

# THE OTHER WOMAN

25¢



Vol. 2 No. 5

June 74

# editorial

The Other Woman is receiving funds from OFY for this summer, so that we can increase distribution and come out monthly. We are well aware of the dangers of being funded by the government, but we will not be co-opted! In the very next issue there will be a critical article on OFY and government "assistance".

With the election just around the corner, the collective violently disagreed over the voting/non-voting issue and shot each other, so no one is voting. Also the polling stations have been shot up, so no one else has to vote either. This is a blatant example of humour. BUT IS THIS SELF DESTRUCTIVE?

Please vote for the Other Woman. This is a referendum on whether to subscribe or not. See the back of this newspaper. Also please send us letters on whether you feel humour is self-destructive:

YES.....NO.....

answer to broaden our confusion.

We feel that our struggles with the voting issue have served to make us more aware of ourselves as political women. This process builds the women's movement, which will eventually make the present political structure irrelevant.

Not only the voting articles provoked discussion pro and con, but the SLA articles also did. The collective is continuing to develop its analysis of revolutionary theory and tactics. Stay tuned.

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## letters stop 158

To the Other Woman:

I would like to put in my 2¢ worth about Stop 158 and the staff firing - I had the need of a place to live around Jan. 15th or so. A counsellor at CHAT gave me the number. When I called, I talked to Carol who gave me no hassles and said to come over. The impression I get from the article is that the people at the Y expected Carol and the other staff to "set me straight" - ie, sit down with me and show me the folly of my ways, point out the "wonderful" opportunities available for me to use to "better" myself, and just generally help me get on the "right track" so that I could become a "useful, productive member of society" and know my rightful place which is just sitting there empty waiting for me (just like a bullet that has your name on it).

Anyway, the women at 158 did no such thing, thank God. For me, 158 was a place to sleep

for 2 weeks until I could act on my plans, that's all. But it turned out to be one of the best experiences in my life. I was treated, at all times by the staff, with respect and honesty, as a human being and an equal. I wasn't subjected to lectures on feminism or anything else. My life-style was questioned but not denounced, as were my interests and my involvement with CHAT. And this was all on a friendly level. I think I could've gone for the full 2 weeks without opening my mouth once and it would've been accepted as a part of my individuality.

Talking with all 4 of them had a deep effect on my orientation toward women and, therefore, toward myself as woman. Being a lesbian and, at the same time, being unable to trust women is very hard to reconcile. Very simply, women scare me to death or used to. Until I stayed at 158, I had no personal concept of myself as woman. I had a general one made up of societal B.S. that, out of respect for myself, I could not accept for myself. Coming into contact with women who did not fit the B.S., broke the concept up. It had little or nothing to do with anything they discussed with me. It was how they discussed, how they expressed themselves and how they fit themselves. I found them to be admirable, respectable and trustable. It made me feel less alone and it's allowed me to form the concept "I am woman - woman is me".

Anyway, from my own experience of living at Stop 158, I can't detect any real, justifiable reason for firing the staff. Physically, it filled your basic needs. I ate better there than I ever do living alone. That in itself, good food, is vital to mental health, never mind physical.

And, when a human being finds herself in the position of needing a place like 158 to stay, I don't think she'd exactly be feeling on top of the world, nor very secure. The staff made me feel a hell of a lot better than I was feeling - they made me feel welcome and at home. They put themselves into their jobs and the action by the Y makes no sense at all, even though it's typical.

Charmaine Laforest

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Ed. Note: See our last issue for full coverage on Stop 158. The YWCA used its power and authority to close down one of our needed women's hostels, which was considered by most to be quite well-run.

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## nellie's

An emergency hostel to meet the needs of homeless and transient women at 275 Broadview Avenue is now open.

The 30 bed hostel, owned by the YMCA, just south of Gerrard St., was conceived by Women's Hostel Inc. more than a year ago in recognition of the shortage

of available shelter for women in the community. Previously, there was only 80 beds in the summer and 18 in the winter for Toronto women.

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## racist cartoon

1.-(1) No person shall publish or display or cause to be published or displayed or permit to be published or displayed any notice, sign, symbol, emblem or other representation indicating discrimination or an intention to discriminate against any person or any class of persons for any purpose because of the race, creed, colour, nationality, ancestry or place of origin of such person or class of persons.

...Ontario Human Rights Code, 1972.

On March 21st the Globe and Mail of Toronto published a political cartoon. March 21st is the International Day to Combat Racism and Racial Discrimination, as proclaimed by the United Nations.

The cartoon published by The Globe and Mail depicted two African guerrilla fighters as gorillas. The issue being satirized is lost in the crude depiction of Black men as apes. This kind of imagery is the most inflammatory and degrading imagery that can be used against the Black race.

We value freedom of the press and freedom of opinion, but we think that such freedom does not include the right to incite racism. Clearly, such a cartoon invites a continuation of verbal insults so prevalent twenty years ago on this continent. The Watts riots in L.A. were preceded by a statement from the Chief of Police that referred to "monkeys in their cages"--

We cannot legislate against prejudice, but we can legislate against discrimination and racial defamation in public places and in our media. We have laws against hate literature, but we have no laws against material which incites people to racism.

Racism, as illustrated in this crude form, is a sickness and a disease. It must be treated in the early stage, or it will consume the society it attacks.

## note:

We ask each of you who read this letter to write to the Globe and Mail and make it clear that this type of humour is not acceptable. If you are an advertiser in the Globe, perhaps you would like to use a small amount of your purchased space to express your personal regret.

Janet Rosenstock  
President, Toronto Branch  
United Nations Association  
in Canada.



# THE BRUNSWICK FOUR MINUS ONE: THE TRIAL

On May 27, Adrienne Potts, Patricia Murphy and Heather Beyer appeared at the old city hall courtroom along with about 50 of their friends and supporters. The three women were in court on charges of creating a disturbance.

One of the defendants described the state's evidence as "silly, confusing and contradictory." Police constables Gordon Srigley and Donald Manns denied that they had made derogatory remarks to the women about being lesbians. Evidence differed as to which of the women was the ringleader.

Judy LaMarsh's defense was described by one of the accused as "sharp, strong and fast." Ms. LaMarsh held that the three women on their first trip to the police station had been kept in a form of imprisonment that amounted to false imprisonment. She also maintained throughout the entire trial that a women's issue was at stake.

The trial lasted all day and Judge Carl Waisberg reserved judgment until May 31. On Friday, Patricia Murphy and Heather Beyer were acquitted. Adrienne Potts, however, received a suspended sentence and three months probation. Judge Waisberg said he believed Ms. Potts to be the loudest of all the women and that there was no question in his mind that she had caused the disturbance. Ms. Potts was also the only one of the defendants to lay charges of assault against an officer.

Special thanks should go to Judy LaMarsh for handling the case free of charge.

## Editor's Note:

In case you missed the story in the last issue of the Other Woman, the women were drinking in the Brunswick Tavern on January 5. 2 women sang the song "I Enjoy Being A Dyke" since it was talent night and the patrons are encouraged to get up on stage and perform. After they finished the song 8 policemen forcibly removed the 4 women and took them to a police garage where they were detained for several hours without being charged. Later the women returned to the Brunswick to find witnesses who had seen them being apprehended. They were blocked from entering the tavern by several police officers who allegedly dragged them into the street and arrested 3 of them for disturbance.



PHOTO: BALDWIN ST. GALLERY

## AMAZON WORKSHOP

12 Kensington Ave., (one west of Spadina north of Dundas) 862-0414.

\*\*\* ANNOUNCING THE OPENING OF A NEW FEMINIST CENTRE\*\*\*

Several weeks ago, after much discussion (and months of thinking about it) it was decided by the Women's Place collective that it was time for the bookstore to move out- to expand in a storefront to become a truly comprehensive women's bookstore. At the same time, the Women's Liberation Type Press and the Self-Defense Collective were looking for commercial space for a permanent home. The three groups decided to look for a place together and thus was born....

There was a grand opening day and evening party on June 15th, with self-defense demonstrations in the afternoon.

While you do your shopping in the Kensington Market, drop round and buy a book or enrol for a self-defense course. Or just drop in anyway, and have a chat.

AMAZON WORKSHOP- The Toronto Women's Bookstore- formerly Let Us Out Bookstore  
A Women's Press - formerly Women's Lib Type Press  
Women's Self-Defense Centre

# \*\*\*\*\* A LESBIAN MOTHER FIGHTS BACK! \*\*\*\*\*

1-124A, 2nd Ave. N.  
P.O. Box.1662  
Saskatoon, Sask.  
652-0972

Dear Friends:

A Saskatoon lesbian mother is fighting to retain her legal custody of her two children. This custody is now being challenged by her husband because of her sexual orientation.

Legal fees are now beyond her means. She needs support and money to see the case through the courts.

There is no Canadian precedent for an admitted homosexual parent gaining or retaining child custody. This case has

important implications for the women's and gay movements.

Saskatoon Gay Action and the Saskatoon Women's Centre are sponsoring a benefit dance. S.G.A. has established a Legal Defense Fund and we have our first donation - \$100.00 from the Zodiac Friendship Society. We are now sending this letter of appeal to individuals, gay and women's groups across Canada

All donations are welcome. Cheques and money orders are to be made out to the Zodiac Friendship Society and marked "Defense Fund". Donations are tax deductible - tell us if you want a receipt.

ED. NOTE: Toronto Lesbian Collective has sent a donation.

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# AGEISM



Hanna Takashige

Ageism means expecting a certain set of responses from someone of a certain age. It has been used very effectively by the patriarchy to divide women even further, to alienate us even more from other women. The male media perpetuates and supports the "generation gap" which is in reality a cleverly disguised tactic of divide and conquer. Because a woman is older or younger than you are should do nothing to invalidate her experiences and opinions.

The family is generally the first experience a woman has with ageism. The older people in this structure are given certain powers over the younger people solely on the basis of their age. The older people, commonly referred to as parents, exercise economic, emotional and physical control over the younger ones, known as children or kids (goats) until the age of 16, a woman is not covered under the labour laws. If she works at all, the employer can determine the wage. While she is living at home, under 18 or a student, she is paid "student wages", considerably less than older persons doing the same job are paid. Therefore, labour laws reinforce the young woman's economic dependency on parents. If she does not conform to the parents' whims and wishes, she may be imprisoned in the family dwelling for an indeterminate length of time (known as being "grounded"), deprived of nourishment, deprived of spending money and deprived of privilege. Young women are often told that such actions are in their best interests, but somehow I doubt it. Whose best interests are served by fitting into the regimented ranks of the heterosexist patriarchy? Certainly not those of the young woman. The structure of the family as it now exists is one of power: the man generally oppressing the woman and those two uniting to oppress the children. The only ways to survive are to play along until you can escape or to identify and fight the power, constantly pointing out the injustices of it. And unless the parents are liberal, the latter just won't work.

Until I was about 16, I basically went along with the flow of the family, trying to avoid battles by avoiding contact with my parents. Then I decided that I really didn't have to take it. I worked on a part-time job and told my parents that I was as big as them now, and I didn't have to follow their rules.

They couldn't tell me what to do. They still tried to guilt me, but basically I did what I wanted to. The only way to destroy their power is to openly defy it. You have to constantly struggle with their belief that they own you.

Schools are also a tool of the ageist oppressors. How many times were you put down because you were in Grade 9, not Grade 12? As young women we leave the family to confront an institution where ageism is just as structured. The system of grades roughly corresponds to ages, the higher grades being haven to the oldest. You are so pleased when you get to Grade 12 or 13 and can shit on people in Grade 9, just the way it happen-

ed to you. Also, the teachers, being older and supposedly wiser can curtail your freedom (of which there is very little to begin with) even further. It seems like there is no escape. The laws say you have to go until you're 16 and if you want to get a job, they say you'd better finish high school.



Another common media myth, in addition to the generation gap, is the ideal of eternal youth. Being young (but not too young) or appearing to be young, is highly prized and praised by the straight media. Magazines, sometimes called women's magazines, show in gross, glossy, living colour how to stay young, keep up to date on fashions and change your body by surgery. It's all a big rip-off, but it's so thoroughly part of our culture that many women believe in it and will go to great expense and effort to maintain a youthful image. Feeling good about yourself and your age is much more important than trying to look five years younger (or five pounds thinner). A woman doesn't lose a thing just because she is 36 or 64 or 30. The mystical ages of 30 and 40 are a myth capitalized upon and perpetuated by those sellers of eternal youth. If it's scary to get older, it is because we've been taught to be scared. When you're young, they say "well, you're just idealistic (emotional, irrational, humane). You'll get over it and when you 'grow up' you'll be just like us." That is, when you find out how hard it is to believe in yourself you'll sell out too. Because I don't believe their lies, I refuse to believe their lies. I hope that there's hope for me. Maybe I'll be one of the ones who got away, who decided to struggle instead of getting co-opted.

If you're a young woman and want to make piles of money in the Wonderful World of Business, you'll have a few problems. The employers won't put you in a job with advancement. After all, everyone knows that young women get married or get pregnant. If you tell them that you're a lesbian and don't want to get married or pregnant, you probably won't even get hired. The problem of working and making enough to live on isn't just a young woman's problem. The excuses are just different for women of varying ages.

I applied for a job in an insurance company. I was hired as a clerk, one of the very lowest jobs in the office hierarchy. Each job had a certain number of points; my job had the minimum number of points allowed. Finally I got to the point where I was sick of the mindless work I was doing; it certainly wasn't much of a challenge. I asked for a transfer to maintenance. They were a bit shocked. They freaked out and said that women don't get hired for that. Because I was

## Ageism cont.

young and supposedly unstable, they gave me a shit job and then got upset when I wanted to work at something not conforming to the female sex role stereotype.

This is an example of ageism and sexism. Ageism is one of many products of sexism. Men don't seem to be effected by ageism in the same ways and to the same degree as women are. Ageism is just another way in which men oppress us and by which we oppress ourselves by believing in it.

The best way to overcome the ageist prejudices which exist in all of us is to meet and get to know women of different age groups than our own. To meet other women, you might go to day care centres, schools, parks (quite a few women sit on benches there) or senior citizens homes. If you don't have the energy to search out women in institutions, just look around you. Walk up to women on the streets or subways or buses and say "Hi how are you." Its not so hard after you overcome initial shyness at talking to women who you don't even know.

A lot has been said here about how ageism affects young women. Because I'm young I only know how hard it is to be young. Ageism affects all women. Being a woman in the patriarchy means you have the forces of ageism and sexism stacked against you. And unless we struggle against them, its never going to change. Remember, the man won't do it for us, we have to do it for ourselves.

lorna

# ITS TOUGH TO BE OLD

Most articles about the aged are written from the viewpoint of the outside observer; here however, is one written from the perspective of the elderly person herself. This is a true story, the author tells us: the thoughts and feelings of her grandmother in a nursing home, as these were shared with or perceived by her granddaughter.

I am 94 years old. Six years ago, my family put me in a nursing home, but I don't know why. I hear them say, "No one home... everyone works... unsafe to be alone", but I do not understand. Of course, I accepted their decision I came here--but I cry inside every day. Each time they come to visit me, I beseech them to take me home.

My life is a moment to moment proposition; for me there may be no tomorrow. All I want is to die in my own bed at home--not on a world of strangers. I want to hold my daughter's hand and be surrounded by those people and things I love. And when I can no longer see, or hear, or touch--when my time has come--I want to know my family will protect me--will use me right--will lovingly dress my body and lay it to rest.

How can I trust these strangers? What if I should die with no one here? Will they wrap me in that mummy sheet and haul my body in that steel



cart? I've seen others die here; I've seen the actions and heard the sounds that accompany such a happening. I'm afraid.

My mind slips rapidly and I know this, but I cannot prevent it. What I remember best are things that happened in the past, only they seem to be really happening now. To me there is no past, present, or future; the 1960's are equally current with me. I look for my own mother. Or my babies are small and need care. "Confused, disoriented", the nurses say, not knowing the inner workings of my mind.

Actually, I'm well aware of most situations, but with things flashing through my mind the way they do, I'm likely to

speaking of my school days in the same breath as I talk about the noise of traffic outside my window. I know its confusing to others, but I can't help it. I cry out in desperation, "What's happening to me!" I wish the nurses wouldn't write me off as "not in touch." I wish they would not discuss me as if I could not hear or didn't realize what's going on. I wish they wouldn't take my responses for granted.

But there's one nurse who's such a joy-- she gently touches me and smiles at me when I look questioningly at her. She tries to explain what is happening and, though I don't always understand, I feel comforted and safe because I know she means me no harm. Sometimes she puts her arm around me and pats my shoulder just to let me know everything's all right. She never fails to hold my hand for a few seconds after she puts me to bed and she always says "Goodnight, sleep tight."

Another thing she's good about is when I have an accident with my bowels or urine. I get so upset because I don't always know when I need to go to the bathroom. Sometimes I'm so mortified that I tell the nurses "It wasn't me-- must have been someone else who soiled my bed". But this nurse always tells me it's all right, manages a little smile,

and helps me put on dry clothes. Not like the others who shake their finger at me and shame me for this. Sometimes they even let me lie or sit in it for punishment.

Many times I can't eat my food. Most of the time I'm just not hungry, but sometimes I can't chew the food and sometimes I daydream and forget it is there. The nurse I like always sits with me for a few minutes and coaxes me. And if she hasn't time to sit very long, well, she comes back sometimes to feed me a forkful, sometimes to talk to me, sometimes to show me what to eat next. Some of the others, though, try to put a knife between my lips and teeth so I'll open my mouth. Others just leave the tray there for about 15 minutes and say, "Well, she won't eat anyway."

But I can't chew raw carrots and celery or cabbage, and sometimes the meat is burned and dried. I don't like it when the food is all jumbled together; it makes me sick to look at it. Often they spill the coffee and milk so I only have a couple of mouthfuls left to drink. Have you ever tried to eat dry pancakes for supper? If I only could explain why I can't eat.

Some days I am more tired than others and need to lie on my bed for an hour or so to rest. I don't always sleep—sometimes I just lie there awake—but most of the nurses don't like it. I don't think that they understand that the days from seven in the morning to eight at night are often too long for me. I wonder if those who make me sit up all day will be half as energetic when they are 94.

I used to have a whole house of my own but my world has shrunk to this little area of my bed and chair. Most nurses are respectful of my area, treating the few things I have left with care. But others are like some bold children who visited in my home once and pawed through my drawers and broke my antique vase. Some of the people here remind me of the neighbourhood bullies who thought the world was theirs for the taking and knocked down anyone in their way.

And another thing

that is devastating is to have my room changed. Time and time again I see a friend hauled off to a new eight by six area in a strange room. And sometimes it happens to me: suddenly, without warning, a caravan of nurses and aides will appear and begin taking clothes from my closet in preparation for the move. All of us dread this happening.

I need to know, when I get out of my bed in the morning, that I can get back into that same bed at night. Some days I'm so afraid I won't be able to that I resist getting up. And sometimes I refuse to go for a walk in the hall because it may be a ruse to move me into another room. If I have to move again, I think it will break my heart.

I've had a hard life—never much money or many clothes or possessions. I'm not extravagant. I have known depression days and times of hunger, and I have patched the patches on my clothes. Is it any wonder that I like to have a small piece of bread or cracker in my purse just in case there is no food tomorrow or in case I get hungry tonight? There's no

pantry or ice box I can go to. Sometimes an aide brings a cup of juice or milk. But nothing to eat. "It makes crumbs" she says. Or, "Well, you should have eaten your supper...then you wouldn't be so hungry."



Betsy Herman, Baltimore

I often say, "I want to die." But I don't really want to die. What I'm actually saying is that I just desperately want relief from some painful situation at the moment. I cling tenaciously to the scraps of my life. I fear the unknown. I'm very frail.

Sometimes I look deep into the eyes of a nurse and ask, "How would you like to be me?" I can remember back to my youth when I never gave a thought to growing old, and I think these youngsters who are nurses are doing today what I did then: they are hiding from thoughts of old age. They don't really want to look at me—to know me—because in me they would see themselves as they will be someday and they don't want to do that that.

Some day you'll be just like me, I want to say to them when I'm feeling bitter. Will you remember then another little old lady a long time ago who said "How would you like to be me?"



It's tough to get old. I know that sometimes I'm stubborn. And I know that my very slowness in thinking, pondering and taking time to be sure before I do anything exasperates others.

But I have lived more days and seen and done more things than anyone around me—that makes my values a little different. Now I need security and understanding and hope. I need respect, too, but most of all I need love.

written by a woman in  
Willow Creek—Claresholm,  
Alberta  
reprinted from the  
PEDESTAL, Vol. 6, no. 1



# SHOULD

## WHY SHOULD WE VOTE?

Nellie McClung and Therese Casgrain lived and fought a long, weary, bitter battle to get women recognized as persons having the right to choose their government. Not to vote is not a protest, but rather an abdication of your right to vote, to choose, to think, to be a person. To abandon these rights is to endanger them. At a time when women are fighting for more rights, what kind of sense does it make to refuse to use the ones we have?

If you don't care for any of the candidates in your area, for this election, vote for the one you dislike least, AND BE READY AT THE NEXT ELECTION TO RUN YOUR OWN CANDIDATE. If you don't like the system, work to change it from within. If there are no women running in your area start working now to have somebody ready for the next election.

The parties in power don't care whether you vote or not. In fact, they prefer it if you don't. They certainly don't get any hurt feelings if you don't vote. They won't come running, asking "What are we doing wrong? Please vote!" Rather, your refusal to vote is a tacit approval of the party in power. You are in effect registering satisfaction with the status quo.

Women in Canada are still virtually powerless in the courts, still second-class citizens, still chattels, still chained, with the single exception of the right to vote. Do we throw away what our sisters have gained for us, and at best accept things as they are, and risk the possibility of losing the little we have? Or do we organize, run women, elect women, and put women in the seats of power? I say vote! Vote for us, for our mothers, for our sisters, and most of all, for our daughters.

Dorothy O'Connell

## TORONTO WOMEN CANDIDATES

### P.C.

Spadina ... June Marks

### Liberal

Trinity ... Aideen Nicholson  
York South ... Ursula Appalloni

### C.P.

Spadina ... Maggie Bizzell  
High Park ... Elizabeth Hill  
St. Paul's ... Barbara Cameron  
Lakeshore ... Virginia (Ginny) Thompson

### N.D.P.

Davenport ... Mairi McElhill  
Don Valley ... Jean Smith  
Eglinton ... Betty Kehoe  
Parkdale ... Evelyn Cotter  
York East ... Kay McPherson  
York West ... Freda Hawkins



RAE LUCKOCK  
CCF member in 1944

Quote from Stewart and French, Ask No Quarter, Pg. 230

"Too inclined to stay home and do the family wash on Monday morning instead of attending caucus meetings." This is the double bind Rae Luckock and all the rest of us women find ourselves in when trying to enter the world outside of home and family. Rae Luckock (CCF) was the woman M.P.P. from Toronto's Spadina riding in 1944.

## Ms. query hits B.C.

VICTORIA (CP) — To be a Ms. or not to be a Ms. was the dilemma facing female members of the British Columbia legislature for the first time at the start of the special fall session.

When the printed seating plans for the house were distributed by the Speaker's office it turned out that three New Democratic Party members preferred the women's liberation title rather than the conventional Miss or Mrs.

Of the three choosing, Ms. two are married and one, Phyllis Young, is not.

## VOTERS JUST MS. OUT

OTTAWA (CP) — The chief electoral office has received complaints about an Elections Act provision that requires women to declare their marital status to enumerators.

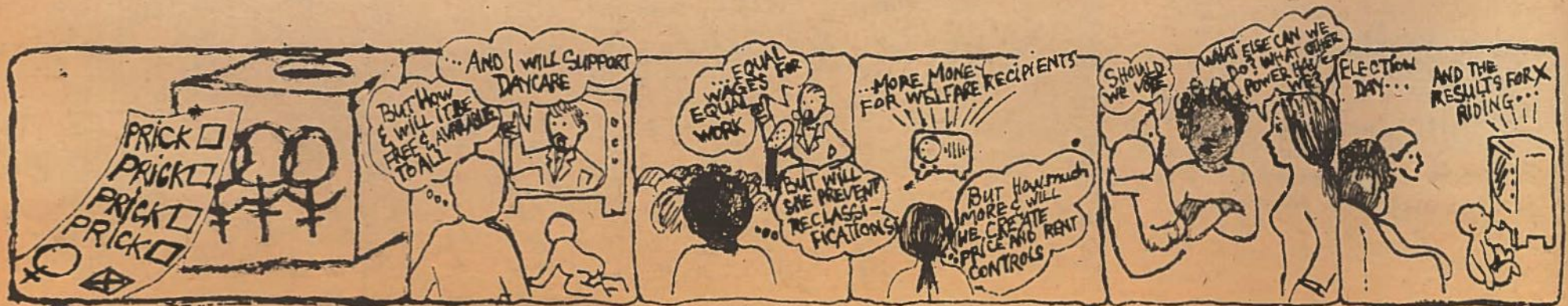
"We've had a few calls here, and some of our returning officers have had complaints," Chief Electoral Officer Jean-Marc Hamel said yesterday.

"It's about the same as the last election (October, 1972). But there is

nothing we can do. The law makes it very clear."

Married women are required by the act to have their names appear with the prefix Mrs. on voters' lists. Single women have the option of using Miss or no prefix at all. There is no provision for using Ms.

Legislation to eliminate all prefixes, from both men's and women's names, was introduced May 3 but died on the order paper when Parliament was dissolved for the July 8 election.



# WE VOTE ?



## WHY WOMEN SHOULD NOT VOTE

This will be a new angle to the issue of women in politics. I am hoping to convince some of you. I am 26 and have never voted out of the principle "all parties are the same and are out to 'screw' you", but now:

One may well ask how will we ever get anywhere in changing the oppressive lives of women if we do not concern ourselves in the world of male politics, as did the suffragettes of long ago. I can only reply by giving my suffragette sisters my thanks for their endurance. (It was their actions just as much as the 'Great War' which gave us more freedom-or seemed to at any rate, until we were again subtly pushed inward.) I can only reply to the Barbara Greenes (of Toronto's North York Council) throughout Canada by giving my best wishes in their decision.

Where are all the great strides forward in the cause of women's rights that were promised us by a piece of paper (called a ballot) slipped into a box (called a ballot box)? What can the few

who struggle to their political seat do against the firmly-entrenched male power structure? What can (or will) any Man do for us, as women? Is it our own fault, as is sometimes pointed out to us? I think the blame will be found elsewhere. One may say: Look at what the NDP has been doing and promising for women. This signifies nothing and never has. As an example, how much sympathy has the individual male NDP member had for the woman member who had to forgo a meeting for lack of a baby-sitter, or any other family commitment, that is sometimes forced on us?

Well, enough of our own oppression in this matter. I would like to go on a little further to explain how I intend to fight alongside Rosemary Brown of B.C.

By whatever name- the majority party, the Government, the Parliament, Republic, Proletarian Dictatorship-a State is a State. I will not fight from within the Man's system. Nation states and their wars were not created by women. I reject Canadian nationalism in the form of a nation-state but support an oppressed nation-state in the

fight against an oppressor such as Amerika. It is not the Amerikan people in Canada or the States that I am rejecting, but the corporations, multinational or otherwise, that have created and controlled the state for its own ends.

It is my aim to work with my sisters to rid ourselves of these giant profit-makers and to rid ourselves, as women, of any more controlling influence, of any more authority-figures, in whatever form. Working together with others is the secret; discovering our own strength. Self-help groups and female communities are not, as one might say, a "cop-out", but preparing our bodies and our thoughts for the reality of the future battle. Are we so comfortable and affluent here in Canada to think ourselves so different from the women who have had to fight or die in other countries?

I would like to say more about this in future issues but for now- Think of what you can (we can) do for your (our) country. DO NOT VOTE ON JULY 8TH.

Pat Leslie.



**REVOLUTION is the ONLY solution!**





# spreading across the land

N.B. If you would like to be listed, please send us your address.

## WOMEN'S PERIODICALS

### NEWFOUNDLAND:

Women's Place \*  
P.O. Box 5021, St. John's

### PRINCE EDWARD ISLAND:

c/o Joan Opperman  
Wellington  
R. R. #1, Grand River

### NOVA SCOTIA:

The Women's Centre  
P.O. Box 5052, Armdale

c/o Women's Bureau  
P.O. Box 3596, Halifax S.  
Postal Station, Halifax

### NEW BRUNSWICK:

Y.W.C.A.  
27 Wellington Row, St John

### QUEBEC:

Women's Info and Referral Centre  
3595 St. Urbain  
Montreal 131

La Centre des Femmes  
4319 St. Denis, Montreal

La Place des Femmes  
3764 Boul. St. Laurent  
Montreal (845-7146)

### ONTARIO:

University Women's Club  
25 Shareview Dr., Barrie

Women's Centre  
P.O. Box 1162 or 35 Priory St.  
Guelph (823-5450)

Women's Centre  
551 York Street  
Hamilton (528-4583)

Women's Centre  
110 Queen St., Kingston

Women's Place  
25 Dupont St., Kitchener-Waterloo

Women's Resource Centre  
283 Dufferin, London

Women's Centre \*  
212 Lyon St., Ottawa

Peterborough Women's Place \*  
262 Rubidge Street  
Peterborough, Ontario

c/c Human and Welfare Rights  
415 Victoria Ave., Room 20  
Thunder Bay S.

Women's Place \*  
137 George St., Toronto

The Woman's Place  
968 University Ave. W., Windsor

### MANITOBA:

Women's Liberation  
c/o Millie Lamb  
#10 812 Wolseley, Winnipeg

A Woman's Place  
300 Victor St., Winnipeg

### SASKATCHEWAN:

Women's Centre \*  
147 - 2nd Ave. S., Saskatoon

Community Women's Centre \*  
2070 Angus St., Regina

### BRITISH COLUMBIA:

Women's Centre and Bookstore  
804 Richards St.  
Vancouver (684-0523)

Women's Centre  
P.O. Box 521, Nelson

Women's Resource Centre  
2961-272 St., Aldergrove

Women's Centre  
#414-1029 Douglas St., Victoria

\* has a newsletter

## LESBIAN CONTACTS OR GROUPS



### MARITIMES:

Halifax Gay Alliance for Equality  
#207 1585 Barrington St., Halifax  
7 P.M. - 10 P.M. Thurs. - Sat.

### QUEBEC:

3764 Boul. St. Laurent, Montreal  
843-6431 or Gay Line: 843-8849  
Tues. 7:30 P.M.

### ONTARIO:

Ottawa Women's Centre  
Lesbian Drop-In Fri. 8 P.M.

Toronto Women's Place  
Lesbian Drop-In Fri. 8 P.M.

Community Homophile Association  
of Toronto, 201 Church St.  
Thurs. 8 P.M. (862-1544)

### ALBERTA:

10421 - 98 Ave.  
Edmonton

### SASKATCHEWAN:

147 - 2nd Ave. S., Saskatoon

### BRITISH COLUMBIA:

Vancouver Women's Centre  
Lesbian Drop-In Mon. 8 P.M.

Generally - contact local women's  
centre and get a group started

### ALBERTA:

Erewhon Books  
P.O. Box 2807, Stn. A  
Edmonton (429-1887)

Women's Centre, Y.W.C.A.  
320 Fifth Ave., Calgary

Women's Centre  
542 - 7th St. S., Lethbridge

### NORTHWEST TERRITORIES:

c/o Nellie Cournoyea  
Inuvik

QUEBEC: Quebecoises Deboutte!  
4319, rue St. Denis  
Montreal, P.Q.  
\$3 per year

Long Time Coming  
Gay Women's Paper  
Box 161 Station E  
Montreal  
\$3 per year

Feminist Communication  
Collective  
P.O. Box 455  
Montreal 215

ONTARIO: The New Feminist  
P.O. Box 597  
Station A  
Toronto  
\$3 per year

Status of Women News  
P.O. Box 927  
Adelaide St.  
Toronto  
\$3 per year

The Other Woman  
Box 928 Station Q  
Toronto  
\$2 per year

The Native Sisterhood-  
P.O. Box 515  
Kingston

Tightwire  
(Women's Penitentiary  
newspaper)  
Box 515  
Kingston, Ont.  
\$2 per year

Over the Wall  
c/o 306 Herkimer St.  
Hamilton  
10¢ per copy

Windsor Woman  
76 University Ave. W  
Room 603  
Windsor

The Northern Woman  
c/o 318 S. Marks St.  
Thunder Bay F  
\$1.00 per year

Clearing House for Feminist  
Media  
P.O. Box 207  
Ancaster, Ont.

Before We Are Six  
P.O. Box 104, Breslau  
(write children's books)

ALBERTA: On Our Way  
P.O. Box 4508  
Edmonton  
\$2 per year

Branching Out  
Canadian magazine for Women  
11443 - 77 Ave.

Edmonton  
WOMEN CAN  
804 Richards  
Vancouver  
\$3 per year

Priorities  
c/o 2803 Wall St.  
Vancouver 6  
\$2 per year

MAN Emergency Librarian!  
Barbara Clubb  
32- 351 River Ave.  
Winnipeg, Manitoba

# ANGELA DAVIS



## SISTER: YOU ARE WELCOME IN THIS HOUSE

"Their tactics don't organize, they just terrorize the people."-Huey Newton.

A revolutionary group must distinguish between revolutionary violence and gangsterism. The line can be drawn on the following questions:

1) Is the violent action politically useful in the people's interests? This is the line between placing one's violent capacity at the service of the revolution, and diverting the revolution to serve one's own short sighted violent wishes. Revolutionary violence must be a public act, the body politic cleansing itself of sickness, and not a private revenge against the world. Otherwise Bonnie and Clyde are revolutionaries.

2) Is the violent agent politically conscious enough to determine proper targets and situations for violence? A revolutionary must know the ground, be well versed in the concrete reality of the society and the situation. Otherwise one cannot distinguish the real agents of oppression and its real processes from the mass of victims caught up in oppression. An ignorant revolutionary wastes good anger on oppressed people, and leaves the larger oppressive reality untouched.

3) Is the violent action necessary to effect a well-considered plan? Such necessity, or political utility, is of three kinds:

a) the people's safety from the oppressor and his agents: his army, his police, his vigilantes and spies.

# SLA: sisters and gangsters

b) Justice for the chief oppressors: assassination of well-known oppressive leaders whose removal will damage the machinery of oppression, improve the morale of the oppressed, and serve as an example for other oppressors.

c) Necessary but regrettable violence, in which deluded victims of the oppressor must necessarily be destroyed in order to damage the oppressive machinery in important ways.

In my opinion the actions of the SLA fit none of the above three categories, and must fall under gangsterism. The SLA has betrayed the revolution by the following actions:

:The assassination of Marcus Foster, black school superintendent, in Nov. 73, on the basis of a mistaken assessment of his politics.

:The kidnapping of Patricia and her subsequent trial for her father's crimes.

: The threat of violence against this woman in retaliation for the backlash against Foster's killers.

:The needless wounding of two uninvolved spectators in the April 15 bank holdup.

:The apparent total lack of revolutionary consciousness, analysis, and responsibility to the people, beyond the level of cliches.

:The lack of any attempt to organize the community, as seen in the fact that the SLA had no cover and no support on the night of the May 16 shootout.

:The SLA preoccupation with weapons, military paraphernalia and secret-society rituals, in a political vacuum.

: The proscription of Newton and others for trivial reasons.

Their relatively non-sexist command structure was potentially revolutionary, in that it placed women in command and contained at least two radical lesbian feminists, in contrast to the usual pattern in Marxist groups of males exploiting females sexually. But as one observer pointed out, the grounds for solidarity between these men and these women were very shaky. Marshal Cinque's war was evidently racial: nowhere does he mention the women's struggle. Neither do the women see themselves as revolutionary feminists except in one catch-word- sexism-mentioned ninth in a list of grievances against the oppressor.

The SLA manifesto is very vague in its politics. Only on the question of command structure and the primacy of weapons does it outline concrete proposals. Elsewhere, the goals are a long list of fine-sounding words: peace, freedom, love, and this vague word 'nation'. I see nationalism as basically a nineteenth-century sidetrack, full of explosive pitfalls: what does it mean to own the land? How do boundary lines serve the people? In the 20th century, nationalism at best is a revolutionary tool, a means of unity for the oppressed of colonial areas. In Amerika nationalism can only mean the old capitalist formula: Get, keep, and exclude.

The SLA did show imagination and insight by choosing the media as their prime vehicle. But ultimately they had nothing to tell the people. The SLA seems to be liberal individualism sprouting guns. In a society overloaded and confused with different styles of rhetoric, this is to be expected. The SLA phenomenon only underlines the need for tactics and language that spring from the situation and speak to the people without mystifying them.

The information in this article is from 2 sources, the SLA Manifesto published by the Varsity (March 26), and the capitalist press, which presented the SLA phenomenon with its usual bias.

# Women as Children

Part of the hardest conditioning to beat is our tendency as women to regard ourselves as "naturally" inferior, however non-verbal that belief remains. Indeed, it is because of an almost unconscious belief on our part that we are somehow defective that the attitude is so hard to fight. Speaking with a lesbian-feminist the other night, I was astonished to hear her say she does often think women are inferior. I was more astonished when I realized that I have as a woman been feeling considerably under a cloud, and that "because I am a lesbian/female I can't do much about my circumstances". That led me to investigate myself as child and romantic. Perhaps some of my observations will be useful to you.

As women we have incorporated the social basis for this belief, by assimilation and by training. We as women have internalized the view of ourselves as menials and dependents, since for the most part there is an elaborate romantic myth surrounding the functions of women as menials and dependents. We have been told (or "learned") service is love, self-sacrifice is noble, willingness to keep the peace is commendable, passivity is the way of the spirit. Patience and the smile are the routes to the secret of life.

When one is generating a patriarchy and wishes to maintain it, self-sacrifice becomes a very useful social virtue. To maintain a stable economy (stable in general terms), it is necessary to guilt people when they are not prepared to become pawns of this sacrifice. It is also necessary to provide stronger incentives than guilt to maintain the system's political necessities. It surely does not need saying that what is politically "necessary" to maintain the power hierarchy becomes "personally" necessary if one is to remain in power. In other words, individuals must be brought in line with public policy so that there is as little separation as possible between private and public needs. That necessitates the creation of two myths: the state as father and citizens as children, and the state as romance, as desirable and worthy of devotion. Where the group in power is male, that invests males with social political legal economic sanction. It gives to the men who share in its institutions some control over those areas, and also some investment in maintaining them.

The full force of family, school, church, law, government, economics all tend to impress upon the individual the state as romance, and of men as worthy of devotion. The full force of family, church, law, economics, et al imbue woman with a sense of the romance of servitude and with the child's mentality. These myths of servitude and dependency are equally transferable from heterosexual to homosexual relating. After all I bring my conditioning to whatever I do.

However, I am not only oppressed but oppressive. I am victimized by the myths that make service and dependency romantic conditions. But I myself oppress others when I "serve" them; put myself at their disposal; seek their approval; fear their anger/withdrawal/rejection, etc.

The "desirable" social attributes, which engender popularity and entail success, are self-sufficiency, logic and composure. These qualities are romanticized to the level of myth. If one cannot be these things, which are essentially dishonest ways of being, one may opt for being part of the "manna" of someone who is (self-sufficient, logical, etc).

That is, if the other "knows" what we do not, "understands" what we do not, we put ourselves in this person's service, become vessels, worship the being who brings meaning to our lives if only by association.

This we call loving. In serving the other we seek approval. In seeking approval we express fear. 'Am I acceptable? Please don't reject me. If I do this will you love me?' This attitude is an embodiment of our oppression. At this stage 'love' is an unlegislated act of violence. We are oppressed women and we oppress each other, even as feminists trying to change ways we relate. We are afraid of one another, distrustful, as we have every right to be: of the oppressive person in each of us who makes a romance of childhood and servitude, and a myth of the Other, be the Other lover or friend or merely another woman.



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Love is a property claim to me at this stage; a "security blanket", and a step in the wrong direction. When I mythologize another person's being, I submit to another person's perceptions and judgments. That is the oppressor in me: The internalized oppression of buying the view of the state as romance and of its citizens as children. It is the way I perpetuate patriarchal values.

It is the way I externalize the view of myself as child and as romantic: children are dependent. Children are less accountable. Hence I can be more "comfortably" a victim, and make of my victimization a romance: See myself as a martyr and excuse my incapacity to be anything else.

Gilleán



# Romantics

a taste of power...

## WELFARE WOMEN'S CONFERENCE

On June 6th, a group of women from the Anti-Poverty Coalition decided to come together round their own problems as women at St. Christopher's House. They had a large turn-out and finished their workshops with some good resolutions to be put into action. They were aroud day care, food prices, rent control, women in the courts etc.

...hand to mouth



# NIGHTWOOD: LOVE BETWEEN THE OPPRESSED

Nightwood is a book about the extreme difficulty of love between the oppressed. Two lesbians live together in the circus of 1920's Paris, observed by two men: one the pseudo-aristocratic husband of one of the women, the other a homosexual abortionist. The relationship is shadowed by the

emptiness and spite around them, and invaded by the greed of a third party, a woman who is trying to possess love by possessing people.

Barnes shows too, how the women's love for each other is inevitably subverted into idolatry, the love of images. Each finally comes to prefer the image in her head - saintly mother, nihilistic child - to the real substance of the other person. This kind of corruption this decadence, is hard to avoid in a society where sex is business, as Robin's husband bought a breeding machine and as the circus buys its acrobats' bodies; and where, sensitivity, creativity, are the monopoly of a privileged elite. Loving women become ghosts, in a world where they are not supposed to exist at all.

The most striking thing about this book is the beauty of Barnes' language. Her musical flow of words gives the reader the sense of the natural rhythm of women's feelings, blocked and dammed as they are by oppressive structures.

The other striking thing is Barnes' unashamed love of women. She presents their lives, their feelings and relationships, for what they are, not as a deviation from straight male unfeelingness. Too many writers - even some women writers - either apologize for theirs and their women characters' emotions on the grounds of mental unhealth, or suppress them altogether in a deadpan journalese style.

While Barnes does not confront sexist privilege directly, she does show that the forces destroying this relationship come from her-story and from the women's personal herstories in their families. Nora says: "We are the answer to what our grandmothers were told love was, and what it never came to be: we, the living lie of their centuries."

The only vivid male character is the abortionist, a helpless, compassionate figure. He is oppressed as a homosexual, and a doctor without a license, having given up his professional prestige to tend outcast people. But

his compassion survives his oppression, almost triumphing over his despair. In a more human society he might be the model for the male future: to give up privilege, acknowledge his human feelings and his love for other men. His life is an act of penance, and such penance is necessary for the whole male culture.

T.S. Eliot wrote an introduction to this book warning us not to regard the characters as a side-show of freaks. Freaks are oppressed, excluded people who distort their bodies and minds into caricatures in self-defense. David Bowie, a self-proclaimed freak and faggot-rock singer, said that this society is moving to the point where we will all make love only to our own egos. I suggest an alternative, which is revolution.

Gillian Hughes

NIGHTWOOD by Djuna Barnes  
published in two paperback  
editions: New Directions  
and Faber and Faber



*my existence is acknowledged by tits and ass;  
cat calls and whistles usher me  
down streets and park lanes,  
while pinches and crowded bus-gropings  
reinforce my sense of self;  
i am tolerant (well controlled)  
and strive hard for equality of the sexes.  
at night i dream of guns.*

Margaret Murray

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Virginia Read, Chapel Hill, N.C.

## THE FAMILY TREE

*Mother counts the beads  
while Father counts the seeds  
of their transgression:  
children  
kneeling in the pulp  
of their being--  
sap flow through young boughs.*

*These are the extensions  
of the tree  
roots drawing on the parent life  
sapping draining using  
too close for the health of any.*

*Mother of God, pray for us.  
Holy Mary pray for us.  
Father pray for us.  
Mother pray for us.  
Children pray for them.*

*This tree gives no shade.  
This bough blighted  
is no oak for ancient religions  
but a trunk for larvae, supporting  
the symbiosis  
of birds.*

Gillian Chase.

Jill Johnston's Lesbian Nation is many things. It is theoretically advanced. It is stylistically entertaining. It is classist and very male in its objectification of women-i.e. Jill Johnston is, and defends herself as, a lesbian chauvinist. She says it is time women were sexually aggressive and selfish, acting out their polymorphous sexuality on the bodies of beautiful/rich/influential and/or sensually stimulating women. That leaves only the "gauche" and those without status or looks safe from sexual assault. So what's better about women loving women? The het trip will do for that.

Gaucherie is a class bias. So is Jill Johnston's predilection for women who are "names". Since Lesbian Nation poses the "solution of separation and parthenogenesis, I can only treat this book in terms of envisioning a world peopled by lesbians, for which world Ms. Johnston herself is the "prototype". What kind of world would be gained if all women related to women in ways Jill Johnston relates to women?

A brilliant writer in the tradition of James Joyce and Gertrude Stein, Ms. Johnston describes her own approach to style. The terms she uses reveals her conditioning as a New Yorker, a woman trained in the mode of logistic thought, with a tendency to play facile games with words. She is a woman so accustomed to middle class ways of relating, in terms of verbal acrobatics and derisive humour, that she sincerely believes her background, by an act of the Goddess, was somehow free of patriarchal control. She is individualistic, highly exhibitionist and competitive with other women.



Her own words equate her trip, with that of Henry Miller, since she appears to believe that an elevated style excuses the quick come and the predatory nature of her sensuality. Why is she superior? Because she is a lesbian. Because she is up front about being lesbian and into confrontation tactics. Well and good, except that she uses verbal gymnastics to make hash of anyone daring to contest her.

Another of her elaborate academic trips is the chapters she devotes to the concept of the "psychic" commonality of all women, of the "legitimacy of myth", "remembered" beyond our distorted or destroyed matriarchal history. She quotes Helen Diner's Mothers and Amazons, Elizabeth Davis Gould's The First Sex as source books for a age of matriarchies. She believes the psychic pool of prehistoric female memory will mean another amazon age, a decline of Judeo-Greek heterosex thought. She believes in the obliteration of Christianity as a foundation stone to feminist revolution. In this respect I believe she is right. Christianity is the bastion of anti-feminism.

Lesbian Nation sees all economics based on one's sex as man or woman. It sees the fundamental inequality of the sexes and hence the need for separatism. Only peers can be equal. Since all women belong to a single class, only women can be peers to each other.

Here I believe Jill Johnston is far too simplistic. Women do not belong to a single class. They are divided by race, acquired status and sexual orientation. They are divided by political economic social institutions and conditioning. It takes more than a clitoris to stimulate "class" identification. To analyse this book sufficiently is to assess Jill Johnston.

For too long the tradition of male literature has been to separate the writer from the written, the author from the persona whose voice "he" takes for "his" message. Until we as women counter this male culture by speaking in our own voices, without becoming lost in elaborate style and syntax, we will obscure language and make it serve the ends of elitism. So long as humour is used as a device to separate us from our own pain and anger, we will see ourselves "objectively", that is, diminish ourselves. Become a "character" in a fiction that is life as we can't bear it.

Yet Lesbian Nation is invaluable. It is literature for, about, and to women, written from the lesbian awareness of the need for revolutionary social change. New things happen in this book, challenging provocative turns of phrase which are succinct gems of truth and awareness. This book is valuable as a landmark to all of us who must discard our individualistic classist attitudes if women are ever to make "the revolution of amazons."

\* Lesbian Nation, by Jill Johnston is now available in paperback through Simon and Schuster, Rockefeller Centre, 630 Fifth Avenue, N.Y., N.Y. 10020.

Gillean





Dr. James Miranda Stuart Barry

### Doctor In Drag

DR. JAMES MIRANDA STUART BARRY graduated from the University of Edinburgh in 1812 and joined the British army. She served as the Inspector-General of military hospitals in Canada, and later headed the entire army medical services in Britain. It was only when she died in 1865 after 46 years of military service, that they discovered she was a woman.

...from the Canadian Medical Association Journal, April 6/74 Vol. 110, Pg. 840



### IRA Fighters

2 IRA female bombers, Dolours Price, 23 and her sister Marion, 20) finished a 200 day hunger strike. They were sentenced to life for their London bombings. By 1972 they were 2 of the only 7 women members of the IRA Provisionals' Belfast Brigade. They regard themselves as prisoners of war.



### To All My Fighting Sisters In Every Country

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This is in tribute and in memory to all those fine, courageous sisters of mine from whatever class or race. From the two rebel daughters of millionaires, Patricia Hearst and Bridget Rose Dugdale, to the surviving black sisters of Josina Machel, now dead, in Mozambique. This is to all the dedicated women in hiding in the Weather Underground in Amerika. This is to all my struggling sisters in the Palestinian Liberation Movement.

This is, most of all, to every woman who has ever struck back in anger at a man. And at the Man's System forced upon us.



# SIX RETURN FROM THEIR PRIVATE REVOLUTION

On Thursday May 23, the Globe and Mail titled a newstory with the above headline. It told of the burial arrangements for the six people burned to death in a Los Angeles house last Friday who were accused of being SLA members. As a result of his son's murder, one father, a doctor, is planning to sue the FBI for \$100 million because there was no warrant for his son's arrest. He was quoted as saying, "The police should not be allowed to gun down people so they can be home to supper on time." Several other parents supported the causes their children were fighting for, if not the methods. One father, a Lutheran minister, said his daughter was a martyr.

One of the causes the SLA was fighting for was women's rights. Many of the SLA leadership appears to be women and four women were found amongst the six murdered by the FBI. Two of the women were Lesbians. Patty Hearst is still "at large" with 19 counts of unlawfulness against her.

The words private and individual have been used in a number of the articles run by the three Toronto papers over this past week. The SLA was carrying on a "private war", and "individual revolution", or as this headline says, "Private Revolution. Private and individual are favourite words of the establishment to separate and divide people from one another. The problems of women, blacks and other minority groups, poverty and fascism are not personal problems. They are society's problems and women have too long been exploited and maintained in their oppression because of their "personal, individual, and private problem."

High tribute is deserved by the SLA and its martyrs for fighting the people's revolution inside the U.S. with some of the most stunning and imaginative revolutionary tactics used yet against the massive retaliatory powers of Imperialist Amerikkka. The SLA may all be martyred and so may many who come after them but the Revolution has barely begun. There will be more.

Pat Shafer



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Munzinger

# SECRETARIES:

...I was walking along the Bathurst streetcar late one night when my eye caught the attention of a Secretary. Yes, we are everywhere! There she was, laying on the seat on the front of the Family Section (where else?) of the March 19th Star.

There can be no doubt in my mind that the writer of this article wrote the piece in response to the article in the last issue of this paper. There are some very capable women serving as administrators and assistants under the name of Secretary. They are to be commended for their efficiency but they are being deceived or are deceiving themselves if they think they have any more power than the ordinary secretary. None of us women have any power in the System that rules our lives, no high-level decisions from us.

What was meant in the article, The Power of the Secretary (see last issue), by power was the power to fuck things up not to keep it running. There has been some talk about the Secretary in the last little while, they are starting to ask questions and make demands. So it was hard for me to decide in reading the Star article whether it was a deliberate ploy to make us more satisfied with our lot. You may say: why be so ready to always question the motives of the liberal establishment? I'm sorry, that would take a whole other article to justify. But just as I demand equal rights for the secretary to improve herself materially and her

worth in other eyes, I also demand that we look further.

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## sanitation worker better off than secretary ...

To the Editor of the Star:

While I can appreciate sanitation worker Gus Rubicini's inability to make financial progress on his salary of \$8,528 a year, "Why can't we get ahead?" (Feb.2), I would like to point out that in comparison with the average \$6,760 earned by a senior secretary in Toronto he is actually very well paid.

To my knowledge, there are no educational requirements for a garbage collector. A secretary must have definite typing and shorthand skills in addition to a good command of the English language and very often has senior matriculation if not a university degree.

In addition, the secretary is expected to be bright and charming, to assume responsibility,

and to dress well-all for \$6,760 per annum, if she's lucky.

Margaret Gridale  
Scarborough

## ottawa to end rug-ranking

Our on-the-spot reporter told us in the winter issue of the discrimination toward secretaries in the federal government. I am glad to say that it was a bloodless victory for the Public Service Secretarial Association.

The Treasury Board announced May 3 that a new system of job evaluation which will eliminate rug-ranking, will be introduced for public service secretaries.

Rug-ranking involves grading secretarial positions in terms of the position of the secretary's boss. The word derives from the belief that the higher the public servant, the thicker his office carpet. (see Vol.2, Issue 3)

C.M. Drury, treasury board president, said the method will be based on a secretary's actual duties and responsibilities. The announcement follows a survey of 7,500 secretaries.

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## restless workers

Boredom and lack of promotion prospects cause 42% of job moves by secretaries in Britain, a major employment bureau reports.

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## poster collective & printing workshop

We are a group of women teaching printing skills to women. Workshops will include: silkscreening, etching, lithography, woodcut. Classes begin June 17 and will run between 6 and 8 weeks to the end of August. We are also producing a series of women's posters and we are asking graphic artists to submit their work to be considered as one in a series of ten. For further information and registration, phone 962-3904. (There will be minimum workshop fees).

## canadian Q at work, 1867-1940

To research and write up the labour history of Canadian women.  
Contact person: Judy Coburn 921-9898 (office).

## different directions

To produce a booklet for girls on possible careers, eliminating role stereotypes.  
Contact person: Valerie Marsh 535-0478

## TORONTO Q'S SUMMER PROJECTS

### Q in transition

To provide a temporary co-op home for women and their children in crisis situations, and to operate a summer day camp for children from WIT, Interval House and the South Carleton area.

Contact person: Mary Orr, 967-5227.

### rape crisis centre support group

Six women are working out of Women's Place (not to be confused with the RCC proper) to conduct research and to create a handbook, Speaker's Bureau, referral system and rap groups.  
Call 363-3801.

### Q's health centre

are continuing to operate a medical clinic for women and children.  
Call: 534-6389.

### Q's printmaking workshop

To conduct workshops for unskilled

women and to produce a Canadian women's poster series.  
Contact Pat Borque, 466-9805.

### mountain moving theatre

Mountain Moving Theatre (alias Women's Theatre Collective) is now the proud owner of an O.F.Y. grant for the summer, which means we'll have a lot more time now to devote to devising and performing feminist theatre.

We'll be performing in community centres and for women's groups around Toronto and we also hope to join forces with the bookmobile for a trip into the country. Our plans summer include regular plays, history, children's plays improvisations and workshops.

So, keep a lookout for the next WTC play...and if you know of any group that wants us to perform, get in touch with us through the Women's Place, 363-8021.

### needed !!

Toys and basic equipment for day care, craft materials (for women's workshops).



I AM A LESBIAN. Because I am a lesbian I can enjoy equal relationships with the people I love. Also because I am a lesbian I can be asked to leave a public dancefloor for daring to dance with my friends. I can be forced to leave a public place because I dare to love the women that I am with. Because I am a lesbian I can devote my life to a career or a cause without suffering the guilt pangs of leaving a husband to cope without me. And also because I am a lesbian I can lose that job or alienate that cause because the people around me are threatened by my very existence. Because I am a lesbian I can be jailed and beaten and have my children taken away from me, and be marked by society as a sexual deviant, or disturbed, or presented as a pornographic fantasy in the media of a sick society.

I am a radical lesbian. Because I am a radical lesbian I am willing to risk ridicule, and comfort, and job, and my personal freedom for the sake of my lesbian sisters. When I walk down the street holding hands with a friend, and the men around laugh at us, I smile at my friend and put an arm around her. When they shout rude comments and offer money to watch us in bed, I spit in their faces and tell them they are sick. When a person says that Women's Liberation is just a bunch of lesbians, I say that that isn't true-YET. I am committed to fighting in the streets, on the job, in the courts, in the jails, in the mental institutions, and in the bedrooms of the nation, to free all my lesbian sisters who are cowering under the oppression of a heterosexual ethic.

I am a radical lesbian feminist. I believe in the power of groups of people. I believe in the careful analysis and destruction of systems that oppress us. I believe that until all people are free, no-one is free. And I believe that the victims of an oppressive system are the groups of people who will rise up and destroy that system, and create a just alternative.

So now, as a radical lesbian feminist I want to talk a bit about these systems-what they are, how they work, how they can be

ing as free human beings.

Because I am a woman I am going to identify the first system of my oppression as the patriarchal system. I am not saying that this system is primary in the oppression of all people. There IS NO PRIMARY SYSTEM. It depends on who you are. I am a woman, and the fact of that statement is that if I am going to fight honestly my own oppression then I must fight the system that keeps me down for being a woman. And that is the patriarchy. A patriarchal system, as is pretty obvious from the name, is a power system where the male is allowed to assume a position of power and authority over the female. It is manifested in *Canada today in many ways*. It has developed in a clear historical progression since its birth six to eight thousand years ago. It is the system responsible for the burning of tens of thousands of women because they dared to believe in their own power. It is the system responsible for the veiling of hundreds of thousands of women because they are the private property of some man. It is

Another system that oppresses us is capitalism. This is a system whereby many people work, producing goods, which are then sold for the profit of a few. This system fits in very well with the patriarchy. It feeds on the patriarchal morality to keep the workers apart. It uses women as producers of goods and also as producers of labour power to ensure that all the profit is accumulated and none is wasted on the maintenance and production of the human machine. It manipulates women according to the needs of its own instabilities, so that we are an invisible reserve to be pulled into the labour force in times of boom or war, and pushed out in times of depression or crisis. It uses women as a marketable commodity and also as consumers of the surplus production of a profit-oriented society. We are easily manipulated as workers, as consumers, and as commodities, so that by grinding us through the cycle of production in all three of these roles, more profit is created with each cycle, and the cost to the capitalist is almost negligible.

husbands, so that we are flattered by our heavy demand in the sexual market of prostitution and cream-cheese advertising, and Hollywood glamourizing.

Another system that oppresses us is racism. Racism works in conjunction with capitalism and patriarchy so that certain racial characteristics are given sexual connotations and economic power advantages. As a white woman, it is not my place to provide an analysis of racism, but to realize the crucial importance of racism in an analysis of women's position in society, and address myself to the racism of the women's movement and of myself.

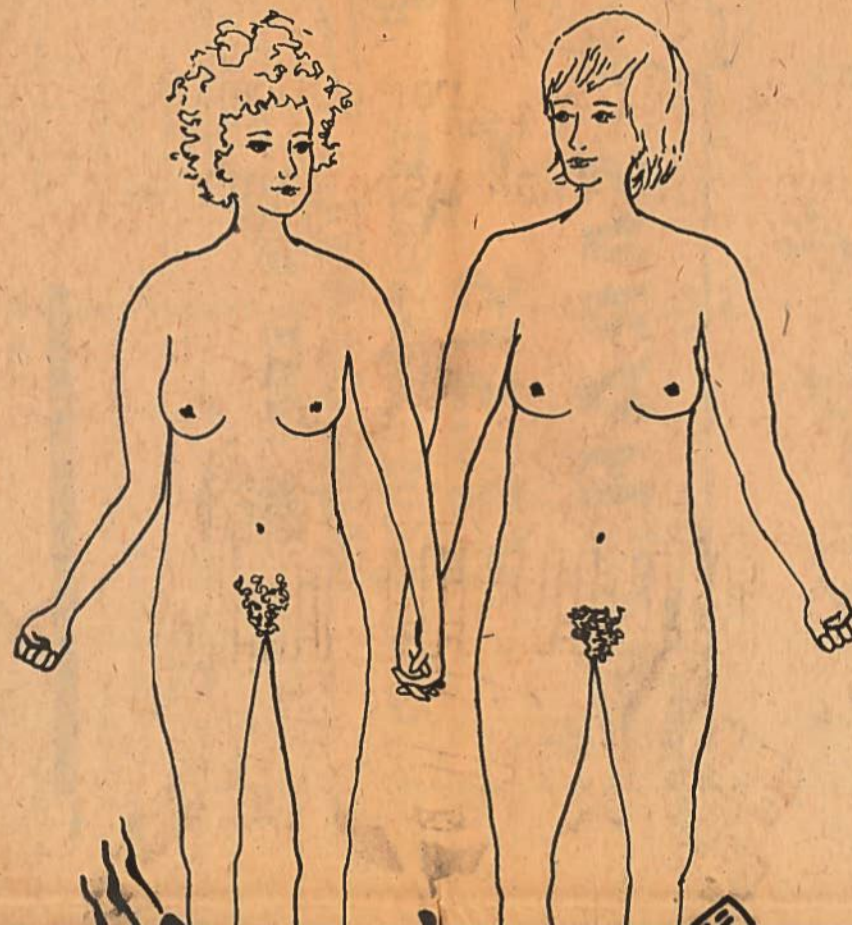
I have only touched on the functions of the main systems that oppress us, and a little on how they are interconnected. There isn't time here tonight to go into any more detail. But before I finish I want to pull together some of the theories of feminism that have grown out of this analysis and relate them to lesbianism, which, after all is the purpose of this talk.

patriarchal system? How else could the patriarchy function except by assuming 1, that women need men to survive, so we'll do anything to keep them, and 2, that this is the natural order of all human societies.

So within these assumptions, I, as a lesbian, am a misfit. I am a genetic fault in a smoothly running biological reality. I am abnormal. I am sick. I may or may not be curable. I may or may not be tolerable. But when I turn around and say NO, I AM A STRONG PERSON, then, by my very existence I am challenging that order. By my very existence I am threatening the assumptions of the patriarchy. When I say I am not a freak to be tolerated, and given a few more civil rights, and a few more psychiatric apologies, when I say that all women carry within them the potential of lesbianism and that this potential must be explored whether or not we act upon it, when I say any woman can live without men, and that we can build a movement for our own freedom without men, then I am questioning the patriarchy at the roots of its existence. Good. That is exactly what I want to do. That is why I am a radical lesbian.

But people say to me "Men are not the enemy". And I say that the enemy is a system and men are the agents of that system. I don't want to waste my energies fighting men. Most men don't have the power or the inclination to change the system anyway. I want to fight the patriarchy. I want to fight capitalism and all its elder brothers. I want to fight racism. I want to identify the systems that keep us all from being free and destroy them. All of them.

Before the patriarchy can be changed, the victims of the patriarchy must rise up against it, face it and identify it, seek it out in the recesses of our own minds, and everywhere around us. And the victims of the patriarchy are women. That is the reason for a women's movement. That is the reason for women's studies courses and women's liberation groups - and much more, the structures of which we have yet to



they work, how they can be weakened, what are the alternatives.

But before I begin I want to add a point that is very important and that is often forgotten. None of the systems that oppress people are mutually exclusive. They work in a complicated web of interlocking devices, and combine to form new systems and more insidious types of oppression. This is their power. They set us up against each other when we are too shortsighted to see their relationship to each other. All of us contain within us a microcosmic society, where all the external forces acting on our lives are fighting it out among themselves, keeping us confused, keeping us defensive. For example, there is no such thing as a non-sexist man as long as the nature of the system is sexist toward women. There is no such thing as a liberated woman AS LONG AS THE NATURE of society is oppressive to women. There is no such thing as a good boss, as long as there are bosses who gain from the exploitation of their workers. There is no such thing as a true socialist nation as long as the nature of world politics is capitalist and imperialist. There is no such thing as a non-racist white person as long as white people control the power of the world. Not only do these things not exist now, they cannot exist until it is possible for them all to exist together. This doesn't mean that we might as well give up on changing anything. It means that we damn well better get started on changing everything.

There is no gain in falling into the traps set for us whereby we set in contradiction feminism and socialism, on nationalism and anti-imperialism, or third-world liberation and working class struggles. It is time for us to realize that all these fights must grow simultaneously. That ultimately, the interests of all people must be served.

Bearing these concepts in mind, then, I want to explore some of the systems that keep us from function-

the system responsible for the rape of millions of women every year and the beating and murder of countless others, because they are the public property of all men. It is the system responsible for corsets and make-up, and chastity belts and brassieres, to keep us trussed up and moulded into shapes dictated by the whims and pocket-books of a few powerful people. It is the system responsible for and maintained by the family, headed by the husband, mediated by the wife, and totally controlling the children. It is the system responsible for stealing our sexuality and selling it back to us at a profit, for paying us half-time wages for two full-time jobs, for controlling our lives and our bodies, ignoring our health, suppressing our genius, stripping our pride, and then turning around and blaming us for our own weakness.

The structure on which this system is built is the family, and the superstructure is the sexist morality.



"She will crush your head, and you shall lie in wait for Her heel."

And the reason that this is possible, and the tools of the manipulation, are contained not in the capitalist system alone, for it merely takes advantage of the opportunity to make money, but in the patriarchal system, which urges us to produce more workers when they are needed and to look after the ones that already exist, because this is our role in the family. It is the patriarchal system that lowers our own estimate of our self-worth, so that we can be worked harder for less pay than our men, and be little moved to strike for better pay and better conditions. It is the patriarchal system that builds our insecurity and dependence, so that we are chained to the family, and chained to an endless orgy of consumerism, seeking some comfort in material possessions, and some relief in the status of wealth. It is the patriarchal system that coddles and glorifies us so that we are happy to sell ourselves body and soul to our

Okay, given that we understand that the patriarchy must be destroyed before women are free. Given that we understand that capitalism must be destroyed before women are free. Given that we understand that racism must be destroyed before we are free. Given that we understand that we cannot fight one without the others. And these are pretty big assumptions, which need to be discussed further when we break down into groups, then what am I as a radical lesbian feminist doing here, and why do I identify as a radical lesbian feminist in the first place?

One of the basic assumptions of the patriarchy is that all women are attracted to all men by some basic biological urge which is genetically carried in all human beings. Think about it. What else would keep women in such a state of servitude? What else would justify the arrogance of a

develop. This is the task ahead of us as feminists- to analyse clearly the patriarchal system and set up the counter structures that will challenge it. This is only the beginning of a long struggle. The women's movement isn't dying- it has only just begun. The real work is still ahead of us.

And one more point before I finish. To know your enemy, to understand your enemy, to want to destroy your enemy; this is not enough. When a group of people rise up to fight, the impetus comes from something more than recognizing oppression. It isn't hate of American imperialism alone that keeps the Vietnamese people fighting for twenty-eight years. It isn't hate of the bosses alone that keeps working people fighting for hundreds of years. And it isn't hate of men alone that will keep women fighting. It is self-pride, self-love and love of the people. It is the positive force that keeps even the bitterest losses in the cause of freedom from crushing us in despair. In the course of fighting we discover the potential of our vision. Within the women's movement the cries of "Sisterhood is Powerful" grew out of a real understanding of the potential of women, a real understanding of our capacity to love one another. We knew then; and we know even better now, what solidarity with women is all about. So when I say that I am a feminist I say that I want to destroy the patriarchy, and that is good. That will happen because we want it to happen. But the strength of our struggle has been and always will be dependent on our capacity to believe in ourselves and each other. So that is why I know I am saying something strong when I say I am a lesbian, I am saying that I love women.

Judith

This was a speech given at the University of Toronto Women's Course Lecture Series.

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## feminist phone book!

At last! A Women's Yellow Pages for Toronto! Specifically for all you women who want to matronize establishments owned and operated by women or who need a dentist, lawyer, carpenter, etc. and want to hire a woman. It will be available in the fall. What we need now are listings. If you are a woman who works independently or owns her own business and would like to list with us, or know someone who would, contact Toronto Women's Yellow Pages at 923-2154 for more information. We are particularly interested in women who work with their hands---plumbers, mechanics, carpenters, etc. (We are having trouble finding you.)

### ATTENTION: ALL WOMEN'S GROUPS!!

Meeting of all women working on projects or individually to exchange information and resources.

Please come and please spread the word!

July 5th, 7 pm.  
4 Maitland St.

REDLIGHT THEATRE  
736 Bathurst Street  
Toronto, Ontario  
Phone: 536-2597

This is a women's theatre company and for their third and final production of this season, Redlight Theatre will present TRIPLETS - two one-act plays written by Megan Terry. It runs from June 5th to 23rd. Redlight Theatre would like to thank all of the people who have supported us. Although this play marks the end of our first season, we hope to have the opportunity to welcome you back to our theatre in the fall. For information during the summer break, please call 536-2597.



## the women's place

DEAR SISTERS:

At the end of March, the Women's Place was forced to move out of 31 Dupont by the City of Toronto because of zoning bylaws. After searching desperately all over downtown Toronto in storefronts and office buildings and at commercially zoned houses, we found a place just a week before our May 15th deadline at the old house.

Women's Place's new home is a two storey row house at 137 George Street (one block south of Queen Street East, between Jarvis and Sherbourne.)

### VOLUNTEERS NEEDED

If you're interested in volunteering some time to working at The Women's Place -- we need you! Our office workers have dwindled to half a dozen. Shifts are set up Monday to Thursday -- 10.30 to 1.30, 1.30 to 5.30, 5.30 to 9.30, Friday -- 10.30 to 1.30, 1.30 to 5.30 and Saturday 1.00 to 4.00. Each shift involves answering telephones, giving out information about referrals to doctors, lawyers, women's happenings, etc. and talking to women who drop in about feminism and what we're doing at the Women's Place. It's a good way to meet many women involved in the women's movement in Toronto. Call Sharon at 363-8021.

### DONATIONS\* DONATIONS\* DONATIONS!

Since January when we included a financial statement in the newsletter, the donations received to support the Women's Place have dropped considerably. We need money all the time to support various ongoing activities -- any small or large contributions are greatly appreciated. Next month we will include a financial report.

## CORA

the feminist bookmobile would like to visit you -- if you'd like to see her, write to:

Ellen or Judith, 195 Seaton St. Toronto  
or call 921-6517

### A FEMINIST BOOKMOBILE!

A travelling women's centre, bookstore, speakers' bureau, to travel around Ontario, starting in the spring of 1974.

Women outside of the cities, especially in Canada where distances are so great, are isolated from each other and from the movement. The bookmobile will be an attempt to break down this isolation by providing access to feminist materials and ideas, and helping women to contact each other.

We are a few hard-working women who are tired of big-city centralization of the women's movement. We are paying our own way, but we need help.

- Money for books, shelves, pamphlets, records, gasoline, paper and pens, etc.

- Contact with women in towns and cities to help us arrange schedules, etc. Please write.

- Information by, for, about women in Canada.

- Suggestions and loving criticism.

- Anything else you think we could use.

PLEASE SEND DONATIONS TO:  
BOOKMOBILE, c/o 195 Seaton St.  
Toronto 2, Ontario, Canada.

Call Judith or Ellen for more information at 921 - 6517.

### WANTED:

information/resources on women in Canada, esp. pre-Confederation period. I want to teach an integrated course, but being trained at a standard Canadian university, teaching herstory as well as history is very difficult.

Barbara Roberts  
Cariboo College  
Kamloops, B.C.



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