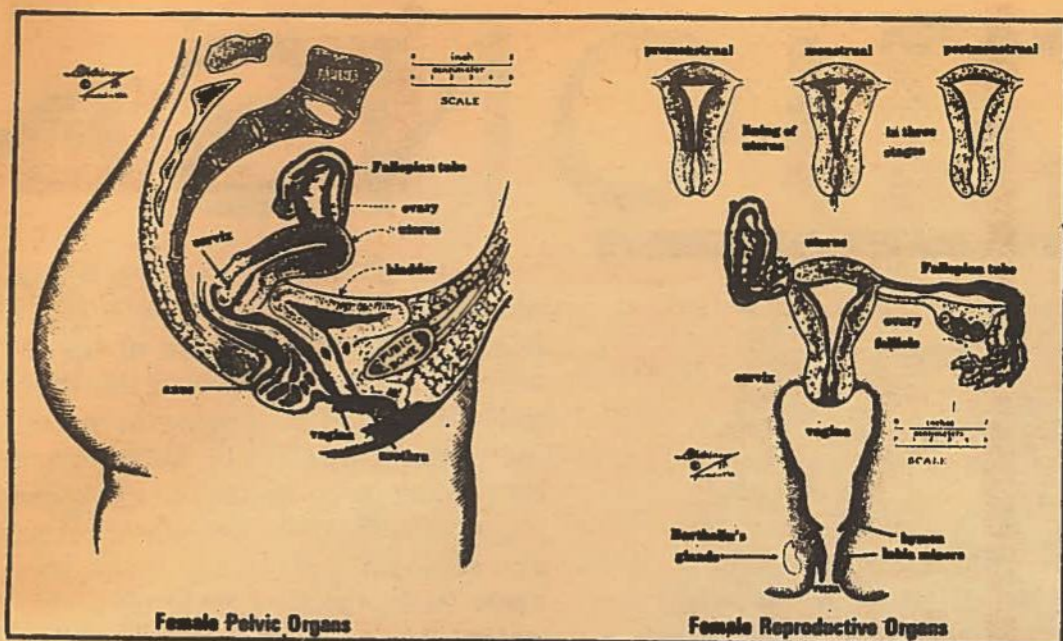


Men outnumbered

According to figures published in the Economic Gazette, men who work in the Soviet Union are now outnumbered by women. This is the first time women have outnumbered men in an industrialized country. More than 45 million women are employed in the Soviet Union.

ANSWERS TO THE PUZZLE FROM LAST TIME





INTO OUR

BODIES

(CONTINUED FROM OUR LAST ISSUE)

which facilitates the sperm's entrance into the uterus. The increased amount of estrogen in the blood also acts on the pituitary gland to inhibit the secretion of FSH (which is no longer needed since the follicles have become active). The increased level of estrogen accumulates until it stimulates the pituitary to release LH.

ovulation

Around day 14, ovulation occurs, triggered by LH. In a cycle which is not exactly 28 days ovulation usually occurs 14 days before the onset of the next menstrual flow. Ovulation can occur at irregular times and has been known to occur during menstruation. Younger women probably experience more irregular ovulations than women in their 20's whose hormonal balance has become more stable. The egg, now fully developed, breaks out of the follicle and begins its journey through the oviduct.

secretory phase

The ruptured follicle from which the egg has been released becomes, under the influence of LH, a hormone secreting gland called the corpus luteum. While the egg is traveling through the Fallopian tube, LH acts on the corpus luteum to stimulate it to produce another ovarian hormone, progesterone.

Progesterone acts on the uterine lining and causes it to secrete nourishing substances for a fertilized egg. By the time the egg reaches the uterus, the effect of progesterone has created a uterine environment favorable to implantation and growth of a fetus. Increasing levels of progesterone inhibit pituitary secretions of LH which in turn leads to the disintegration of the corpus luteum, since it needs these pituitary hormones in order to be maintained.

premenstrual phase

The disintegration of the corpus luteum and the accompanying decline in estrogen and progesterone levels marks the end of the cycle. Because of this decline, uterine lining cannot be maintained and its shedding constitutes the menstrual flow. As estrogen levels decline, FSH levels rise and the cycle begins again.

breasts

Breasts are known as "mammary glands" functioning to produce and secrete milk for nourishment of new-born infants. Hormones are intricately related to all areas of female sexuality. Estrogen and progesterone control their development during growth years. Breast size is determined by the amount of fat around the actual breast tissue, which is the gland itself. Therefore, it is interesting to realize that the size of the breast does not determine its ability to function well.

It is important for a woman to know her own breasts since changes in them may be significant. The breast tissue is normally of a thick or "lumpy" consistency. Self-examination of the breasts should be performed regularly (preferably at the same time each month, after menstruation when swelling is reduced) to determine any changes in this consistency. Much of the area under the arm is also considered breast tissue as well. The nipples are of a darker pigmentation and of varied shapes. A very early sign of pregnancy is a darkening of their color and changes in their shape.

After childbirth, the breasts have an important effect of releasing a substance known as oxytocin which stimulates contraction of the uterus and helps to control bleeding.

There is much that we have left out which relates to the female sexual system (birth control, VD, vaginal infection, pregnancy) and even more which relates to the rest of our bodies. Some of this will be covered in other articles.

Reading...

Women and Their Bodies. The Boston Women's Health Collective. Available from New England Free Press, 791 Tremont St. Boston, Mass 02118 (this has a good list of other sources)

GETTING FURTHER

The **uterus** is a firm and muscular hollow organ lying between the bladder and the lower intestine which is often described as being the size and shape of a small pear. When a woman is standing it lies in a nearly horizontal position, with the large end of the pear forward. It is about 3-4 inches long and 2 inches wide at the widest point, but enlarges slightly after each pregnancy. Because of its elastic fibers and powerful muscle tissue, it is capable of expanding to many times its normal size to adjust to the growing fetus during pregnancy. The inside of the uterus is a narrow triangular shaped cavity lined with a thick spongy tissue called the endometrium, which is cast off as the menstrual flow every 28 days if pregnancy does not occur.

The **Fallopian Tubes** or oviducts enter at the top of the uterus, one on each side. From the uterus these muscular tunnels, which are about 4 inches long, and have an inside diameter of less than 1/4 inch, curve toward the ovaries. At the end near the ovary the Fallopian tube has a wide trumpet shaped opening with finger-like projections. An egg coming from the ovary is pulled into this wide opening by a natural suction. Once inside the egg is moved along the oviduct by rhythmic contractions of the muscle on its walls. It takes about 6 1/2 days for an egg to travel from the ovary to the uterus through the Fallopian tube. The union of egg and sperm (fertilization and conception) usually takes place within the oviduct.

To give a few statistics at this point:

- 1) Sperm live approximately 48 hours after ejaculation.
- 2) An egg lives 24 hours after ovulation.
- 3) Sperm move 1 inch in 8 minutes.

The two **ovaries** lie cushioned and protected in a mass of fat on either side of the uterus. They are about the size and shape of unshelled almonds. The ovaries perform two functions: they produce eggs and the two female sex hormones, estrogen and progesterone. Each ovary contains thousands of follicles (hollow balls of several layers of cells). Of these only about 300 will become fully mature egg cells after puberty (one each month throughout reproductive years). The rest will remain in an undeveloped state and perform the vital function of secreting constant low amounts of estrogen.

menstruation

From puberty until menopause every month one of your ovaries produces an egg and the uterus is prepared to receive and nourish a fertilized egg. If pregnancy does not occur, the unfertilized egg leaves the body in the normal vaginal secretions and several days later the uterine wall is shed through the cervix and vagina and appears as the menstrual flow. Most of our cycles are non-pregnant cycles either because we choose not to relate to men sexually, because we choose to practice some method of birth control, or because of luck. The issue of control is crucial: we must assume responsibility for what is going to happen to and within our bodies. This may mean choosing to be a lesbian, choosing to relate to men sexually but not becoming pregnant, or choosing to have children when we want them. For too long women have been defined by their potential reproductive function.

Menstruation is an extremely complex process. To simplify, we will refer, in general, to a 28 day cycle. However, we want to stress that there is no "normal" period. Some women have 24 day cycles, some have 30 day cycles. The menstrual flow can last for three days or seven days. It can be very light or very heavy. Every woman has a unique menstrual pattern which is regular for her.

There seem to be two different kinds of myths about menstruation. One of these is the "menstruation is a dirty, embarrassing, secret event" myth...Nonsense! Menstruation is a healthy, naturally occurring part of being female. The opposite myth is best captured by the spirit of the advertisements for Tampax... "when you use Tampax, every day of the month is the same". This line ignores the fact that the complicated hormonal changes involved in the menstrual cycle have real psychological and physical effects.

Women may experience a variety of accompanying sensations before, during and after menstruation...heaviness in breasts and/or abdomen, cramps, increased or decreased sexuality...to mention only a few. Pay attention to your body...get to know what is normal for you...be aware of variations in your individual cycle. Any marked change in your cycle should be checked by a gynecologist.

The **menstrual cycle** is a series of complex interrelated events mediated by hormones resulting in physiological changes in the ovaries, uterine wall and cervical mucus throughout the cycle. Hormones are chemicals produced by glands which travel through the bloodstream affecting the functions of organs in another part of the body. The two main glands involved in the normal menstrual cycle are the pituitary gland and the ovaries. The pituitary is a small gland located below the brain, often called the master gland since it regulates many other glands in the body. It secretes two main hormones which are important in the menstrual cycle: FSH (follicle stimulating hormone) and LH (Lutenizing hormone). The ovary, in addition to producing egg cells, also produces the female sex hormones, estrogen and progesterone.

The normal menstrual cycle can be divided into 5 phases:

- 1) the menstrual phase (days 1-5)
- 2) the proliferatory phase (days 6-13)
- 3) the ovulation phase (day 14)
- 4) the secretory phase (days 15-25)
- 5) the premenstrual phase (days 26-28)

menstrual phase

On the day that you get your period (day 1) your body has already begun to prepare for a new cycle. The pituitary releases FSH which travels to the ovaries through the blood. FSH stimulates one of the many ovarian follicles to begin to produce a fully developed egg cell. It also stimulates the ovarian follicles to produce estrogen. From day 1 to approximately day 12 (prior to ovulation), several things are happening in your body. Within a follicle on the outer wall of the ovary an egg cell is developing. Increased amounts of estrogen are being produced and secreted by the ovaries.

proliferatory phase

After the menstrual flow stops, this increasing amount of estrogen causes the uterine lining (endometrium) to proliferate (thicken, grow). Estrogen also causes the cervical mucus to increase and become thinner

REACTIONS ~



Dear Editor:

I read with interest some of the articles in your first issue and would like to subscribe for the year. We need something like this and let us hope that some of the "True Romances" and such are put out of business.

Sincerely,
Shirley Goundrey
St. John's, Nfld.

who we are!

The women who helped to put out this issue are: Pat, Pat, Fran, Holly, Mary, Adrienne, Elli, Ellen, Margarida, Treddi, Sisters, Friends.

It was difficult to get out this issue due to vacations, but also because we have had little experience as writers and journalists. However a big problem has been a lack of feedback from women in certain topics; racism, unions, imperialism, etc. We want to spread out our base to include all women.

If you like our direction or have constructive criticism, come see us at the Women's Place, 31 Dupont St., Monday and Wednesday evenings. For other ways to help check the back covers

note: Our front cover is a photo of revolutionary Czech woman by Kathy Ross

Dear Sisters:

I discovered your newspaper amidst the mail for the Mysterious East last week. I happily saved it from a certain death at the hands of the men who control the magazine. At present I do typesetting and other assorted shit work for the East, but hopefully not for much longer. At any rate, I would suggest that you not waste any more postage on them - instead, send the Other Woman to me at my home address. I'll pass your first issue around, and maybe find you some additional subscribers. I hope Fredericton will see the birth of its own feminist paper soon - maybe you'll be the inspiration to get us started.

BIG compliments on your first issue - I really like it. Keep them coming.

Love to you all -
Diane
Fredericton, N.B.

DEAR SISTERS.

In the frenzied tempest, in the desert of mystic-fascist-sadomasochist-modern-male life, the pages of THE OTHER WOMAN are flapping wildly.

THE OTHER WOMAN is everywhere and her circumference is - nowhere.

just as a woman is touched by the wind yet she - cannot touch it, so i find THE OTHER WOMAN. just as when She takes a seed, a vulva, breaks open its shell, its lips and sees Nothing, and yet that Nothing which she does not see is the Real, the Sacred Energy of Life and Liberation, so when i break open my shell, my lip i find - The Other Woman.

your paper has drawn woman figures in a dance of Creation, Liberation and Life, and i expressed your words in the flowing and squeezing on my naked body joyfully celebrating our oneness with the living forces eternally at play in the Mother Earth/Woman.

THE OTHER WOMAN, a jewel ornament of liberation.

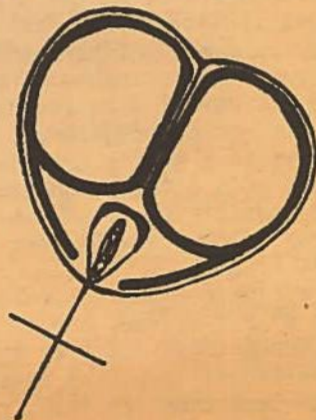
it is in the flow that my life materializes. i, the mind and body, am a pilgrim lip, a marginal woman, better. go with a purpose, think as gays go, move for a reason. i find the "other woman" in my own heart and in the heart of my sisters. only there and then can i enter it, knowing that i have never left it! i am a gay pilgrim in the "mountains"!

in the Kingdom of Court Martial the idea of a Women's Lib., as our "holinesses" say, is pure fancy and catering to the mystery-military rather than to the earnest seeker of struggle experience or the critical sisterhood. a rich symbolism, especially that of the Church-Regime-Fascist Woman MotherFucker continue to be misrepresented grossly. here the woman's tongue forms no more words & so to enter the court martial kingdom, one needs

Spaniards want to be fucked again and again. they want to be loved alone because they are unsure of themselves. here the life and the same god! have phallic supports. many of our sisters want to be fucked because they want to be house-workers and pregnant firstly. but when women are sad and sink in darkness they show them the tiny light up in the walls: "we are whores by god's grace and by our cunts".

it is the spanish woman's "time-space problem".

how did i hear of you? perhaps a pilgrim lip. perhaps the pollen of a lip. perhaps.... i don't know. i know. the best feeling is when you're happy. and i am so happy, returning my seed to your ground.



Danielle

Dear Sisters:

Enclosed is a poem of sorts that I would like you to take into consideration for publishing in your paper. I have never written poetry before, so I would not be offended if it were not good. But I would appreciate some criticisms if you have the time.

In essence it is saying how frustrated I am in trying to find myself and how desperate I get at times, but in the back of my mind I know that I'll make it.

Yours in sisterhood,
Judith Brooke
P.S. I enjoy the paper very much

Dear Sisters:

The first issue of your newspaper is great! A very good blending of feminism, socialism and Lesbianism. I particularly identified with Holly's poem and was able to interest myself for the first time in my life with a crossword puzzle.

Very valuable also is your coverage of news of interest to women.

Keep up the good work.

Your s in sisterhood,
Sherill Cheda

Children's Liberation Workshop
Box 207,
Ancaster, Ont.

Ottawa Women's Centre
136 Lewis St.
Ottawa, Ont.

BRITISH NIGHT CLEANING WOMEN ORGANIZE

By JUDITH WEINRAUB
© New York Times Service

LONDON — Maggie, a blue-eyed mother of five children, doesn't have a bed. In between her two jobs—one as a guide at school crossings and the other as a night cleaner at the large Shell-Mex Building in south London—she catches odd hours of sleep on her living room sofa. Last year she took a week off, her first vacation since 1943.

She is sure she is underpaid and overworked, but with seven children she had to do something to make ends meet. Each night she cleans about 40 rooms and four lavatories. When volunteers from women's liberation came to their building one evening to urge the women to consider unionizing, she was one of the first to listen.

For the last eight years, the movement to organize night cleaning women has been carried on almost single-handedly by May Hobbs, a night cleaner, mother and Socialist. In recent months, however, several groups within the

Women's Liberation Workshop have actively taken up the campaign.

In London where the movement has had its most significant impact, night cleaners work from 10 p.m. until 6 a.m. Many stay later to finish their allotted jobs; there is no overtime pay.

For their dinner hour (usually 1 a.m.) they bring their own sandwiches; the better buildings provide hot water for coffee or tea. Salaries range from \$28.80 to \$33.60 a week. Cleaners are not guaranteed sick pay or vacation days in nonunionized buildings.

Members of the Women's Liberation Workshop have played two essential roles. First, on weekly visits to selected buildings across London, they introduced the cleaners to the idea of a union by distributing leaflets and then staying around to discuss them.

Second, they help the cleaners negotiate both with the unions and with the cleaning contractors.

Together the members of women's lib and interested

cleaners have formed the Cleaners Action Group. Its major goals are the adequate staffing of all buildings, sick pay, vacation pay (either one day a month worked or two weeks a year), and a minimum wage of about \$45 a week.

Mrs. Hobbs is currently blacklisted by cleaning contractors and cannot work, but she continues to be the movement's most active member. She writes a monthly newsletter, *The Cleaner's Voice*, and spends most of her time supporting and organizing night cleaners.

This kind of commitment takes money ("I can't really afford not to work; people help me by donations"), baby-sitters ("Most of it is done free by members of women's lib"), and determination ("They've threatened to break my arms and legs").

"It gets very depressing at times," continued Mrs. Hobbs, "but when you hear of women who have stuck together and won, it perks you right up. Our women are learning to run themselves. They've been suppressed for so many years, they have nothing left to be frightened of."

St. Rita nurses vote to accept wage proposal

SYDNEY, N.S. (CP) — Nurses at St. Rita Hospital here voted 73-4 yesterday in favor of accepting a wage proposal from the hospital, ending a strike that began on June 15.

Olive T. MacKinnon, president of the 90-member nurses staff association, said the nurses approved a memorandum of agreement reached on Thursday by the association and the hospital board with the aid of a provincial labor department conciliator.

Squad formed to prevent rape

MIAMI BEACH, Fla. (AP) — A Women's Anti-Rape Squad (WARS) has begun patrolling the Flamingo Park campsite of convention demonstrators, warning counter-culture sisters that not all movement men are brothers.

Helen Horn, 22, of Tallahassee, Fla., said the Miami Women's Coalition organized the squads for the Democratic National Convention after at least seven women were raped during the May Day demonstrations in Washington, D.C., last spring.

No Ms. voters

Act requires women be either Miss or Mrs.



ANNA LEONOWENS THE REAL LIFE HEROINE OF 'ANNA AND THE KING OF SIAM' WAS A LEGENDARY WOMAN. SHE BECAME A REPORTER, AUTHOR, AND WORLD TRAVELER, AND FOR A TIME SHE LECTURED ON SANSKRIT AT MCGILL UNIVERSITY — MONTREAL

A SCALED DOWN REPLICA OF THE PARTHENON OF GREECE STANDS ON THE EDGE OF VANCOUVER'S EAGLE HARBOR, BUILT BY GREEK-BORN NICK KOGOS WHO WAS STRUCK BY THE SETTING'S RESEMBLANCE TO THE ACROPOLIS

Women workers save a factory and take over as new managers

Special to The Star

LONDON — Britain's newest company boss took her seat yesterday morning.

She rolled-up the sleeves of her overalls and got down to work with her eight fellow housewife directors and all-female shareholders operating industrial machines on a factory floor.

Irish-born Nancy McGrath, 51, has pulled off a remarkable jobs-saving victory by leading her colleagues in a 17-week "work-in" at a shoe factory in Fakenham, Norfolk.

They were protesting a decision to close down the factory after it had been taken over by another company.

It is being run in new premises by the women themselves, with help from a common ownership organization and private volunteers. Stepping into the boss's shoes, managing director Mrs. McGrath, a

mother of three, said: "We have bought 20 sewing machines from our former employers and are planning to break into the leather goods business.

"We are working on orders for skirts, jackets, handbags, dresses, coats, etc.

"The girls are all part of the company. They will help to run it and draw profits. It will be hard going at first but we feel we have achieved something remarkable and are confident we will succeed."

Originally the factory employed 45 girls, but the majority found other jobs when the closure was announced.

Now, with help from sales volunteers, the "magnificent nine" hope to increase business so more staff can be recruited.

Mrs. McGrath said: "We are mostly housewives who have to work to supplement the family's income. We hope to provide work for others."

3 young women attack man

Three young women pushed Peter Woodger, 45, into his apartment on St. Clair Ave. E. near Yonge St. last night, tried to rip off his clothes, sprayed him with tear gas and stole

\$150, police said. Woodger told police the women followed him off the elevator at the 8th floor and pushed him inside when he unlocked his apartment door. He said they tried to

use parts of his clothing to tie him.

When this failed two of the women, about 20 years of age, held him on the floor and sprayed him with the gas while the third ransacked the apartment.

MEXICAN WOMEN WANT BIRTH CONTROL

Reprinted from Miami Herald

MEXICO City — "Well, it's not right to bring children into the world like little animals if you can't look after them," she said as she peered nervously at the other women waiting in the family planning clinic.

It was her first visit. "I can't tell you my name in case my husband finds out I'm coming here, but I know I'm doing right," she said. "He wants more children, but already we have five and it is difficult to feed and clothe them. My husband only earns \$80 a month as a night watchman."

Sitting beside her, a friend patted her arm reassuringly. "I've brought her along," the second woman said. "I've been coming here for four months now and I'm so relieved not to be pregnant. You know, I'm 38 years old and I've been pregnant 13 times.

"I had two abortions, three of the babies died of vomiting and diarrhea and I have eight children alive between the ages of one and 12. My husband is a bit of a drinker and he only gives me \$12 a week to feed and clothe us all.

"The 10 of us sleep in one room and there's no room for more, but my husband would be happy to keep going. "Of course, he doesn't have to do much. I'm the one who has the baby."

EVERY MORNING, the Center for Family Protection on Patriotismo Avenue in Mexico City is crowded with poor women coming for a checkup, getting their supply of pills or getting their monthly contraceptive injection. And every day, there are more women seeking family planning assistance for the first time. The Pa-

triotismo clinic alone sees more than 1,100 patients each month and is just one of 52 centers run by the non-profit Foundation for Population Studies.

Assisted by the London-based International Planned Parenthood Federation, the foundation operates 52 clinics on its \$800,000 annual budget and it has plans for another 75 clinics within three years. In its five years of activities, it has provided 150,000 women with birth-control devices.

Infant mortality is high-exceeding 50% of live births in some rural areas — while about one in three pregnancies is terminated by abortion.

Nonetheless, large families are continued and the symbols of poverty — malnutrition, disease, slum-dwellings, drunkenness, illiteracy and violence — inevitably multiply.

CHILDREN roam the streets to survive, selling peanuts or shining shoes; young girls are forced into prostitution, in order to feed their brothers and sisters. And aggravating the family crisis, men often abandon their wives when there are too many children to cope with; one woman recounted that her six children had five different fathers.

Under these circumstances, it seems extraordinary that most Mexicans should either oppose birth control or be too indifferent to inquire about family planning.

Today half the economically-active population is either unemployed or underemployed and there are 600,000 new faces on the job market every year.

Woman writer rejects \$500 prize

SANTIAGO, Chile (Reuter)—A Chilean woman journalist yesterday turned down a \$500 prize offered by the Helena Rubenstein Foundation, saying the cosmetics industry "exploited" women and she did not wish to be associated with it.

The foundation awards a prize and diploma each year to the best Chilean women journalist, selected by a panel of fellow journalists.

Their choice this year was leftwing writer Gladys Diaz. She thanked the panel but said she could not accept because "if I take this prize I will be participating in a form of capitalism which relegates women to a secondary and passive role."

She added that the cosmetics industry involved "direct exploitation of woman, transforming her into an object and a decoration."

Amendment to end jury duty exemption for Ontario women

Women will no longer be exempt from jury duty under an amendment to the Jurors Act introduced yesterday in the Ontario Legislature by Attorney-General Dalton Bales.

The Jurors Amendment Act will repeal a section that allows women to refuse to sit on juries.

The proposed amendments also will ensure that a grand jury can inspect

places in which persons in custody are kept before trial where such places provided for the county are located outside that jurisdiction.

Last month, County Court Judge Ray Stortini adjourned a drug trafficking case in Brampton because not enough women had been given a chance to sit on the jury.

Yet, despite this, most Mexicans continue to resist birth control. The Pill and other contraceptive methods are on sale publicly, but only upper and middle-class women take advantage of its availability.

ONE BASIC roadblock to family planning is that most Mexican men want a large family. In fact, a pregnant wife is a symbol of a man's masculinity — his machismo. For example, one 45-year-old Mexican recently confessed proudly that he had "a dozer and a half" children.

The opposition of the Catholic Church to birth control is another factor, particularly in the countryside where few "progressive" priests are active.

Nevertheless, the attitude of women in urban slums is beginning to change. For the past few years, two groups — the Foundation for Population Studies and the Association for Maternal Health — have been offering family-planning advice and their clinics are always full.

SINCE advertising for family planning is illegal most women hear about the service through the grapevine. And a sign of many women's desperation is that they defy husband and church to attend. Many simply do not tell their husbands, but they fear being discovered.

"My man keeps asking why I'm not pregnant," one woman said, "so I say I must be ill."

Many women have also convinced themselves that the church is wrong. "I'm not going to pay any attention to the pope. I would rather have three children fed and clothed than 10 children hungry and in rags," one visitor to the Association for Maternal Health said.

"Yes, I'm Catholic," another said. "And since the pope is a millionaire and he doesn't want us to take the Pill, he should support all the children we continue to have. But he doesn't."

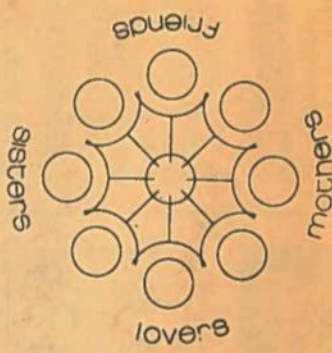
THE GOVERNMENT has announced that as of Jan. 1, 1973, it will provide family-planning assistance to everyone who seeks it. The network of social service health centers will be used to carry out the project. Special training is now being given to the government's corps of doctors, nurses and midwives.

But several questions still are unanswered. How much will be earmarked for this program? What propaganda methods will be used to inform women of the availability of family-planning assistance? What political priority will be given to the issue?

Most doctors and sociologists are pleased at the government's change of mood, but many caution against over-enthusiasm. Mexico's bureaucracy is not remarkable for its efficiency and energy. In addition, the man charged with supervising the program, Dr. David Fragoso Lizama, head of the Mother-Child Department of the Health Ministry, was for many years a strong opponent of family planning.



THE OTHER WOMAN



A Feminist Newspaper



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