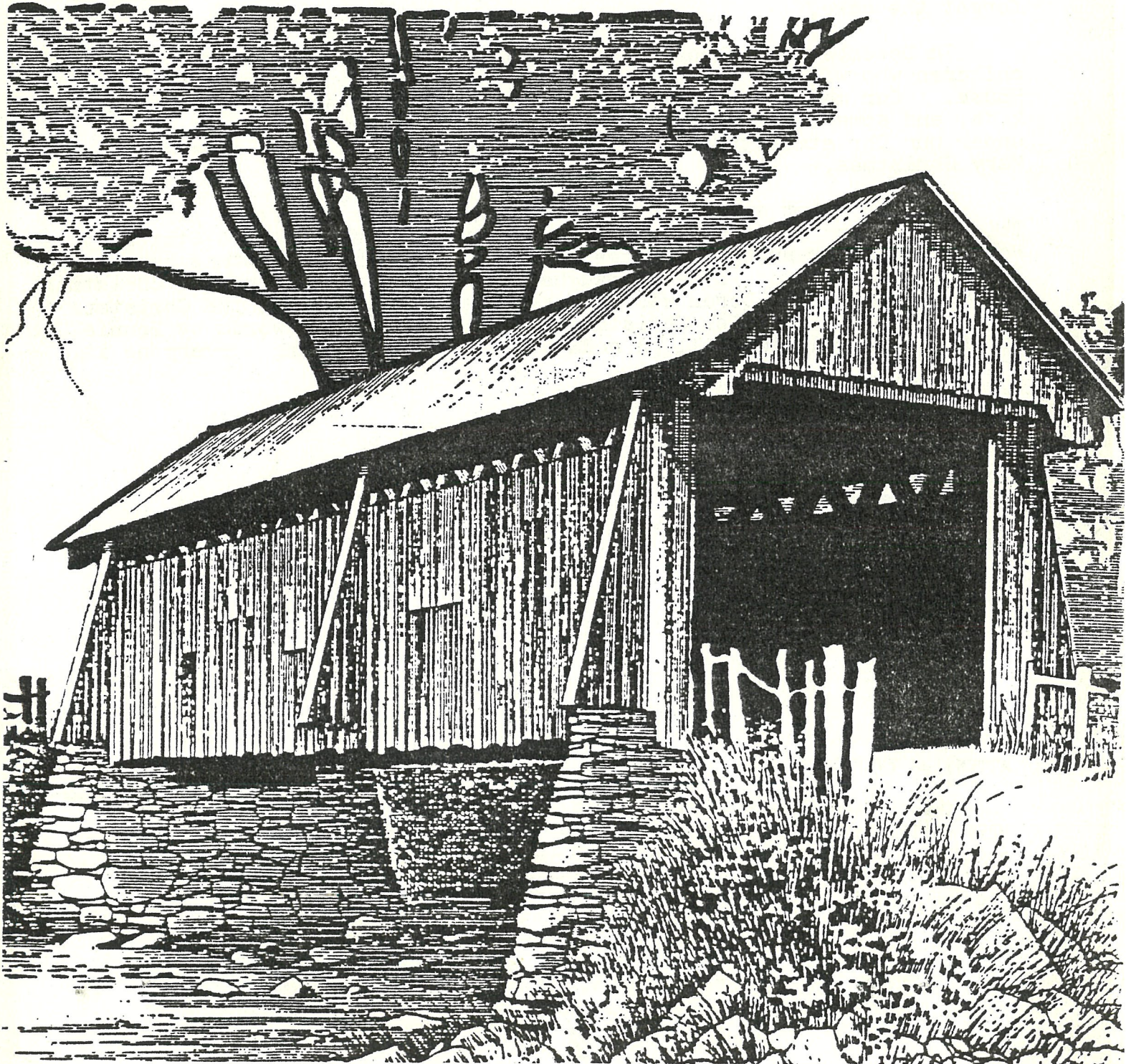


ST. JOHN'S STATUS OF WOMEN COUNCIL

Newsletter

DECEMBER - 1984

ARTS ISSUE



EDITORIAL: CHRISTMAS ISSUE

December again and the dreaded Christmas shopping looms. I hate those who boast at the end of October that they have already got all their Christmas presents. I shall no doubt rely on my old standby: drive to the Salt Box on the afternoon of the 24th December with my list and credit card at the ready, leaving the bills to be paid in January. Every year I am tortured by the question: will I make a Christmas cake? I should make a Christmas cake. I used to make a Christmas cake. Everyone else has their Christmas cakes maturing in brandy by now. The Christmas guilt trips. Well, drink the brandy and forget the cake.

In December our thoughts at the Women's Centre turn to the women and children who will be spending Christmas in Transition House and Kirby House. Our members arrive with donations of toys and clothes for the kids, and some little special things for the mothers. We put them under our Christmas tree on Military Road, ready to be delivered by Mary Christmas.

We also start anticipating the Women's Centre Christmas party. This year, food will be provided by members of the St John's Status of Women Council Steering Committee -- memo: make that Christmas cake. Perhaps I will.... I never laughed so much as at last year's Christmas party, when Barbara Doran was the Christmas Elf and Astri the Christmas witch, and when feminist Christmas carols were sung to words by Bonnie James. A good time will be had by all, so come along - everyone is invited.

TRANSITION HOUSE CHRISTMAS WISH LIST

hand mixer
dish cloths
set of sharp knives
towels
facecloths
Paint: gift certificate
office supplies

ATTENTION EVERYONE:

The Christmas Party at the Women's Centre will be at 8:00 P.M. on Dec. 21. Mary Christmas will be in attendance and we are hoping the Christmas Witch will be able to attend. For those who would like to give a gift to the Centre, I've made a list of things we are always needing. This party is for everyone. Hope you can make it.

Christmas List For The Women's Centre:

Pens, Pencils, Coffee, Coffee Filters, Dish Towels, Cleansers, Toilet Paper, Office Supplies, Coffee Whitener, Dish Washing Liquid, Stamps and Light Bulbs.

To the editors of Status of Women's newsletter:

I would like you to print this, but I want to remain anonymous as it is a private pain I would like to keep private I hope my experience might lend to the dialogue on abortion. I leave it to your discretion.

A jury in Toronto will soon decide if abortion is a woman's right. By the time you read this the decision will be public. But whatever that decision, the debate will continue, and I want to contribute to the discussion with my story.

I have always been responsible about birth control. I have been sexually active for 9 years, using diaphragm, spermicide and condoms. For nine years the combination worked. This year, my 30th year, the previously fool-proof method failed, and I became pregnant. I had an abortion and for some time afterwards wondered if I'd made the right decision. I now know it was the right decision, but I wish my circumstances had been different, for I would love to have a child.

I have always wanted children; but wanted to raise them in the kind of home environment I happily grew up in. I had a mother and father, a secure home life, and 5 brothers and sisters. I enjoyed a traditional Catholic upbringing, surrounded by extended family and good values.

I have simply assumed that would be my life one day, and I would create a similar nest for my children (maybe not as many as my parents had!)

But my adult years have been years of disillusionment. I have not found a partner with whom I can share this dream. For many years I was in a relationship with a man I love, but who could not make the commitment to a family and wife. Some time ago that relationship ended and my next serious relationship was with the man who "impregnated" me.

It was a fairly new romance, but one that had promise, as the man was convincing in his devotion to it. For several months I felt secure and happy with this man. Before I discovered the pregnancy, however, trouble signs emerged. There was growing indifference, especially when talk of plans together in future came up. I noticed that same hesitation I had grown to know so well...the fear of commitment.

When I learned of the pregnancy I reacted quickly in making the appointment for Morgentaler's Montreal clinic. I knew better than to join the waiting line here for the hospital abortions that are so rarely performed. The things that mattered to me; that made me feel secure; would be hurt by my decision to have a child; i.e. my job and my relationship with my parents. I had enough common sense to know how difficult it would be to raise a child on my own...difficult financially, and perhaps most of all, emotionally. I wasn't strong enough emotionally, I knew that.

Perhaps it would be different if society didn't censure the single mother as it does.

I planned to cancel the appointment if the father convinced me he would support me through the pregnancy, and afterwards. He didn't. He wanted me to have the baby because his religious beliefs were against abortion. He didn't really want the child, or me. He offered to take the child if I didn't want to raise it, but his only reason was on religious grounds. In these circumstances I felt I had no other choice but to go ahead with the abortion.

It was emotionally very painful. I went to Montreal by myself, and paid all of the expenses. Fortunately a ^{woman} friend who lived near-by accompanied me to the clinic, and empathized with my emotional agony afterwards. She could, because she had gone through it several years ago. She too would make a wonderful mother—so loving—but ~~she~~^{too} was waiting too for a father who would help raise any child.

An abortion is a soul-wrenching experience for a woman. Afterwards I threw up in the taxi coming back from the clinic. The people there were very kind, and have created a warm homey setting. Everything is clinically safe; one burden off the woman's mind. But afterwards, in the little bedroom in the clinic's basement, I cried uncontrollably for half an hour. A flood of bitterness and sadness swept through me. I despised these men who denied me the joy of childbirth by refusing to stay with me and help bring children up in a secure and happy environment. My woman friend

held me. We didn't need to speak, the sharing was unspoken. We'd been betrayed by our lovers, but never again I vowed. My next lover would have to commit himself prior to the start of any sexual relationship. A pipe-dream I know in this permissive society. I don't want sex- my vagina, my birth canal has been severely violated already by men. The abortion was a kind of rape; it was violent, but it was necessary, if I was to survive as a happy, fulfilled person.

I still cry when I think of the abortion. I often feel lonely, and despair of finding a mate to help fulfil my dream. I would have a child on my own, but that *would* be a somewhat selfish decision, perhaps not with the child's best interest at heart.

The "father" has since ignored me and this hasn't made things any easier. Feelings of guilt often accompany an abortion; and an unsupportive partner can make you feel as though you've done something wrong. But I strongly feel this gentleman would continue making things difficult for me even if I'd decided to keep the baby. I would only be a vessel carrying his moral obligation, nothing more. I have made the right decision. I have a lot of love to give, and hope I will have the opportunity to express it someday in a meaningful way. The right decision for me was painful, but I'm so glad I HAD THE CHOICE.

The Editor
The Newsletter

67 Perlin St.
A1E 4C3

Dear Editor,

I understand that the cost of publishing and posting The Newsletter is more than the cost of dues which are \$10.00. I would like to propose that we be advised via the Newsletter of the cost of annual subscription and suggest that those who can afford it to pay the annual subscription as dues.

Does anyone have a better idea?

Lillian Bouzane

TIS MERRY WHEN GOSSIPS MEET: GOSSIP COLUMN

JOAN SOPHIE has just successfully defended her doctoral thesis. Congratulations, Dr Sophie.

A farewell lunch at the Blue Door for JUDY SKIDMORE. Judy and her family are leaving for England to set up a management consultant business. She will be missed on the Day Care Committee, and in the feminist community. Judy set in motion an affirmative action programme at Hydro.

The Feminist Writers' Group had its last meeting at MARIAN WHITE'S and will meet tonight at LILLIAN BOUZANE'S. We meet to read work in progress in a supportive atmosphere and feedback is usually lively. If you want to come along phone Pamela Hodgson 754-0443 for details of the next meeting.

MARIAN WHITE attended a meeting of Women and Words in Vancouver.

ROBERTA BUGHANAN has just published her first book: A Critical Edition of Ulpian Fulwell's "The Art of Flattery", University of Salzburg Press -- an Elizabethan satire.

BARBARA DORAN and GERRY ROGERS flew in from Montreal, where they are now working in Studio D of the National Film Board, to attend the conference on Women and the Constitution.

Congratulations to LOIS HOEGG on having a baby girl -- another future feminist?

Condolences on the death of MARIAN HOPKINS'S mother; flowers were sent from the Women's Centre.

Best wishes go to JOAN McGRATH who ends her employment term at the Women's Centre -- another farewell lunch at the Blue Door.

WOMEN'S CENTRE REPORT

November was another busy month at the Centre. Much of my time was occupied with meeting outside agencies (Gender Status of Women) with regard to the Women's Centre and activities around the Coalition for Equality. As well, the Constitutional Conference and Lobby Day went ahead on Nov. 16, making life at the Women's Centre more hectic.

In November, we also received the great news about the Morgantaler decision. That too sparked a great deal of activity with the press anxious to get our views on the decision. Also in November, we had a TGIF for Mary Meigs, feminist author. This was in addition to the monthly TGIF held on the last Friday of the month.

Anne was kept quite busy during the month, with 27 women for counselling in the first half of November and 39 in October. She and Elsa Burt have also started a film night on alternate Wednesdays. The first was a great success with about ten women attending.

Coming up in December we have a party on Dec. 15 for the Transition House children and on Dec.21 at 8:00 we have the Annual Women's Centre Christmas Party. Everyone is encouraged to attend. Hope everyone has a great holiday and I'll see you in the new year.

STAFF REPORT: ANNE DONOVAN

Nov. 12, 1984

- 1 - The N.F.B. film " Happily Unmarried " is being shown at the Women's Centre, Nov. 14 at 8:00 P.M.

- 2 - The Statistics for the month of Oct.
 - 39 - Drop-ins
 - 77 - Phone-ins
 - 31 - Divorce/Separation
 - 08 - Life style counselling
 - 15 - Housing
 - 03 - Incest
 - 14 - For information

Beth.



Rae Perlin

\$7.70: EVERYWOMANS ALMANAC AVAILABLE

The Everywomans Almanac for 1985 will probably be at the Centre by the time the newsletter is printed. The Almanacs, with the bulk rate, cost us \$7.70 each and we will be charging \$8.00 for them at the Centre. This will mean a profit of less than \$10.00 for the Centre but we feel that we do not wish to profit from this enterprise.

In order to avoid disappointment, you should get yours early. We have only a very limited number.

MY MATRIARCHAL NAMING: REBIRTH OF A FEMINIST

Joan Sophie

Wanting to begin this essay with a definition of patriarchy, I turned to my handy college dictionary, falling apart now with age. The American College Dictionary (1956) defined patriarchy thusly: "a form of social organization in which the father is the head of the family, and in which descent is reckoned in the male line, the children belonging to the father's clan." An apt, albeit mild, description of our world. On a whim I turned next to matriarchy, and found a completely analogous definition, except that the words "as in certain primitive tribes" were inserted after "social organization."

The crucial word in these definitions is "belonging;" the children belong to the father's clan. He claims ownership of them in much the same way that we claim ownership of our possessions--by putting his name on them. But to own the children, he must own the wife too. Without unequivocal ownership of the mother of the children, he cannot be sure which children are his so that he can proclaim his ownership. Under patriarchy, then, the entire family is owned by the father, and his name is engraved on them all. The only loophole in this ownership is the daughter; when she marries, her husband's claim will supplant her father's, and his name will then be engraved on her identity.

As a female child growing up under patriarchy, I never doubted that the name I bore as a child, which identified me as my father's daughter, was mine only temporarily, to be replaced when I became an adult by my husband's name.

By the time the women's movement reemerged, I had been married, divorced, and remarried. Having married at 19 and proudly taken my husband's

name, I felt I had established my adult identity with this name and I was reluctant to give it up. So when given a choice at the time of the divorce, I chose to keep my husband's name. But that left me in a quandry when I remarried several years later. Feeling that it would not be right to keep one husband's name while married to another, I reluctantly changed my name. But I never felt good about it.

Then the women's movement came along. Suddenly I was not alone in being unhappy about bearing men's names. The patriarchy was challenged. What was the alternative? Women began experimenting with their names. Some chose to hyphenate their names, using both father's and husband's names. But this did not appeal to me. I wanted to challenge the system of patriarchal ownership entirely, and to choose a name which instead reflected my matriarchal line. What were my choices then? Should I take my mother's name? Which name, her first or her "maiden" name, which was her father's name? Or should I look further down the matriarchal line and take my mother's mother's name? And again, which of her names should I take?

While I was pondering these alternatives, my parents came to visit. At the time we feminists were preparing for some local hearings on abortion. I talked with my mother about these upcoming hearings and found out for the first time that her mother had died trying to give herself an abortion. I had always known that my grandmother had died very young but I had never known why. Suddenly I knew whose name I should bear. Her name was Sophie Sichel Blum. I wondered only which name I should take, but my mother immediately decided this issue by asking why I would consider taking the name Sichel--that was only Sophie's father's name. It took another 14 months to make this change legal, but in February 1973 Joan Sophie became my legal name. I was 29 at the time, two years older than Sophie had been when she died.

I have never regretted this decision. Sophie is a strong name to me. I am quietly pleased when people comment that I have two first names, and I point out that many men do too, many last names being men's first names. After three men's names, I finally have a name that is truly my own, that comes from the female line and that cannot be taken from me.

NAMES

When you are born your father gives you his name
it is always your name
or so it seems
until you marry and receive another name
which is strange and you wonder
at the new person with a new name,
twenty or thirty years go by and
the new grows old
your father's name is seldom spoken
except in a legal document
or on the lips of an aunt who knew your grandmother
your husband dies maybe or you divorce
you marry again and take another name
which you whisper over and over
over and over to get used to, to remember
not to make a mistake when you sign a check
you wonder if maybe you have become someone else
how much does any name
make you someone else /
or are you that same small girl
your father held in his arms
grown old with names like barnacles /
you think how different it is
to be a man and keep the same name
to the grave. You will go
into the earth or waters trailing all those gifts
from men who have sworn eternal love
and given you their name
for your own your very own
Your very own name.



Rae Perlin

-From "The Place Your Body Is"
by Marjorie Edel

REPORT ON WILL WORKSHOP

In October, lawyer Eve Roberts spoke to a gathering of women at the Women's Centre on the need to have a will, and the implications of will writing. The following are some notes taken at that workshop.

WHY HAVE A WILL?

Many people, women especially, say: "I don't need a will, I own nothing of value." Although you may feel you own nothing at this time, you never know when you might come into a large sum of money, such as by winning a lottery. You may also be someone's heir and may die or be killed at the SAME time as they are.

Having a will gives you control of your own assets, after you no longer are able to make your wishes known.

WHAT HAPPENS IF I DIE WITHOUT A WILL?

Should you die, leaving no legal will, the Provincial Intestate law will be applied to your estate. In the case of a single person, with no children, the estate will be divided equally between the parents. Should the parents not be living, the estate will be divided among the closest living relatives, such as siblings, neices or nephews. For a single person with children, the estate would be divided equally among the children.

For married people, the rules become rather complex, due to further complications of the Matrimonial Property Act. For a married person with no children, the entire estate will be given to the surviving spouse.

In the instance of a married person leaving behind a spouse and children the law applies as follows:

1. Spouse and one child: the estate will be divided in half, with each receiving an equal share;
2. Spouse and more than one child: the estate will be divided, with 1/3 going to the spouse and the remaining two-thirds being divided among all the children;

However, by virtue of the Provincial Intestate laws, the estate of the deceased spouse can petition to divide the assets of the surviving spouse, in spite of the Matrimonial Property Act, and give it to the other beneficiaries.

Should you die with no will and therefore no executor named for your estate, the Province will appoint an Administrator for you. This person will perform the duties of executor namely: collect all assets, pay all bills and dispense all remaining assets to your beneficiaries. This person will also name trustees for all minor beneficiaries and set their age of majority, for receiving assets from the estate. You would have no input as to how these matters were handled. On the other hand, should you name an executor in your will, you may leave detailed instructions as to your wishes.

.../2

REPORT ON WILL WORKSHOP CONT'D

WILL FORMALITIES

There are certain formalities which are important in deciding whether or not a will is legal. It must be determined whether or not the person is mentally competent at the time of writing the will. This is usually determined by asking the person what assets they have and where they are, who they want to leave things to and why.

To be valid in Newfoundland, a will you do yourself must be entirely in your own handwriting. Will forms are not legally binding.

The only alternative is a printed form which is witnessed by two others and yourself at the same time. Neither of the two witnesses can be relatives, nor beneficiaries to your estate. These must be dated as well.

Once you have written a will, the only ways to change it are to write an entirely new will or add a codicil to the existing will. Once again, it must be entirely in your own handwriting or signed by two witnesses. Also, the changes you make must be very specific.

Your will is valid until such time as you destroy it, write a new will dated later than the previous one, or until you marry or remarry. Any of these conditions makes your will void.

Once you have a will, what should you do with it? Keep it in a fireproof place, and tell your executor where it is. You may want to leave another copy of it at home or with your lawyer. Also it's a good idea to leave a list of your assets with your executor or with the will itself. Your burial instructions, are best left elsewhere. Often they will not be found until it is too late, if they are included in your will.

TAXES

Upon your death, your estate pays taxes for you. It is as if upon your death you sold everything, so you must pay Capital Gains Taxes on things left in your estate.

If a Life Insurance Policy is left to your estate, part of the money can be used to pay your taxes. If your Life Insurance policy is left to a specific beneficiary, no taxes or other debts can be deducted from it.

Should you leave an RRSP, it can also be left to a beneficiary or to your estate.

WHY NOT DRAW UP YOUR OWN WILL?

The main problem is not being able to use the correct or accurate legal jargon. This may leave room for different interpretations, or even lawsuits by your beneficiaries. For example, if I leave my house to my sister Alice, my other beneficiaries may try to claim the land the house is built on.

Anyone having questions about wills or will-writing should contact a lawyer or the Legal Aid Office in St. John's.

The Coalition for Equality : Why Did We Join ??

As many members are probably already aware, the Saint John's Status of Women Council has joined the Coalition for Equality. The S. of W. was invited to the first coalition meeting as a result of the statement they had made concerning the communication workers strike. All groups who had spoken out were contacted and we met at the Fishermen's Union Building. At this time, the issue of the CWC strike was discussed. Many people expressed concern regarding managements attitude and it was decided that a concerted effort was needed to focus peoples attention to the seriousness of the strike. At this time other groups expressed individual concerns and it was decided that the Coalition (later called the Coalition for Equality) should outline broad goals and objectives and general principles which could address social injustices, not only with regard to the CWC strike, but on a broader base. It was decided that we would speak to all social issues which were brought to our attention and fell within our proposed mandate.

Well, as you are all aware, women in the province have for many years been fighting this battle in isolation. Here was a chance to join forces so that our voices would more surely be heard . The Coalition seems sensitive to the issues concerning women and are eager for our participation. There have been attacks that the coalition is labour heavy and that it is too partisan. My response to the first is that our voice is heard, and other non-union groups are encouraged to join. To the second I can only say that the coalition consists of socialists and capitalists, small "l" liberals and small "c" conservatives. The coalition does not want to speak for any party, but rather for the individual Newfoundlander, be they unemployed, unionized, non-unionized, male or female.

The statement of principles of the Coalition, the objectives and some of the groups which are involved is reprinted below from a brochure designed by the coalition For further information please call the Women's Centre at 753-0220 and ask for Beth.

Now supported by:

Canadian Labour Congress; Canadian Union of Public Employees; Communications Workers of Canada; National Action Committee on the Status of Women; Newfoundland Association of Public Employees; Newfoundland Fishermen, Food and Allied Workers Union; Newfoundland Teachers' Association; Newfoundland and Labrador Anti-Poverty Organization; Newfoundland and Labrador Building and Construction Trades Council; Newfoundland and Labrador Federation of Labour; Roman Catholic Social Action Commission; St. John's and District Labour Council; St. John's Oxfam Committee; St. John's Status of Women Council.

Join the movement!

Statement of Principles

The Coalition for Equality is a non-partisan association of organizations formed to address public issues and to foster in our society a greater commitment to social justice and a broader concept of the democratic process.

We believe that the democratic process entails not only the electing of governments but also the participation by citizens' groups in public debate.

We support those in our society who are presently engaged in difficult struggles to achieve equality and social justice.

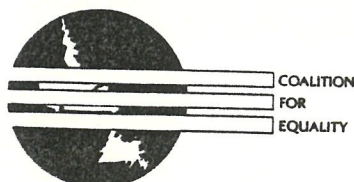
We believe in the basic human right of workers to free collective bargaining.

We deplore the patronizing of women in our society and advocate a vigilant commitment to struggle for basic equality for women in all spheres of social, economic and political activity.

We advocate the highest possible quality and greatest possible equality of health care, social services and educational programs in our society.

We call for a public commitment by government to a goal of full employment and for an undertaking by all sectors of society to address concretely a strategy for alleviating unemployment.

Finally, we call for an expansion of public debate concerning the future of our society and encourage all to join us in the process.



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"FOLLY" - A BOOK REVIEW

This novel is about a strike of women in the U.S., who work in a sewing factory, putting the zips in pants.

They begin outraged at the way management reacts to a message for a woman whose baby was sick at home. As they walk out, differences between black and white, mothers and daughters, lesbians and straights, are forgotten. In the long struggle to organise a union the dimensions of these differences, have to be faced. Like us, the women in "FOLLY", have been trained to focus on these differences and to divide women up into differently valued groups on these criteria. The most subordinated groups found themselves risking most in the quest for signatures. They had to face lagging consciousness in some white women workers as well as opposition in the bosses. Dealing with these differences is part of the learning experience of friends.

There is a sense of the historic development of capitalism, always in the name of progress. The mills were built with windows, which were subsequently bricked up. Women once watched their youngsters playing outside and could hear and be heard when intervention was necessary. Now machine noise stops talk even between the workers.

In its treatment of racism FOLLY recalls the work of Alice Walker, ("THE COLOR PURPLE", "MERIDIAN"), and Toni Morrison, ("THE BLUEST EYE", "TAR BABY").

Maureen Brady wrote her novel after reading Kathy Kahn's account of a strike by women working in a sewing factory, who followed up the strike by opening

their own factory where they still worked hard but under better conditions. In many ways "FOLLY" is an unassuming book that bravely takes us into uncharted territory.

This book seems quite relevant to Newfoundland, now. Readers might find some parallels to the experiences of the workers at the telephone company.

"FOLLY" by Maureen Brady was published in 1982, in The Crossing Press Feminist Series, by The Crossing Press, Trumansburg, New York 14886, USA.

"FEMINIST TEACHER" - A NEW MAGAZINE

The first issue of this new magazine would probably be helpful to teachers. Articles include accounts by teachers and students of the experience of a Mock Democratic Convention (dominated by feminist delegates of course), the syllabi and readings for courses on "Writing as Women", women's history, and political science introducing the works of feminist thinkers. There is also a bibliography for schools on wife battering, and suggestions on science anxiety. The magazine does not neglect the issue of lack of opportunity or encouragement for teachers who want to use such materials.



*Available November 16, 1984.
Just in time for your holidays!*

**THIS IS GALE WILHELM,
AUTHOR OF TWO CLASSIC LESBIAN NOVELS, AS
SHE APPEARED IN 1935 WHEN HER FIRST BOOK
WAS PUBLISHED**

WE TOO ARE DRIFTING

***Now, Naiad Press, proudly makes available this very rare
and long out of print work.***

128 pp. ISBN: 0-930044-61-4 \$6.95



*"Poor little leaves,
we too are drifting,
someday it will be autumn."*

The central figure, Jan Morale, is an artist of thirty whose woodcuts have already brought her high honor. She is involved in a one-sided affair with Madeline and lacks sufficient interest in her own life away from her work to pull away. Into this tense situation comes romantic innocence in the form of Victoria. The relationship depicted between these two women may be the most intense lesbian relationship in literature.

Gale Wilhelm's appearance on the literary scene was greeted with hurrahs. WE TOO ARE DRIFTING . . . "beautifully and economically written" according to Jane Rule, was favorably compared to Hemingway's early work stylistically. The reviews were almost wholly laudatory—witness:

"Miss Wilhelm writes very well. Her style is forceful and clear, although it has a delicacy in even its most realistic passages. It is a slight but complete accomplishment." *Saturday Review of Literature.*

"A novel about love among women . . . presented with such delicacy of perception and such severely controlled restraint, that it is an idyl of its kind Actually a little masterpiece." *Boston Transcript.*



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VISIT OF DR ALISON KELLY

Dr. Alison Kelly is known for work which has established the low numbers of women in science education as a widely recognized problem. She has also made it possible for us to greatly increase our appreciation and understanding of the complexity which lies behind the numbers.

Dr Kelly comes to St John's from Chicago where she is spending a year on leave from her position at the University of Manchester, in the U.K. With degrees in physics and astrophysics, she came into sociology via a Ph.D. on science achievement and subject choice, by sex and nation. Her two books are titled, "GIRLS AND SCIENCE", and "THE MISSING HALF".

She has recently concluded the GIST (Girls Into Science and Technology) Study. This was a well funded three-year action research project in the U.K. which involved 8 experimental and 2 control schools. The dependent variable of the study was science subject choice. Different interventions resulted from collaboration of the project team with teachers at the different schools. Perhaps the greatest significance of the study lies in its records of science and career knowledge, attitudes etc. in people of both sexes, under different conditions over the three years. As a result of these findings the team were able to make informed suggestions for action that concerned teachers can take in their own schools.

Dr Kelly will be giving a talk presented by Women's Studies, titled "THE CONSTRUCTION OF MASCULINE SCIENCE", on Thursday November 29, at 8.00 PM, in Room S 2067, at the university, to which all are welcome. This meeting will be followed by wine and cheese.

Also on Friday November 30, in E 5005, (formerly E 420), at 1.00pm, there will be a talk by Dr. Kelly, sponsored by the Faculty of Education, entitled, "HELPING GIRLS TO PARTICIPATE IN SCIENCE : THE GIRLS INTO SCIENCE (GIST) PROJECT IN ENGLAND". She will also be attending an informal function at the St. John's Women's Centre, 83 Military Road, starting at 4.00pm on Friday.

It would be appreciated if you could publicize the visit of Dr. Kelly to female students and to all who are or will be, influential in their lives.

Contact persons:- Marilyn Porter, Dept of Sociology, 737-7455, 726-7487, and Joan Scott, Dept of Biology, 737-8018, 726-7487.

Women and Words les femmes et les mots

50 Freshwater Rd.
St. John's, Nfld.
ALA 1C3
Phone #722-7775

For the first time this year, the TASK FORCE for Women and Words/les femmes et les mots met in Vancouver, B.C. Under a Secretary of State grant I attended this meeting that laid some ground work for the upcoming Annual General Meeting to be held January 27, 1985. One of the goals of this Association is to have regional Women and Words groups that will meet independently of the National organization. The concept of establishing such a group is very exciting and very new. I would like to hear from women anywhere on this Island who would be interested in such a group. On the national level we have such objectives as lobbying, skill sharing, a newsletter that would keep regional groups up to date on eachothers activities and a National Women and Words/les femmes et les mots Conference. To date there has been one conference held in Vancouver in July 1983; the second is being planned, the date and location will be decided at the AGM. On a regional level I see this group as an outlet for women who care to express themselves with the written word. It would be set up, I hope, with little structure and would serve in such areas as publishing, grant applications for projects, conducting workshops and generally keeping well-informed with other writers across the Country. Already in St. John's we have a Feminist Writers Group that meets twice monthly to exchange reading their work. You don't have to be a devoted writer to join us, but we do ask that you come to participate not to simply observe. One idea that has already developed with Women and Words is an anthology of some Canadian Women Writers. It is hot off the press and delightful to read. It's for sale now at \$10.95 (plus tax)..write the above address for your copy and write for answers to any questions concerning this Association. Watch for details of our first meeting in the January issue of this Newsletter -- for those of you who vow this coming year will be the year you'll write that book, or simply get some of the frustration out of your head you should mark it on your callendar as an event to catch.

PEACE AND JOY TO ALL

WOMEN & WORDS

THE ANTHOLOGY

les FEMMES et les MOTS

UNE ANTHOLOGIE

Women and Words: The Anthology Les Femmes et les Mots: Une Anthologie

In July of 1983, a conference took place in Vancouver, Canada, which brought women in the field of writing together from across the country. This anthology is one of the ideas generated by that conference. *Women and Words: The Anthology/Les Femmes et les Mots: Une Anthologie* is an unusual and important collection of the work of almost eighty authors in both French and English. There is writing by such well-established writers as Nicole Brossard, Marian Engel, Louky Bersianik and Dorothy Livesay, as well as many others who have never been in print before.

"All of it is 'real life,' all of it is from the heart, all of it is accessible. Women's writing has finally begun to shed that tone of defensiveness we once needed, and is becoming relaxed and confident. Reading the anthology I thought, well, we're still singing the blues, all right, but there's so much less explaining now, and so much more telling."

Mary Schendlinger, *Room of One's Own*

En juillet 1983, le conférence tenue à Vancouver, a réuni des femmes venant de toutes les régions du Canada. Cette anthologie est l'un des résultats de cette conférence. *Women and Words: The Anthology/Les Femmes et les Mots: Une Anthologie* est une collection remarquable d'écrits d'environ quatre-vingts écrivaines s'exprimant en anglais et en français. Des auteures bien connues telle Nicole Brossard, Marian Engel, Louky Bersianik et Dorothy Livesay y paraissent à côté d'autres qui n'ont jamais été publiées auparavant.

"Tout est 'réalité,' tout vient du coeur, tout est abordable. L'écriture des femmes a finalement abandonnée son ton défensif et redevient aisée et confiante. En lisant l'anthologie j'ai pensé: on se plaint toujours, mais il y a moins de choses à expliquer maintenant et davantage à dire."

Mary Schendlinger, *Room of One's Own*
HARBOUR

Printed in Canada

FOR YOUR COPY CONTACT MARIAN A. WHITE AT 722-7775

International Women's Day Committee

P.O. Box 70, Station F
Toronto, Ontario M4Y 2L4
(416) 789-4541

October 29, 1984

Dear friends:

The International Women's Day Committee wishes to clarify the situation in regard to our newsletter. The three members of the subcommittee which put out the IWDC newsletter over the past year have decided to begin publishing an independent socialist feminist bulletin, and have left IWDC. We wish them well in this endeavour, and encourage you to also subscribe to this new publication. However, we would like to make it clear that IWDC is continuing to publish our newsletter. The next issue will be out in late November, and we expect its format and length will be similar to that of past newsletters. You will be receiving a copy of the new publication along with our next issue.

The IWDC newsletter will from now on be produced collectively by all the members of the group, and with the help of many other socialist feminists. If you want to write an article, please let us know by calling Carolyn at 789-4541 (work). We expect to publish regular columns on labour, reproductive rights, sexual politics, and anti-imperialism and peace.

To those of you who have resubscribed to the IWDC newsletter and have sent a cheque with the coupon that appeared in the September newsletter, thank you. To those of you who have not resubscribed, we urge you to do so now. Please send \$10.00 to the above address. (Please note that the address given in the last newsletter is no longer the address for the IWDC newsletter).

Yours in sisterhood,

International Women's Day Committee



NATIONAL ACTION COMMITTEE
on the status of women

Suite 306,
40 St. Clair Ave. E.
Toronto, Ontario
M4T 1M9

Friday evening

Dear Friend,

Thanks to you, things look promising for Canadian women.

On August 15th, 66 years after women won the right to vote in federal elections, Canada's political leaders promised us substantial progress towards equality.

The televised debate staged by the National Action Committee on the Status of Women was a historic breakthrough.

And you deserve the credit. Your past support of NAC's lobbying, the NAC Trust research and educational efforts -- made it possible.

But when I say things look promising, that's exactly what I mean. What we have is promises, and no more.

Now that NAC has managed to move women's issues to the top of Canada's political agenda, we really have to turn up the heat on the political parties.

We are closer than we have ever been to real progress towards equality. NAC's lobbying work must be stepped up. We need \$160,000 to do the job this fall. And because NAC is a political lobby group, the government doesn't allow us to give you a tax receipt.

So I am asking you to continue your support and to donate now to the NAC Action Fund (this is not tax deductible) so we can move now while the promises are fresh.

We have twice as much reason to hope now ... and if possible I want you to double your last donation.

We have achieved so much. Let's not wait another lifetime to make equality a reality.

Please send your donation in the enclosed envelope today.

Sincerely,

Doris Anderson
Past President

P.S. Your continued support will be the key to our success. Let's build on the promises we've won and turn them into legislation. Please send your cheque now.



CRIAW

Canadian Research Institute for the Advancement of Women

ICRAF

Institut canadien de recherches pour l'avancement de la femme

CRIAW AWARDS 1984

The Canadian Research Institute for the Advancement of Women is pleased to announce the winners of its annual awards:

1984 CRIAW HONORARY MEMBER

AZILDA LAPIERRE-MARCHAND, author and activist in women's groups

CRIAW Honorary Memberships honour outstanding feminists primarily for their own research but also for encouraging research which promotes the advancement of women.

1984 MURIEL DUCKWORTH AWARD WINNER

URSULA MARTIUS FRANKLIN, scientist and peace-worker

The Muriel Duckworth Award, named for CRIAW's 1979-80 President, is presented to a woman who is a feminist and who has contributed significantly to the advancement of women within Canada through her action - research in the field of social justice, including peace.

1984 MARION PORTER PRIZE WINNER

Conceptualising Equality for Women by Jane Lewis, published in Socialism in a Cold Climate, edited by J. Griffith (London, Unwin, 1983)

Honourable Mentions:

'Women and Old Boats': the Sexual Division of Labour in a Newfoundland Outport by Marilyn Porter, published in The Public and the Private, edited by E. Gamarnikow et al. (London, Heinemann, 1983)

Social Change and Political Partisanship: The Development of Women's Attitudes in Quebec, 1965-1979 by Sylvia B. Bashevkin, published in Comparative Political Studies, vol. 16, no. 2, July 1983

The Marion Porter Prize, named for CRIAW's 1977-80 Executive Director, is awarded for the most significant feminist research article from a journal or anthology published in the previous year.

1984 ROBERTINE BARRY PRIZE WINNER

The first Robertine Barry Prize recognizes the work of free-lance journalist PENNY KOM

Honourable Mention:

Birth Technology: The Evolution Revolution by Brigitte Sutherland,
published in Herizons, vol. 1, no. 7, September 1983

The Robertine Barry Prize, named for the pioneering Quebec journalist (1863-1910) who worked for the advancement of women, is awarded for the best feminist article or column in the popular print media published in the previous year.

CRIAW is also pleased to announce the projects that have been awarded research grants in 1984:

Last in the Field submitted by Marianne Gosztonyi Ainley (Qué.)
Study of the Psychology of Pregnancy, Birth and the Postpartum submitted by Christine Bradley (B.C.)
Immigrant Women's Resource Book submitted by the Cross-Cultural Communication Centre, co-ordinated by Susan Lynch (Ont.)
Prostitution in Canada: An Annotated Bibliography of Law and Literature submitted by Donna Lea Hawley (B.C.)
Portrait socio-économique des femmes du Nouveau-Brunswick, Tome 2: étude comparative des données socio-économiques, 1976-1981 submitted by Isabelle McKee-Allain (N.B.)
Never Married, 80 and Female: The Life Experience submitted by Mary F. O'Brien (P.E.I.)
La ménopause, une étape charnière de la vie des femmes submitted by HÉLÈNE Roy (Qué.)
Solution Strategy and Spatial Performance submitted by Katherine Schultz (Man.)

CRIAW research grants are awarded to assist research projects that promote the advancement of women.

Information: CRIAW national office, Ottawa, at 613-563-0681/2

JUSTICE SCM

student christian movement of canada • mouvement d'étudiant(e)s chrétien(ne)s

Dear Friends

The Student Christian Movement of Canada is pleased to announce to completion of the new women's study kit:

Through the Glass Clearly: Canadian Women's Education, Work and Sexuality

This book is designed as a tool for small group use and includes:

- * A leadership guide with tips on building and guiding a group through the process for optimum participation and mutual learning.
- * Twelve complete sessions dealing with sharing and understanding women's experience of work, education and sexuality within the social, political, economic, religious and cultural context. These include clear learning goals and suggested questions and exercises to stimulate sharing.
- * Resource material offering data and perspectives on each area.
- * Suggested guidelines for on-going evaluation of sessions.
- * An Appendix of resource materials on spirituality, worship and celebration.
- * Exercises to stimulate ideas and plans of action to create changes.
- * An extensive bibliography of resource material on women's concerns.

The Student Christian Movement of Canada is a national, ecumenical, student-run movement on university campuses. Within its broad commitment to the integration of faith and action for social justice the SCM-C has a long history of working for women's rights. We have produced this book as part of that commitment for use by women both inside and outside the movement.

Please aid us in our efforts to provide this tool to those who could use it by:

- posting the enclosed leaflet in an obvious place.
- telling women about this resource.
- placing an ad regarding this book in any newsletter you or your organization have access to.
- buying copies for yourself and your friends.

Copies of the book are \$5 each (plus \$1 for postage and handling if ordering by mail). They are available at progressive book stores and by contacting the SCM at the address and telephone number at the bottom of this page. We hope you will find the study kit useful.

Sincerely

Debra House

Debra House, for the Student Christian Movement of Canada

7 HART HOUSE CIRCLE, TORONTO, ONTARIO M5S 1A1 Telephone (416) 596-7102
BOOK ROOM • LIBRAIRIE, 333 BLOOR STREET WEST, TORONTO M5S 1W7 Telephone (416) 979-9624
In affiliation with the World Student Christian Federation/Affiliée à la fédération universelle des associations chrétiennes d'étudiant(e)s

TRIAL DISPATCH:
DOCTORS ON TRIAL FOR
PROVIDING SAFE ABORTIONS.

TELEDISPATCH

HIGH PRIORITY COMMUNICATION

NOVEMBER 1, 1984.

CARAL/NEWFOUNDLAND
PO BOX 5656
ST JOHN'S NF
A1C 5W8

ATTENTION: CARAL/NEWFOUNDLAND

TRIAL OF DRs. MORGENTHAU, SCOTT AND SMOLING CURRENTLY TAKING PLACE IN TORONTO
DOCTORS WERE CHARGED WITH CONSPIRACY TO PERFORM ABORTIONS WHEN THEIR CLINIC WAS
RAIDED IN 1983.

THIS "CRIME" IS ESSENTIALLY NOTHING MORE THAN FAILING TO SEEK THE APPROVAL OF
HOSPITAL COMMITTEE. TRIAL BEGAN OCTOBER 15. A JURY HAS BEEN CHOSEN TO DECIDE
WHETHER THE COURAGEOUS AND PRINCIPLED ACTIONS OF THESE MEN ARE TO BE CONDEMNED
AS CRIMINAL.

THIS LEGAL PROCEEDING IS THE MOST IMPORTANT BATTLE CURRENTLY BEING FOUGHT IN THE
ONGOING STRUGGLE FOR REPRODUCTIVE RIGHTS. THAT IS WHY CARAL IS SUPPORTING THE
DOCTORS MORALLY AND FINANCIALLY. BUT THE COSTS OF THE COURT CASE ARE GREAT.

YOUR CONTRIBUTION IS URGENTLY NEEDED TO HELP PAY MANY EXPENSES INVOLVED. IF
EVERY CARAL SUPPORTER WAS ABLE TO GIVE ONLY AN ADDITIONAL \$26, THE TRIAL COSTS
COULD BE MET.

LET'S SHOW THAT THE PRO-CHOICE MOVEMENT IS WITH THE DOCTORS. PLEASE RUSH YOUR
DONATION TODAY. I HAVE ENCLOSED A RETURN ENVELOPE TO MAKE IT EASIER FOR YOU.

YOURS TRULY, NORMA SCARBOROUGH, PRESIDENT

*****PLEASE TEAR OFF REPLY FORM AND RETURN WITH YOUR DONATION*****
0101378

CARAL/NEWFOUNDLAND
PO BOX 5656
ST JOHN'S NF
A1C 5W8

YES I WANT TO SHOW MY SUPPORT FOR THE DOCTORS BY HELPING TO PAY TRIAL EXPENSES.

() HERE IS MY CHEQUE MADE OUT TO CARAL - TRIAL FUND FOR \$26

() I CAN SEND MORE. HERE IS A CHEQUE FOR
() \$35 () \$50 () \$100 () \$.....OTHER

() I CAN'T AFFORD \$26 BUT I AM SENDING \$.....

PLEASE MAIL BACK YOUR DONATION AND THIS COUPON TODAY IN THE ENCLOSED
ENVELOPE TO TRIAL FUND, CARAL, P.O. BOX 935, STATION Q, TORONTO M4T 2P1.

INTERNATIONAL BIOGRAPHICAL CENTRE

Director General: Ernest Kay, D.Litt.

Cambridge CB2 3QP, England.

Telephone: (0353) 721091 Telex: 81584 Cables: Melrospres Ely

Ref: WOM8/Res

Dear Secretary,

THE WORLD WHO'S WHO OF WOMEN, EIGHTH EDITION

The International Biographical Centre of Cambridge, England is, as you can see from the enclosed brochure, a leading publisher of biographical reference books or Who's Whos.

We are currently compiling the Eighth Edition of THE WORLD WHO'S WHO OF WOMEN which is due to be published in June 1985. Our Researchers are keen to contact thousands of the world's leading women and I would be most grateful if you could send us a list of your organisation's members or senior staff if this is available in printed form. Alternatively you might wish to simply send me the names of the most senior of these so that we can ask them to supply biographical information for inclusion in the Eighth Edition.

You are assured that neither you nor those listed will be put under any obligation, since we stress there is no charge or fee for the inclusion of biographical entries in this title. Indeed we wish to publicise the work and achievements of women from as many occupations and countries as possible, and naturally your organisation is welcome to contribute to our efforts.

Since the IBC publishes other Who's Who titles in which such women are to be included, we would also like to be able to invite them to submit biographical data for these. You may be interested to know that THE WORLD WHO'S WHO OF WOMEN has a 'brother' publication entitled *Men of Achievement* which is compiled in a similar way.

Naturally, we acknowledge the assistance given to us by embassies, professional institutes and other national and international associations in each edition of THE WORLD WHO'S WHO OF WOMEN by listing participating organisations.

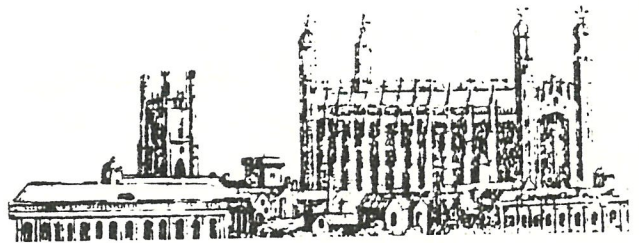
Thank you in advance for your co-operation. I very much look forward to hearing from you.

Sincerely,

Joy Dean

Joy Dean (Mrs)
Senior Researcher

International Biographical Centre is the imprint of Melrose Press Ltd. whose registered offices are at 7 Ringal Lane, Soham, Ely, Cambridgeshire, England. Registered in England 965274. Directors: Ernest Kay, D.Litt. Marjorie Kay, R.A. Kay, B.Sc. (Lond), N. Lashmar, FCA, R.W.G. Curtis, MA (Cantab), Jane Ringe, D.Litt., MACE. The company is an Active Member of the American Chamber of Commerce (UK).



October 25, 1984



One out of every 12 women in Canada will contract breast cancer in the course of her lifetime. The disease will likely strike between the ages of 34 and 54. Many do not survive - it is the single biggest killer of Canadian women today. And yet more and more do survive. Amy Mathews is one of them.

Amy Mathews is the lead character in a CBC drama mini-series THE OTHER KINGDOM, to be aired January 13 and 14, 1985, 8:00 p.m. on CBC's English Television Network. It is a moving and insightful account of one woman's experience with breast cancer. As brilliantly portrayed by Canadian actress Leueen Willoughby, Amy emerges from the kingdom of the sick, "the other kingdom", not only liberated from much of her dread of the disease, but also with an enlarged capacity for life and with sounder family relationships. Luckier than earlier generations of Canadian women, Amy is spared the traditional mastectomy. She has a choice and keeps her breast. And she survives.

Written and produced by Jeannine Locke, whose credits include two of CBC's most acclaimed drama productions CHAUTAUQUA GIRL and YOU'VE COME A LONG WAY KATIE, I find it a most enlightening and heartening film. This opinion is shared by a leading cancer specialist, Dr. Roy Clark, associated with both the Princess Margaret Hospital in Toronto and the University of Toronto.

"Unreservedly I recommend the authenticity and accuracy of this mini-series, not only to women and their families, but also to my fellow health care professionals. It should dispel much of the mystery and fear that surround breast cancer and delay its treatment."

I hope you and your colleagues will join our television audience January 13 and 14, 1985, 8:00 p.m. on CBC.

John Kennedy
Head of TV Drama

NOVEMBER 1, 1984

FOR IMMEDIATE RELEASE

The Pornography Project Collective, Kingston, has been working throughout the summer months to produce a series of educational videotapes about pornography and the workings of the pornography industry in Canada. Material for the tapes is being edited from the videotaped proceedings of the Conference on Pornography held in Kingston last winter at Queen's University. The women involved in planning the Conference, and now producing the video series, include members of the Queen's University Women's Centre and the Kingston Action Group Against Pornography.

Production of the educational series is now underway, with the long woman-hours of research backed by grants from the Secretary of State and the Canada Council Explorations Programme. The series will draw upon the audio-visual presentations and discussions led by the variety of guest speakers from the Conference. The women of the project hope to extend the dynamic woman-identified energy of the Conference through a general one hour videotape which will include sections on the problems of defining pornography within the interlocking systems of patriarchy and capitalism; the use of pornography as propaganda and commodity; the effect of pornography on how men see women, and how we see ourselves. Further tapes will be devoted to discussions of strategies for change: going the legal route, and/or direct action through education, feminist and alternative media, lobbying and non-violent political protest.

The educational series will also include more recent information pertaining to the CRTC's response (?) to Rock Videos and Cableporn, and current discussion about the Dworkin-MacKinnon Minneapolis Ordinance.

The educational series will be ready for distribution in January 1985, at which time the videotapes and supplementary literature will be made available on an ability-to-pay basis. For further information please contact:

Jennifer Stephen
Angela Smailes

c/o Pornography Project Collective
51 Queen's Crescent
Kingston, Ontario
K7L 3N6
(613) 547-6970

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Pamela Hodgson
Registered Massage Therapist (Ontario)
95 Monkstown Road
St. John's, Newfoundland
A1C 3T7

By appointment only
754-0443



ARTS

Victoria Holly Francis Scott

MARGARET

i fought your falls at passion's nod
with battered fin and eyes of china blue
transfixed upon the final leap
into Eden's pool, where in your hand
the captive jewell explodes and ebbs
like molten glass down your queenly hand
and primal passion's willing pawn
rolls away, beached upon your sigh
and the shallow strand of dawn.

ss

M2

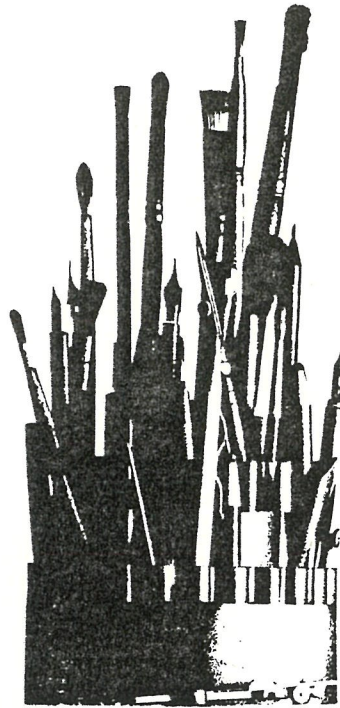
i know those eyes-
they bleed life freely as
she snuggles against the sanctum
of my back.
the silence deafens me
as she glides her hand
along my absent thoughts
carressing the nouns
and verbs i want to happen.
i know those eyes-
i'm sure they love me.

ss

dead caplin

The rotting flesh
cuts my nostrils.
Stiffly curled bodies lie
strewn at my feet; eyes
staring in mild surprise,
while some roll mutely
on the tide, astonished,
finished.

ss



OBSERVING TED MICHAEL

He seems to me a desert nomad;
leathery face; never laughing;
walking alone in the rain to a
room across town. He makes me
sad talking about flowers that
cry when no one looks.
He says he does not strive,
compete or struggle for savings
or security since they are the
furnishings of an inn at which
he won't be staying. I thought
him a pilgrim on a inward journe
or insane; a man having no roots
in love or hope. He seems to
me a desert noman with leathery
face; never laughing, whose
life was the sigh of an exile
I envied.

ss

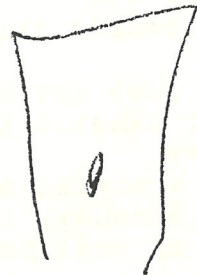
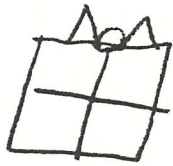
BLACK WIDOW

latrodectus mactans
shiny and sleek
unchallenged, unchanged
watched the corpse of the
dull brown male; a love feast
after mating.

ss



I
Love
Everyone



Anahareo AGE 7

Newfoundland Summer

The lilac fades to paleness in the dying day,
The dying spring, the borning short-lived summer...
Summer here holds echoes, not of fullness
But of ending: it is anxious.
When it comes it is already nearly over
And never complete, never timeless;
No long-hot days of sweet satiety
But hours, like blossoms, that have to be caught
Quickly in their prime, glimpsed before they're gone,
Easy-missed until the next uncertain year.
Winter at least is unmistakable
And present long enough to be experienced.
Fall too.
But spring is apprehensive of the tenuous summer -
Its lineaments are blurred ...
Why is it that the fading and the gone
Are surer than the promise and the prime?

Rosemary E. O'Connell

En Route from Gander

You'll be sitting now
In that old airport hall:
Gone past the passport check,
The duty-free
(Two hundred ciggies and a Scotch will do)
They'll have you seated
In the orange chairs
Designed for wakefulness and aching buttocks.

Many of you - a
Gathering flock,
Steel-winged you'll leave behind
Your pock-marked land
And, cupped in the hand
Of Fate or God,
Thunder towards this shore.

Be safe: just get here
With your plastic bag
Of goodies
And your crumpled shirt and smile
Intact. Because, in case you didn't know
You fill my emptiness, complete my space.

Rosemary E. O'Connell



Victoria Holly Francis Scott

Things between us just can't be.
It's just an illusion can't you see,
to try to live on a memory is surely kidding
both you and me.

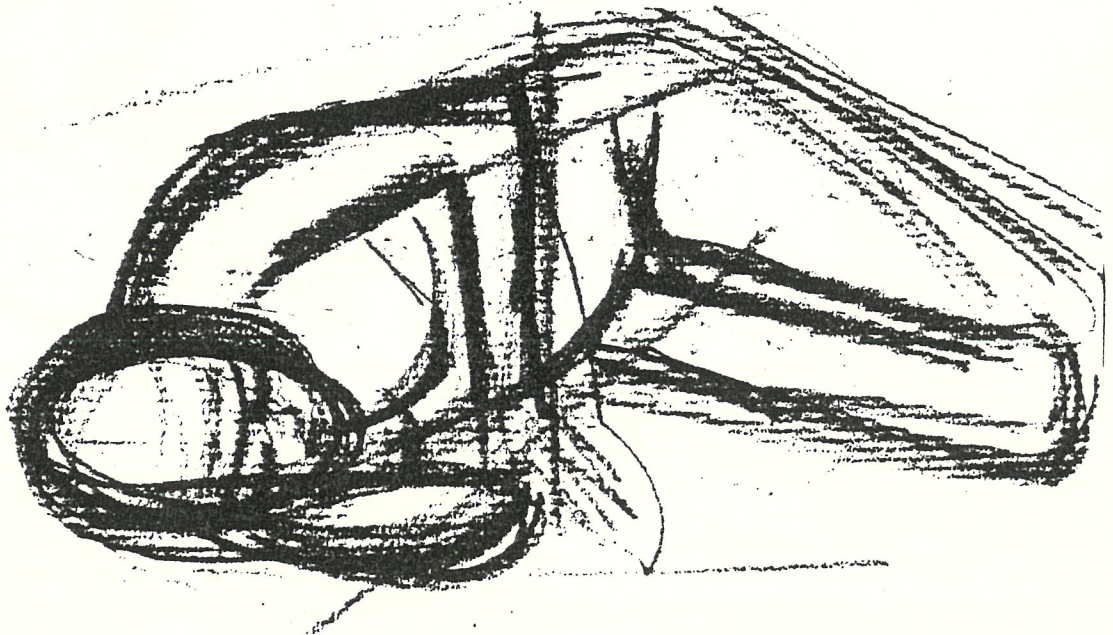
You held to a dream that was just unreal and
tore apart my memories, it's too late now to
start anew.
It can't be the same for me and you.

I won't discuss the heart aches though I'd just
as soon they'd fade and go and leave me with
my dream I had. I'll make it through the good
and bad.

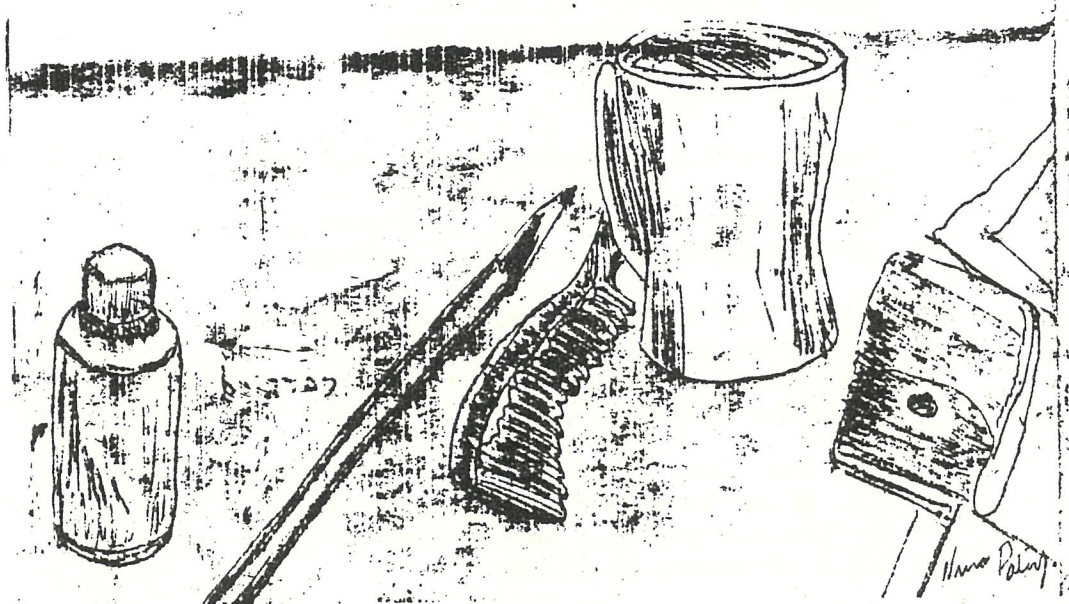
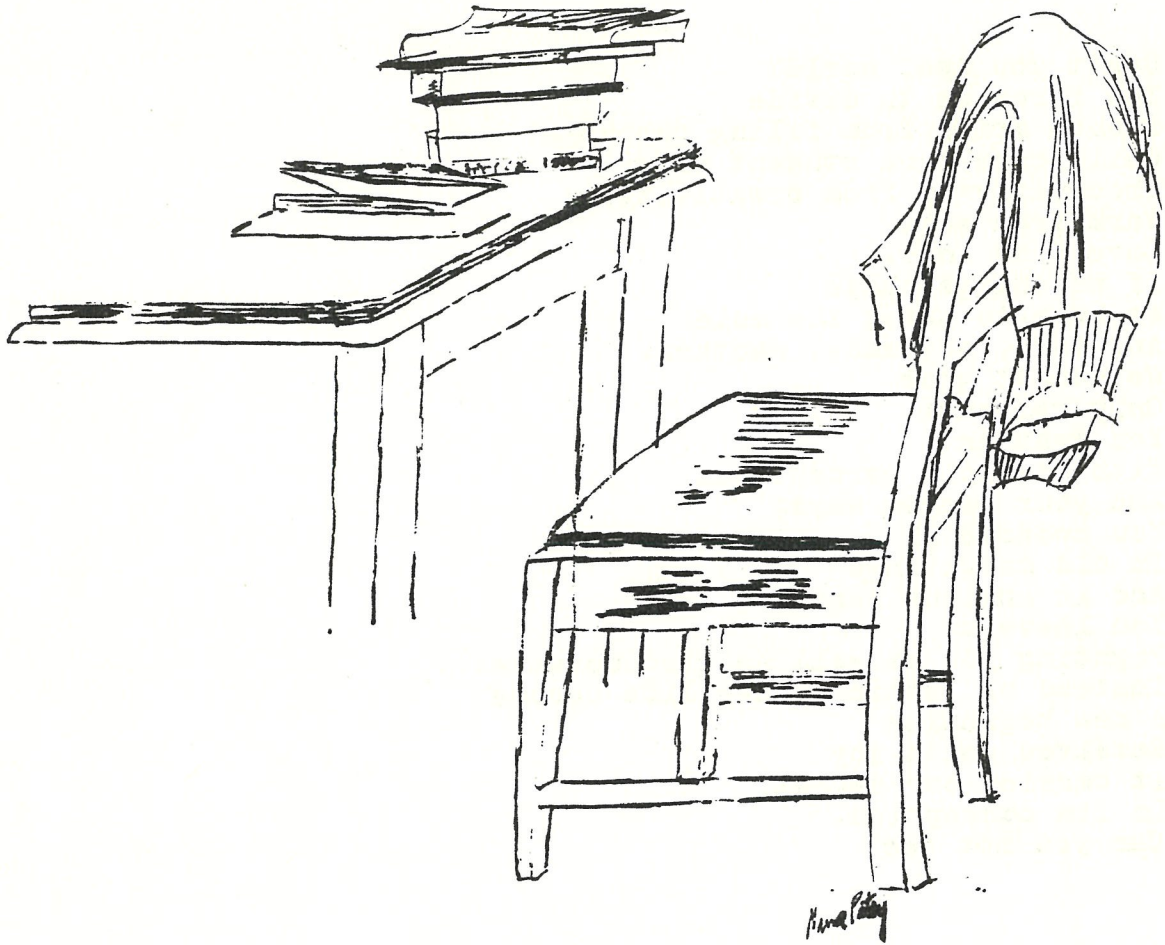
A dream is best you must agree.
For it can't break a heart you see.

Reality can tear you down and make you tumble
to the ground.
When you are crushed and can't survive you some-
times wish you were not alive.
For now I'll take a memory.
It's best my friend, just wait and see.

Patty.



Graphic by Rae Perlin



Working Mothers' Paradox

Can't you see, world?
You force us to divide
French fries from filing cabinets
Child care from student care
Procreativity from creativity:
Work from work
Love from love.
If we change shape
We have to break the mold
And take, not make, another.
We cannot grow
Only retreat:
You trap us
With your old perceptions
And your narrow ways;
You swaddle us
In old misgivings
And in anxious fears;
You leave us
Fighting you as well as circumstance:
Instead of letting a new life become
A new beginning
Received with joy
It carries our defeat
In its conception.
Can you not see?

Rosemary E. Quiner

"Silence"

Silence is supposed to golden.
If it is I don't want to be rich.
For if silence is like this.
I would rather be sick.

People say silence make you sit and think.
But your mind can make you miss a link.
Somewhere between Silence and Fighting,
There has got to be a better Sighting.

I know that Fighting creates such tension.
It is really not my place to mention.
That things, like been given the "Silent Treatment"
Makes me wonder if it's worth all the Keep-ent.

Keep-ent means staying together through thick and thin.
I hope our love is not getting too slim.
My love for you will never, ever die.
If it do then I shall cry.



o VICTORIA HOLLY FRANCIS SCOTT / 841

Victoria Holly Francis Scott



"The Lonliness Feeling"

The radio is on and I'm listening to some songs.
I wish I were with you or you were back where you belong.
I miss you so much that it hurts deep down.
I wish right now that I could see a clown.

So he could make me laugh and feel so lonely.
Oh Babe! I wish you were here with me, if only?
I feel like part of me is out there with you.
I sure hope you're feeling the same way too.

Absence makes the heart grow fonder, it's true.
I feel your here with me but I am so blue.
Because I can't hold you in my arms.
To keep you safe from any and all harm.

I miss you so so much, I feel so out of touch.
I need you here with me to "Love You" as such.
I hope you feel at least, a little like me.
Then your conscience can soar "FREE".

Author: Joan McGrath.

"Expressions"

Oh Babe! you've only left here an hour ago.
And for me the time is going so very slow.
I don't know what I'd do if I ever lost you.
It would be the end of my world, I would be through.

I have never loved anyone as I love you right now.
I wish I could show you, Just how much I need you. I hope you allow.
Me to love you until time stands still.
That way Babe I know I never will,

Stop loving me because if you do that to me.
Life would be meaningless, that's how it would be.
I am not too good at saying things that I mean.
So I write it down that way it can be seen.

Expressing myself has always been a problem for me.
But with you around that can never be.
I can show you my love in every way.
Away from me, I hope you never stray.

Author: Joan McGrath.

"Scared to Love, Scared to Live"

The "Caring" is coming back to our relationship, I think.
You went home the last long weekend, the feeling I had "was to sink."
A sinking feeling that made me really, really "Scared."
It made me realize that my life just became "A Dare."

Not "A Dare" to do something completely "Off the Wall."
I was afraid I would lose "My beautiful, Baby Doll."
Losing you would take away a part of me that want's to live.
For "You Alone", the part of me, only to you I can give.

I "Still" am afraid of something that lasted such a short while in your life.
It gives me just a little more incentive to fight.
Fight for "The Love" of someone whom I think more about than I should.
You cannot tell your heart not to do this, I wish I could.

Feelings cannot be turned off and on, like a light switch.
If that were the case, I could compare "Love" to a "Ditch"
Something you can fall into without any sort of warning.
I'm glad "LOVE" is something real, I like getting up in the morning.

Author: Joan McGrath.

"Feelings"

I'm sitting here waiting for the bus to take me down-town.
If you could see my face right now babe, you would see a frown.
Because I don't know where your to or who your with.
But still my heart feels like it is really lit.

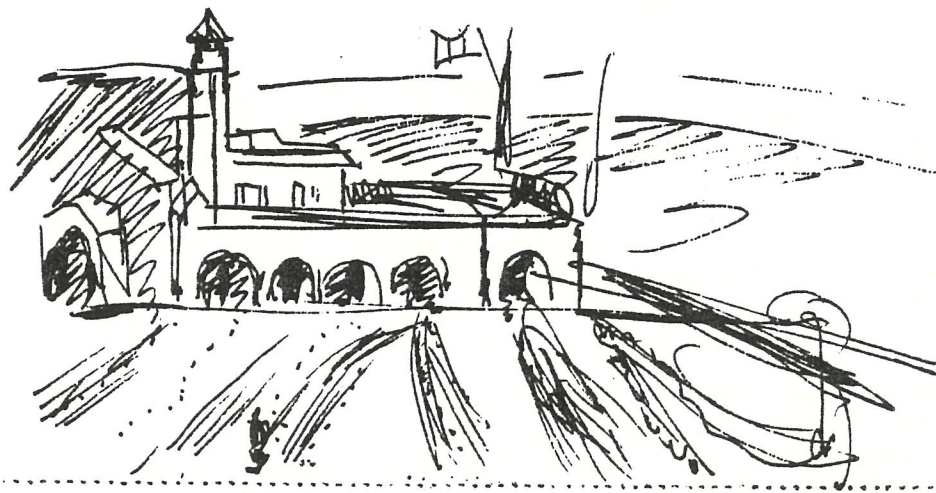
With a fire so big no-one can put it out.
The love I feel for you, I could really shout.
For everyone in the world to hear me say.
"I Love You" more and more each passing day.

I think you feel the same way about me.
It makes me feel like I have just been set free.
Free from all the pain I've was feeling a little while ago.
I was feeling so very, very low.

Now I'm up among the clouds and that's where I want to stay.
I wish you were here, so in your arms I could lay,
I love cuddling close to you and feel you near me.
That is the way I always want it to be.

Author: Joan McGrath.

Monique



PRINCE CHARLOTTE TOTEM

proud and
tall i
s t o o d

with yellow hawk's eyes piercing the roiling sky
beseeching gods on your behalf, O Warriors
and now
i am
no more
than

driftwood on the deserted beach in your mind's eye
bleached pink and white by sun and salt spray and

g i v e n
s o f t

w o m a n
l i n e s
a n d

faded eyes to watch the vines and worms
creep slowly up my rotting splintered body

O
warriors
my death
is as
r e a l

a s
your
whiskey
and

pre-fab
houses

ss

MONDAY MORNING

The dirty sun pulls my eyes awake;
pulls me from the lull, and lust
for dreams -
dreams...

A dream ago I was rolling out west
with wheatfields and bluejeaned youth.
No more...

no more am I than a heathen chasing
asphalt prairies
brief-cased Christs and mad clocks
chasing me toward the dreaming.

ss

LUNATIC CHORES OF THE LOVER - PART I

1. Waiting

Being in love is waiting. Waiting for the Beloved. The Beloved is coming tomorrow. How slow the hours of the night before! One wakes up and looks at the clock: only four o'clock. Torture. One cannot sleep, the moon shines romantically outside. Read. Then there is the next day. Beloved is not coming until evening. Breakfast is impossible. One tries to occupy the day. It is essential to see a friend to tell and retell one's obsession. Friend is sympathetic, but after a while yawns. Friend has strict instructions to disappear well before Beloved is due to arrive. One looks at one's watch: "Three more hours," one moans to Friend. One's stomach is in knots. Friend remains calm.

What if Beloved does not come? This thought hits one like a thunderbolt. "So what?" says Friend. "Is this the end of the world?"

Friend departs. Tension mounts, one's heart starts beating faster. Keep busy! It is a minute past the hour! Beloved is not coming. In a flash the answer comes to one: ironing! I detest ironing! Ironing is the only solution. I set up the ironing board with a jerk, I plug in the iron. I gaze with hatred at rumpled clothes. The doorbell rings like Fate.

Beloved stands at the door smiling. "I was working. I almost forgot I said I would come tonight."

2. Dressing

One needs suitable clothes to be in love. Being in love makes one realize the inadequacy of one's wardrobe: the missing buttons, the broken zippers, the holes in one's petticoat, all of which hadn't struck one before, the ladders in one's tights. Before, a few safety pins had done wonders. Now, one realizes one's underwear may be seen (it may) by Beloved. A strong desire to buy a new petticoat, with lace. Only then will one feel equal to the potential scrutiny.

I stand in front of my crammed wardrobe. A sense of despair - nothing goes with anything. I must get dressed - I have to go out to see Beloved. From the rows of hangers, I choose a blouse bought only a few weeks before. I stand critically before the mirror. A few weeks ago it had looked good, I paid 30 dollars for it, a huge sum for a blouse. Now it looks wretched. It is too severe in cut. Last week I was satisfied with its chic, today it is a wretched rag. I take it off and throw it on the floor. I choose another - ~~x~~ a shirt of the kind Beloved might wear - cotton, collarless, white with beige stripes. I put it on. But perhaps Beloved would prefer to see me in something more feminine? I tear the shirt off, throw it on the bed. I choose a third shirt, with soft, full ~~XXXXXX~~ sleeves. I am satisfied. I put a chain around my neck. Beloved wears a chain. My top half

Lunatic Shores of the Lover (2)

satisfies me, but I am without skirt. I ~~1~~ pick out a tweed skirt and put it on. It is too heavy for the weather. I take it off and throw it on the floor. I choose another skirt. Its cut does not satisfy me. I take it off. I am in despair. I will not be able to go out! Aha! I have forgotten my black skirt. I pull it off the rack - the button at the waist is missing - I throw it away. I have another black skirt! I put it on! I am ready, shoes on. Shall I wear my hair up or down? I am now incapable of making the decision. I leave it as it is. I blow-dry my hair. I powder my wicked nose. I am leaving the house!

It is now 2.30; Beloved was going to have coffee at 12. Never mind, I have satisfied the rituals of love.

3. Making Love

Making love is something which everyone else knows how to do, except me. I have not learned the secret, art, lore and craft of love. I am an incompetent in the art of love. A sense of panic when the moment comes for bed and the clothes drop on the floor. The moment of truth has arrived. My inadequacy will be exposed. My fingers stumble over the Beloved, like one who has never learned to play the guitar. Beloved will arise from my bed in scorn and disappointment.

I must pretend that I know what I am doing, everything's cool. ("Fake it!" my cheery doctor advised when I told him all was not well in bed with my husband. "Let the old man think you're having a good time.") I read books: The Sensuous Woman (how to be sensuous: pass a feather over your nipples); What You Always Wanted to Know about Sex But Were Afraid to Ask (some sexually-transmitted diseases are incurable - hardly helpful); Sex and the Single Girl (take vitamins); Human Sexual Inadequacy; The Joy of Sex. But alas, they do not teach me how to pleasure the body of my Beloved. I pray to Aphrodite. My Beloved touches the strings of my body and I tremble.

4. Love is a Dance

Love is a power struggle. I want to bend the Beloved to my will. The Beloved flutters round me. Beloved is the moth, I am the flame. I am the rock, Beloved the water that caresses me and wears me into dimples. I am hard to please.

Love is a dance. When Beloved retreats, I must advance. The more Beloved flees, the more I must pursue. Beloved is the rock, I am the water that surges to engulf. Beloved is the flame - I beat myself against it in an agony of immolation. Rock, water, moth, flame all must spin round and round into one vortex, until they merge into one another. Otherwise they will fly apart and the dance will be broken.

Roberta Buchanan

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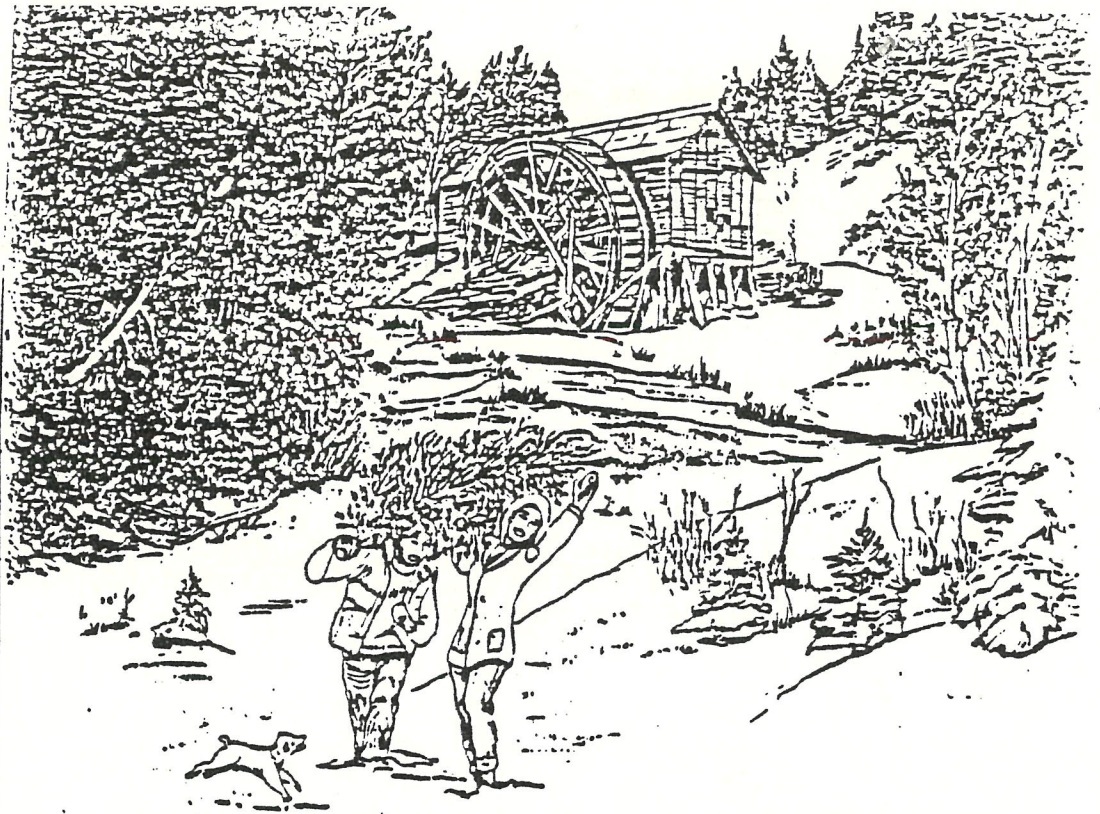
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E.J. Stacey.

CHRISTMAS CARDS AVAILABLE

The above reproduction (which in no way does justice to the original—sketched by local artist JUDY STACEY) is a sample of the Christmas cards now available at the Women's Centre on Military Road.

The cards, printed by Jespersion Press, sell for \$4.50 (10 cards), and are available by contacting the Centre at 753-0220.

The ideas and opinions expressed in this Newsletter are of the writers and do not necessarily express the ideas and opinions of the Newfoundland Status of Women Council.

THE NEWSLETTER exists to provide a forum for women's opinions and an outlet for their expression. We welcome letters, comments, book reviews, poems articles and suggestions.

our next issue will be on CHILDREN'S LIBERATION. Deadline for copy is Dec. 23 - for typed copy - Dec. 30th.

The next Newsletter/party will be at 91 Monkstown Rd. at 8:30 p.m. Saturday, Dec. 8th. We welcome all those who have worked on, or contributed to, the Newsletter during the past year.

This NEWSLETTER was produced by Roberta Buchanan, Sandy Stavlo and Pat Balsom.



ST. JOHN'S STATUS OF WOMEN COUNCIL

P.O. BOX 6072
ST. JOHN'S, NFLD.
A1C 5K9

WOMEN'S CENTRE
83 MILITARY ROAD
PHONE (709) 753-0220