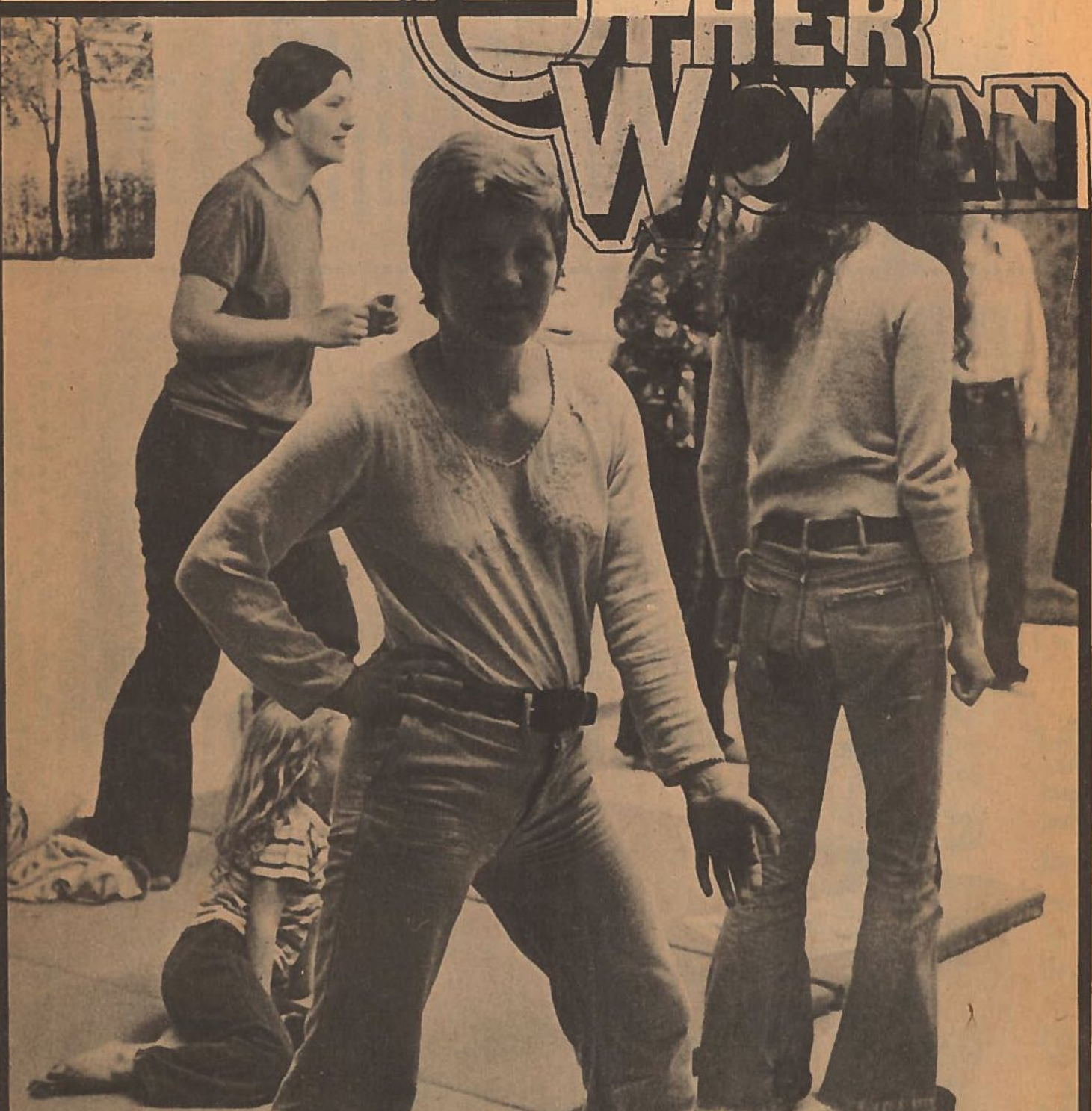


CANADIAN WOMAN'S PAPER

25¢

THE OTHER WOMAN



AMANDA BANKIER

Vol. 2 No. 6 July 74

editorial

Once upon a time, there was a collective. It was made up of eight women who were putting out monthly issues of a women's newspaper. They knew that some of the workers would turn into 9 to 5ers at midnight Labour Day. "Why has this always been our problem, having too few of us?" one of the women said in a panic-stricken, gentle kind voice. And they had no answers for her. It was so sad. "I know!" said a voice in the corner, "We can ask our sisters both near and far to save The Other Woman from a certain fate. "Let's appeal for help!"

This help can be in the form of articles, graphics or ideas. Anyone wanting to learn how to put out a newspaper is very welcome. Contact Box 928, Station Q, Toronto or phone 535-1433 or 923-1299. We have a "learn as you work" plan. Workshops are Thursday evenings at 7:30 and Sunday afternoons at 1:00 PM.

Woman's Place is reconsidering its priorities. Next issue we will try to analyze where women's centres are headed in relation to the Women's Movement. We will also report on Woman's Place and its new directions.

Also, after September we will again be working without benefit of O.F.Y. funds. We will need to decide what government funding means and whether independent donations are our safest option. We want to retain political autonomy but government funding does free us to concentrate on the paper. (See O.F.Y. article on p. 7. We need your opinions and suggestions.)

We hope that you will remember that this is your paper as well as the work of the Collective. She needs your continued feedback and support. Please send her articles, graphics, and/or money. (Preferably all three!)

The cover photograph was taken at the Grand Opening of the Amazon Workshop, 12 Kensington Ave., 862-0414.

WHO WORKED ON THIS ISSUE?

Lorna
Elaine
Pat S
Pat L.
Linda
Gilleen
Ellen
Margaret
Virginia
Gillian
Colleen "Little Bird"
Cindy
jjm nfd,v

"YOU WANT TO RENT ONE TYPEWRITER?"

The paper had an interesting experience recently with the rent-a-typewriter world. We ordered a typewriter and were told that it would be delivered the very next day. For several days following, we called the company and were told that the typewriter was on its way. One day we called and asked them to bring it after one o'clock. In the late afternoon, we called back again and were told that our typewriter, the only one of that kind the company had, had been rented out. After we had been home for about five days waiting for them to deliver a typewriter necessary to our deadlines, they told us that they had rented it to someone else.

Why did the company behave so rudely and in a generally unkind manner? Is it because we were renting one typewriter instead of twenty? Is it because we are a feminist newspaper? We don't know why it happened but the point is that it did happen. These people gave us a bad time. You'd better watch for for them. They are Atlas Business Machines. Perhaps if you want twenty machines they will be good to you, but if you want only one, beware!

POSTAL DILEMMA

The Other Woman has received a letter from the Post Office stating that unless we use the postal code by 1 April, 1975, we will lose our second class mailing privileges. If we do not use the postal code, our mailing costs will be doubled. What are we to do?

We want to show our solidarity with the workers of the Post Office, but by clever manipulation the Government of Canada can force newspapers to pay first class rates (use the Postal Code or else!). We are at the moment debating what exactly to do in this situation. We need feedback and information from our sisters in the Post Office.

Officials at the Post Office have been heard to say that unless we use the Code, our mail may take months to be delivered.

Any fresh opinion is most welcome. Write us a letter or drop by. Call the numbers in the editorial for further info.

Woman's Place has been considering changes lately. It seems that fewer women have been frequenting the centre. There have been a lot of complaints. There isn't enough energy to keep going. So a meeting was held a few weeks ago to decide what to do. Suggestions were made to spread out the activities covered by Woman's Place. Too many activities under one roof leads to an inability to deal effectively with all of the different groups. Woman's Place might become the headquarters for other groups. The centre will not abandon any of its activities but feels that a big change is needed. Other groups in the city, such as the YWCA and the Amazon Workshop may be asked to share responsibility for some of the services of Woman's Place.

The women are also reconsidering the possibility of organizing a cafe. They are interested in suggestions and volunteers to work in the cafe and in a "new Woman's Place". Anyone interested in organizing and operating a woman's cafe please contact Jude at Woman's Place, 363-8021, or at the Amazon Workshop, 862-0414. Anyone interested in helping Woman's Place make new plans, now is the time to drop down to 137 George St. or phone 363-8021.

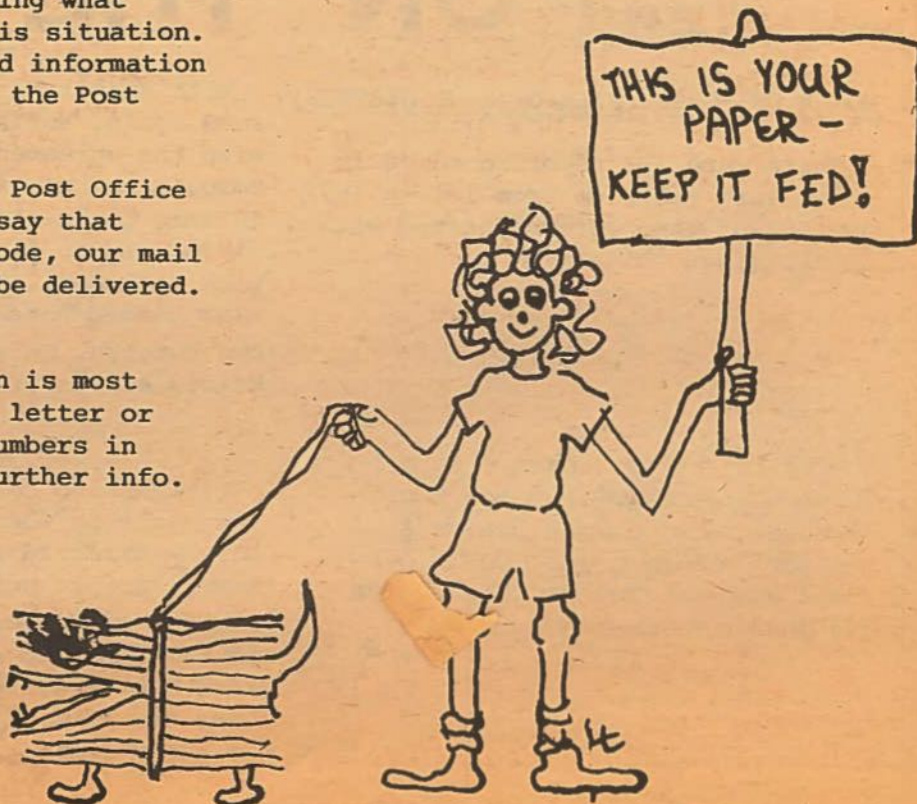
Women's Self-Defense

The Women's Self Defense Centre located at the Amazon Workshop, 12 Kensington Ave. is about to begin a new session. The six week course begins Monday, July 29. We are open Mon., Wed., Thurs.

night between 5-10 PM and on Thurs. and Sat. from 10 AM to 5 PM as a drop-in and for classes.

Come down at any of these times to sign up for courses, look around the Toronto Women's Bookstore etc., etc. The phone number is 862-0414.

Toronto Women's Bookstore will have a mail order list of all its books available soon on request.



RAPE!

The Rape Crisis Centre needs you! (487-2345) More women are needed to take phone shifts (24 hour line). For those interested in helping out in any way, there are training sessions to acquaint new women with Centre operations and in the future they will be getting to know one another as women to maintain involvement in the project. Send donations to: P.O. Box 6598, Stn. A, Toronto, Ontario.

There are now 35 active women doing office shifts and having personal contact with the women who has phoned in thru hospital and police visits. Since the Centre opened, they have personally dealt with 65 cases. There is, on the average, 20 calls a day whether only for information or the odd crank call. They have been providing a lot of information and advice over the phone as well as providing an ear for women who want to talk over their past rape experience for, perhaps, the first time.

The police always ask the Centre case workers if the woman was a victim of a hitchhiking incident so they could point to that as one reason to ban hitchhiking. The prevailing, individual, view among police and society in general is that only "loose" women get raped and, therefore, "ask for it" by accepting rides. The legal definition of rape is pretty narrow and a phoney rape is individually considered to be accepting a ride home after a night at the bar and getting raped. What is conveniently forgotten is that rape to be rape has to be a forcible, and sometimes violent, attempt at intercourse. If one were "loose",

why fight it? Also, only perverts rape women and not "nice" men. In the case of a wife, there can be no legal prosecution of the husband but the Centre can and will handle all phone calls concerning this. The Centre does not feel very enthusiastic about the proposed new reform on rape trials in which the freedom of the defense attorney to question the woman on her past and her morals will be curtailed. There is always the loophole left for defense to say the woman's past is necessary in that instance.

As a group, police are cooperative and it is no longer hard to interview each police station as word has gotten round about the Centre's work and, most important, because of a police directive from above to assure cooperation. The Centre has been feeling out the attitudes of each station and the individual policemen in it towards rape. Their attitude toward the Centre has changed with the contact but not usually the attitude to rape itself. Police stations treat them either as "silly ladies" to be treated condescendingly or as professional and competent where they get the most respect and cooperation. Some police give out the rape crisis number to raped women who they feel have no case but, when investigating a concrete rape case, consider the Centre as interfering with their own job.

On the other hand, some police will give out the number to every woman.

When a woman phones the Centre of her rape, she is given support and advice over the phone. The 90% that don't report the rape are not pressured to do so but the sooner she expresses her feelings by talking to a sympathetic woman, the less it

will be a repressed, traumatic experience for her. The woman is met by 2 women from the Centre with a car and talk about the incident giving unconditional support. Whatever is needed, or asked for, is given regardless of the woman's particular lifestyle. She is told ahead of time of the ordeal she will face in pressing charges to prepare her and also of the support the Centre is willing to give. Most police feel bad about the necessary interrogation of the raped woman and especially when it takes more time and money to investigate a rape case only to have it end up in acquittal. Even when the police are cooperative and sympathetic, it is an ordeal to have to relive the incident.

They first go to the hospital together for an examination where they are met by the police. If the woman is not reporting it, there are only 4 hospitals that will examine the woman without calling in the police. Depending on each woman's needs, the Centre will talk to her family, help with school or work problems, or if she lives alone will sometimes spend the night with her (if asked) for support in dealing with her very real fears. The Centre has no so-called "experts" on counselling but can refer women to one if needed. They are cautious about that because it may be counter-productive for the woman to have yet another person "help" her and prefer to let the woman gain some confidence in her own ability to cope again with her feelings.

The individual case workers will give support by letting the woman know that she is not the only one to be raped, that it is a social problem in which a woman's freedom is restricted. Self-defense is suggested as the only way to prevent rape. No psychological approach will help, we must not be so passive. Be prepared and confident! (Women's Self-Defense Gym, 12 Kensington Ave., 862-0414).

See Vol.2, #3 of this paper for a theoretical article on "Rape and Private Property".

.....and ON THE ROAD AGAIN

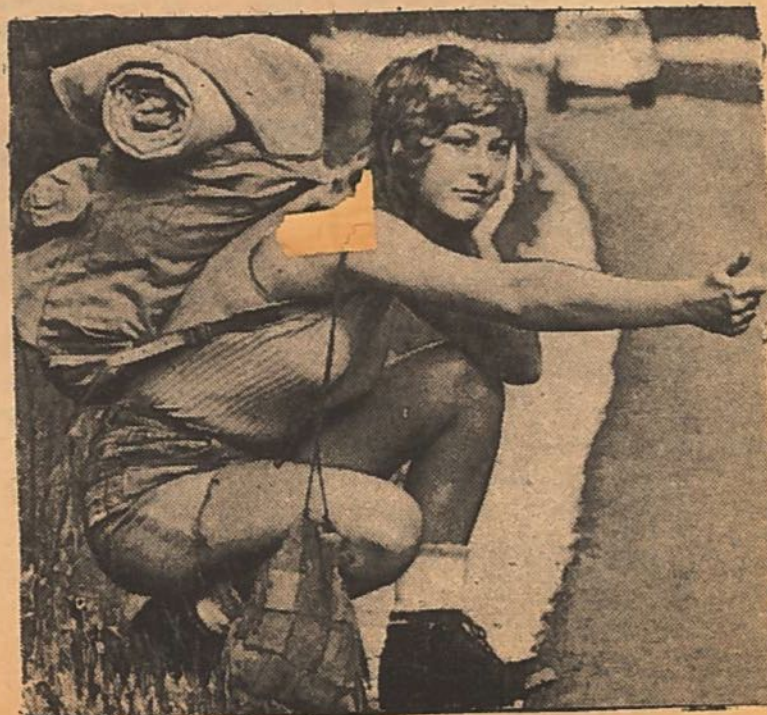
WOMAN DRIVERS: PICK UP YOUR SISTERS!!

There were 223 reported rapes in Metro last year, up from 181 in 1972 and 102 of them were connected with hitchhiking. BEWARE!!

The Rape Crisis Centre says: "We support anything that would prevent rape. But we couldn't support anything that would curtail women's freedom. The answer is public education".

With summer here, we are on the road again. North York Council, with the agreement of two other Borough mayors, voted to ask the Ontario Legislature to ban hitchhiking and to fine drivers who pick up riders. The Council has also banned hitchhiking in its own Borough. Metro Chief of Police Harold Adamson is in agreement.

Hitchhiking can be a major issue. It is women who this is mainly directed towards. It is women who are being denied their freedom of movement. Generally, it is women who either do not know how to drive or just do not have the kind of money it takes to buy a car.



women's ACTION group

The Women's Action Group, which grew out of the Women's Action Conference held early in June at the West End YWCA, unites working class and middle class women for political action. The group is focusing not on the middle class woman's problems with personal relationships and upward mobility, but on the poor woman's struggle for survival.

It is especially concerned with the problems of women raising their families alone on Mothers' Allowance, welfare, or the usually inadequate wages paid to working women. The Group includes women already active in the women's movement, as well as women who are for the first time perceiving that their economic problems are sex-related.

About 90 women, mostly from Toronto, participated in the two day conference which launched the Action Group. A few women from Ottawa also attended. Participants met twice in plenary sessions chaired by Joan Clarke, who originally conceived the Women's Action Conference. Clarke, a woman raising her family on Mothers' Allowance, is well acquainted with the problems of poor women.

After the opening session, the conference broke down into smaller workshops concentrating on specific issues - food prices, poverty and the law, day care, housing, and Mothers' Allowance payments. Clark admonished workshop participants to focus on possible action, rather than discussion for its own sake.

At the closing session, workshop leaders presented a series of goals and possible actions to achieve those goals which had been proposed within the workshops. Some of the tar-

gets are long term aims for the group: e.g., the Food prices workshop recommended that the food industry should not run for profit. Many of the proposed goals could probably be achieved by determined groups of women within the near future.

The food prices workshop, for instance, called for the creation of a Prices Review Board with the power to establish food price controls and limit profits. The law workshop recommended, among other things, a remedy for husbands' notorious reluctance to come across with maintenance payments: the court should make these payments in advance and collect from the husband. The day care workshop proposed that the provincial government abolish the means test used to screen women who need daycare and recommended government funding of programs, not individuals. It is not possible to list here all the ideas and recommendations generated at the conference. For a complete list, write to Joan Clarke, St. Christopher House, 84 Augusta Ave., Toronto.

Much of the work discussed at the conference can be carried on through existing organizations -

Women Against Soaring Prices, the Day Care Organizing Committee, Women for Political Action.

So far, one completely new organization has grown out of the Women's Action Group - the Mother Led Union, which was discussed at the Mother's Allowance Workshop. The union aims first of all to achieve wage parity between Mothers' Allowance recipients and foster parents. It will also be pressuring the government to stop taking back most of the money an Allowance recipient might earn outside the home.

The continuing structure of the Women's Action Group hasn't yet been finally determined. The Mother Led Union functions as a sub-committee of the Women's Action Group. The Action Group will probably serve as a central body for co-ordination and communication among the various committees involved.

The original spark for the Women's Action Group was a threatened cut in welfare and Mothers' Allowance payments when the federal government increased its baby bonus in January of this year.

see next page...



mother-led UNION

The Mother Led Union came out of the 75% Recoupment workshop at the Women's Action Conference. In the exchange of information that happened there, women discovered and were inflamed by the fact that, while they were being given \$36 a month per child to look after their child, a foster mother would be given \$120! One of the central organizing issues in the new union then will be wage parity with foster mothers.

The other at this time will be increased earning power. At present mothers on benefits are allowed to earn \$24 a month for themselves plus \$12 a month per child in work outside their homes. If a woman earns more money than this, she must give

75% of the excess to the government agency from which she gets benefits (hence the term "75% Recoupment"). The union is going to demand that these limits be increased to \$100 a month for the woman and \$25 per child with a recoupment figure after that of 50%.

The Women's Action Conference happened on June 5 and 7th. One of the resolutions of the conference was that the formation of a single mothers union would be immediately undertaken as such a union would be prerequi-

site to single mothers gaining any control over the satisfaction of their families' needs. This union would be called the Mother Led Union (there are 92,000 mother led families in Ontario; 26,000 of them here in Toronto), and would be comprised of single mothers from the working poor, on family benefits, and on welfare. June 13 was set as the first of a series of organizational meetings. The structure of the union was decided upon, officers were chosen, the outreach campaign and publicizing work was delegated, the cate-

see next page...

POETRY

WHEN I WAKE TO GUN GREY

When I wake to a gun-grey
powdered metal snow-day
morning

warm against my floral pillow
reluctant to leave meadows of down
and spun cotton worlds
feeling my old anxious do-you-love-me-ness
welling from alkaline springs
in my muskeg soul;

I smile:and stretch my laboured limbs.

Doing battle

on the Golan Heights
without a gun I have warred
against my own fortress
piling armaments
against the mourning of my soul.

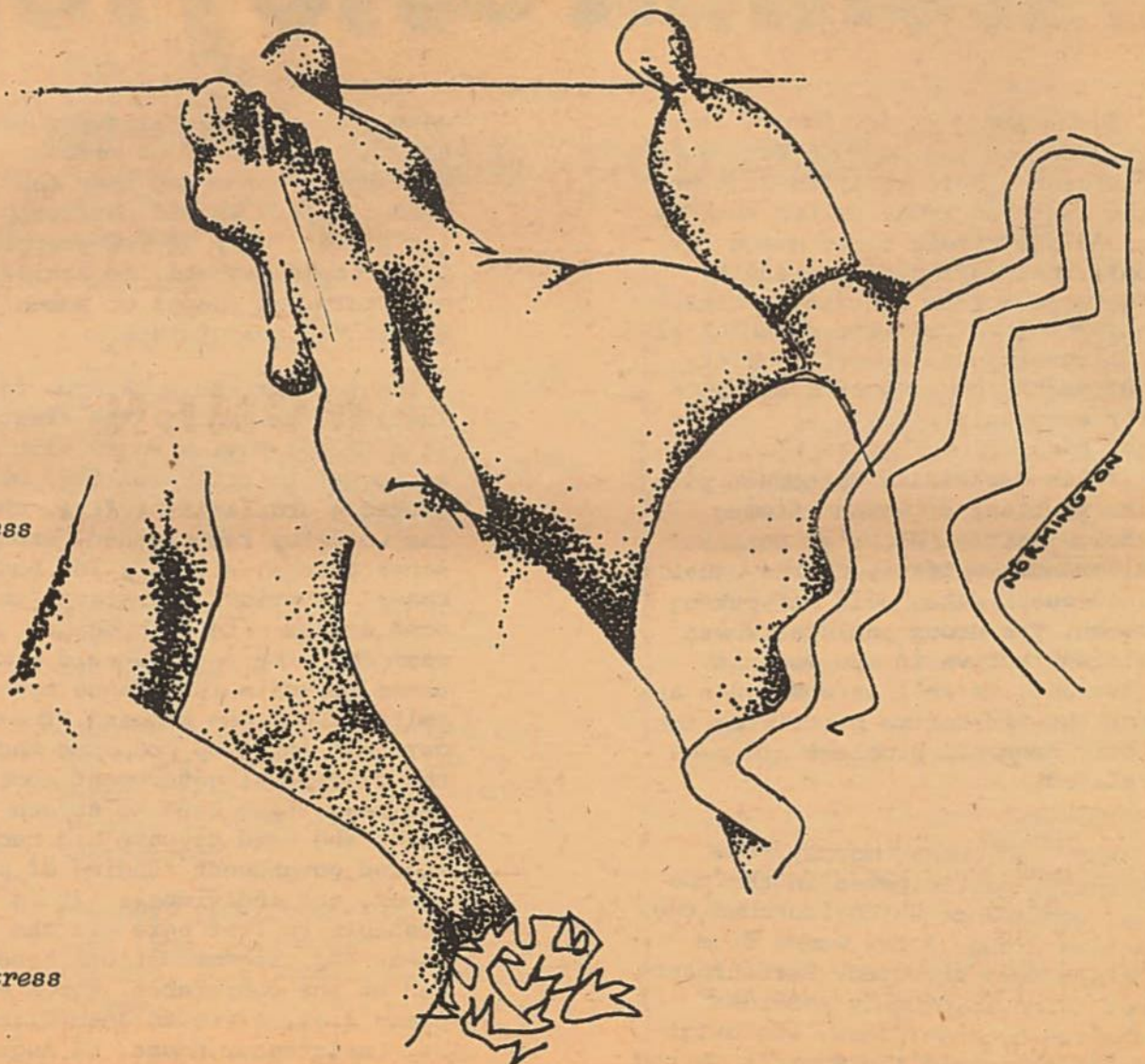
So waking on this grey-gun
powdered metal snow-day
for the first time asking
myself

do i love me
answering-- yes I think i do

I know I've won the battle.

I may not win the war.

Gilleen Chase



There once lived a girl
that cried at the death of a frog
laughed at her own skinned knees
and gave away her newest dolls to visitors

She grew to cry at her own wedding
laugh at graves for she lived in one
and she gave away herself to a stranger
for she was still a little girl
who had lost her life in wasted goodness

Karon Doujman

women's action contd...

A group of concerned citizens from Alexandra Park formed an Action Group to fight the cut-backs. When this Group attended the February Conference of the Ontario Anti-Poverty Coalition, it found that many of the women present were dissatisfied with the male chauvinist structure and tone of the Coalition. Women from Alexandra Park, the Anti-Poverty Coalition, and many other women's groups met later in February to plan the conference.

The conference was financed through Metro Council, Women for Political Action, the YWCA, Switzers, the University of Toronto Student Administrative Council, St. Christopher House and private donations. The Junior League, the United Church, the Secretary of State's office, Canada Packers, and Black Diamond Cheese were among the organizations that refused to help.
Virginia Smith



motherled contd...

gories of worker and striker were designated.

The Union will be set up in more or less autonomous cells or locals in different communities throughout the city (Moss Park, Alexandra Park, etc.). These cells will keep up whatever communication is necessary to aid and strengthen each other and will come together to exert pressure (actions, strikes, etc.).

There will be further organizational meetings throughout July at St. Christopher's House, 84 Augusta Ave. (364-8456 for further info) and on August 1st the first union meeting will take place at the Parkdale Library. Union dues (\$1.00) will be paid then and membership cards issued.

Information is spreading throughout the city (and beyond as there were many women from out of town at the Women's Action Conference) and the union is gathering support and creating excitement. Excitement for the low income, welfare and family benefits women who have talked both vaguely and specifically about such a union since they've stopped being grateful to the government for what little it has ever done for them. Excitement also, for the few social workers and government aides and others in society who sympathized but could do nothing.
Elaine.



BIRTH CONTROL

The French Cabinet yesterday decided to allow girls under 18 to buy birth control pills and other contraception devices without parental consent.

At present, girls under 18 need the consent of at least one parent before they can buy contraceptives.

The purchase of the pill and other contraceptives for women was legalized in France in 1967. Until then, only condoms were legally available.

VD CHECKUP

Women should have gonorrhea tests as routinely as a Pap smear every time they have a pelvic exam. This is particularly important for women from 16 to 30 taking the pill who are the most sexually active. The highest incidence is between 17 to 24 years old and, in 1973, the reported incidence was 171 in 100,000 people compared to 41 ten years before. The disease is showing up in different parts of the body as a result of changing sexual practices, and can be transmitted by kissing. 85% of women who have gonorrhea have no symptoms and don't know they have the disease until their sex partner gets symptoms. About 20% of men have no symptoms.

ABORTION

Between 1971-73, the Toronto General Hospital performed 428 abortions on women 12-19 years old. What in the name of Sappho is wrong with sex education in schools and homes with freely available contraception?

Whether a woman gets an abortion can depend on her home town, her income and how many other similar patients are ahead of her. One large northern town hospital (name not known) refuses to do abortions and the women must be sent 400 miles away to the nearest city hospital. The Toronto General Hospital, which handles a great number of abortions, operates on a quota system and turns away about 100 more cases a month. Those with money go, of course, to the States.



SECRETARIES

The 12,000 secretaries, stenographers and typists employed by the federal government have ratified a new contract agreement.

The agreement, reached in May, provides for a \$500 lump-sum payment with percentage pay increases of 8-9% retroactive to Sept. 24, 1973. Another raise of 7.5% will come in Dec. 2, 1974.

...See Erna Paris' excellent article on secretaries in the June issue of Chatelaine.

...What's Been Done?, report by the Advisory Council on the Status of Women. Copies obtained from: 63 Sparks St., Box 1541, Station B, Ottawa, Ontario.



The new *
The original
gossip column
by **SISTER SARAH** send me your news and views!

WOMEN IN THE NEWS

...Maria Grazia Lombardi, 32 year old Italian racing car driver, is the only woman in the world competing in major league races. She is the second woman to qualify for the British Grand Prix Formula One race. Until this year she had raced at her own expense but a victory led finally to a Shell Sport contract. Her mother says, "She's more interested in cars than men." Her future is summed up in 3 words: "Racing, racing, racing."

Katie Hayhurst, 27, North York alderwoman, who had previously finished a motorcycle trip across Canada, is now going on a 1,000 mile canoe trip to the Arctic. The 5-person party will travel a route first explored by a Canadian engineer in 1893. Katie made quite an understatement when she was quoted as saying, "I'm a little worried that I'm not in as good shape as I could be. I haven't had time to do any weightlifting to get ready - but I'll be a lot stronger when I get back."

...Susan Clark, a Toronto actress, has finally come home from Hollywood. And she says about the film industry: "that males are supreme in movies and women are nowhere." But there is nothing to be done about that, Susan, until we begin making some good women's films about women ourselves.

IN MEMORY OF...

We all express our regrets upon hearing of the murder of Mrs. King, the mother of the late civil rights leader, Martin Luther. One good woman gone.

Singing songs of victory, 9 women demonstrators unchained themselves from chairs in the Quebec national assembly yesterday forcing suspension of the education committee studying Quebec's controversial language bill. Solenge Leonard, leader of the women, said housewives all over the province were mobilizing for similar protests.

At her last cabinet meeting before stepping down as Premier, Golda Meir was given a farewell gift of kitchen crockery.

...How many of us know this: 4,000 years ago, in Mesopotamia, women were the master brewers. Women, however, did not merely make beer. They also developed quite a taste for it.

WORKING WOMEN

BANKS

...The Royal Bank of Canada announced May 9th pregnancy benefits now are available to all its female employees, whether they're married or single.

...Out of all the 6,600 branches operated by the Bank of Montreal, there are only 80 woman managers. (How about a women's credit union?)

...(May 8th) The number of Canadian women working outside the home jumped by more than 1 million from 1962 to 1972, the federal Labour Department said. But women still earn less than men in similar jobs.



CONFERENCE

...There will be a conference this fall to launch 1975 as International Women's Year. Canada will play hostess to an international seminar opening September 4th and continuing for two weeks at the Lester B. Pearson building in Ottawa.

The government will be spending one and a half million to put the idea across in Canada. Munro promised in the Commons last spring that money would be going to the women's organizations which have been fighting for changes over the years to develop specific projects.

Let's be sure that WE get some of our money!

POWER of the STATE

BIRTH CONTROL

The Argentine Government announced strict controls on the sale of all types of contraceptives.

President Juan Peron has said several times that the country is under-populated. He believes the present population of just over 25 million should double by the end of this century.

Birth control pills and other contraceptives now sold in drug stores will be sold in future only with a doctor's certificate in triplicate. Disseminating birth control information also is banned.

Munich police must now ask all women they put in jail if they are taking contraceptive pills. If they are, the police must supply them while they are in custody.

The order was issued to avoid lawsuits resulting from unwanted pregnancies because contracep-

tion was interrupted while women were in jail.

The Munich police took a hint from the Cologne district attorney, who ruled that a 24 year old woman had the right to continue taking the pill during a three-day stay for a traffic offense.

ABORTION

West Germany and Sweden have both passed liberal abortion laws. West Germany has made abortion which are legally approved free of charge and Sweden now has abortion on demand with or without the consent of the father up to 12 weeks of conception, combined with a new emphasis on birth control.

comment:

Let us not be fooled by this democracy at work in Germany. It is the State, the patriarchal state, that can do this, not - as some would like to think - the Will of the People. And the supposedly democratic State is just as good at taking away as the fascist authoritarian manifestation of the patriarchal State. I cannot emphasize enough that they are one and the same, all sprung from "womb" of long-ago Zeus.

The Goddess just now revealed to me that: yes, it is true, my sister, things can be more easily changed in a democratic (for lack of a better word) society. But watch out. For the forces of evil are always at work and in Canada they go under the guise of capitalism which will allow just as much freedom as it deems necessary.



LESBIANS BEING UP FRONT

Cause: The Organizing Committee for the March 8th Women's Conference made a decision to allow in men.

Effect: 2 lesbians were said to have broken up the workshop on rape. While they physically attacked one of the men allowed into the workshop in order to have him removed, one organizer insisted on showing our disunity on this crucial question of Man as the Enemy by trying to restore 'peace' instead of helping kick him out and arguing about it afterward. Rumours are afloat that the women in the workshop had voted to have no men but they had not left on their own in face of that. Let this be a lesson to us that the Women's Movement will not do anything until we can resolve this one, most important, question once and for all - that of Man as Enemy. Unity builds strategy builds Revolution.

U of T LECTURE

This evening was a big success. The 'star' of the evening, decked out in her newly-acquired blue jeans and suspenders, was Judith Quinlan, the Lesbian Collective representative, who spoke on Lesbian Feminism. The men held their own workshop with the help of a delegate from G.A.T.E (Gay Alliance Toward Equality). (see centrefold for speech)



The new *
The original
gossip column
by **SISTER SARAH** send me your news and views!

RAPE!

SOME GOOD, SOME BAD

Rape victims are eligible to claim financial compensation from the Criminal Injuries Compensation Board. The largest award last year was to a 9 year old girl of \$5,587 whose attacker was sentenced to 6 years. Registrar of the Ontario Board said that some of the awards to rape victims have been niggardly. He would like to see bigger ones. Why don't we write Mr. J.B. Lind a letter to urge him to 'put his money where his mouth is'?

In 1972 alone there were 417 reported cases of rape in Ontario. In Metro Toronto, reported rapes have been increasing: from 181 in 1972 to 223 last year. What will it be this year?

comment:

Just as the medical profession, we still are trying to cure the 'disease' rather than prevent it. Every day I can clip an article from at least one daily paper on the brutal nature of MAN ranging from the rape victim to brutal robberies to 'domestic' beatings to just plain murder. And the amazing fact my astute eye discovered was that men do not usually sexually assault other men. Just women. How long must this patriarchal disease continue before we decide to prevent it?

DAYCARE

Day Care has always been, and will continue to be, of major substantial number of women who have to work are single parents. Women need more day care centres and not thru any desire to "get rid" of their children for the day either! Desperate women have been willing to take anything, anything being poorly-staffed and poorly-equipped centres. The situation has become even more distressing.

The changes Social Development Secretary Margaret Birch announced June 4 include raising the maximum child-staff ratios in day care centres. This has brought loud protests from everyone involved in day care except professional companies which operate centres to make money and stand to make more money by increasing class sizes. The changes would also relax qualifications for staff of day care centres, causing concern that profit-oriented schools will hire less-qualified staff for lower salaries, leading to lower standards. Although the new ratios are maximums, non-profit parent-controlled day care centres are subsidized by provincial grants. Their operating costs would, of course, be higher if they do not allow class sizes to increase to the limits allowed, and they fear subsidies would not then be available or would not cover their expenses.



SAVE THIS CHILD

There was a report last summer by an 11-member committee of the Canadian Council on Social Development, funded by the federal Health and Welfare Department. Its recommended child-staff ratios were slightly lower than the province's for children up to 2 1/2. But above those ages the differences are striking: one staff member for 9 children 2 1/2-4 years old (the province would allow 14 children 2-4 years old) and a staff member for twelve 9 year-olds. (Ontario's guidelines call for 16 children for each teacher.)

Margaret Birch's "liberal" idea to change the law to allow non-profit parent-controlled day care to operate without qualified staff is a sound one but it, at the

same time, allows government and commercial day care to cut down on their qualified staff. Parent-controlled centres have an advantage in that they have authority to hire and fire people looking after their children as well as authority to decide what happens to their children while away from home. Now, with this new law, working mothers involved in government or commercial day care are even more at the mercy of the administrators. Our children, the women and men of the next generation in this country, will receive even less attention when, in order to reduce costs, day care centres comply with the new law's maximum number of adults to children.

Ms. Birch's logic goes something like this: The lowering in standards and reduction in the number of staff to children was necessary because, as more day care centres opened, more staff would be needed and there is a limit to the number of professional and trained people available in the province. Well, create more staff then! And maybe you could start by increasing their salaries, or do you think that those looking after children are not important workers? Day care workers in some privately-owned centres earn about \$85/wkly while workers in city centres earn about \$103.

do not always coincide with the priorities of the average working woman. This is a perverted kind of democracy.

Whatever happened to the idea of representative democracy - where housewives represent housewives and single mothers on welfare the same? Can a housewife claim to be so naive that she does not know what is best for her? Let us think in terms of a truly representative Women's Party.

Next time either be ready with a powerful Women's Party with its own platform and elected representatives or do not vote. Organize yourselves outside the parliamentary system. We can have power to change things other than by gaining "parliamentary" power. We must find a way of organizing that will not interfere with fighting for our own immediate needs (eg., welfare reform).

There is also a thing called participatory democracy. Why should we be so passive as to let others talk for us? Our whole culture has conditioned us to be passive thru t.v., schools. Women who have no privilege or professional "expertise" can and should drop their passiveness by the wayside. A community with a binding self-interest has to help themselves because nobody else will. There is only so much that the government can liberalize without a complete change-over and recommendations and briefs are never enough. Just as unions that go out on long

contd pg 18...

POST ELECTION BLUES

Not unpredictable was the fact that Ontario and Quebec ran the most female candidates while only Alberta and B.C. had more than 5 running in their province. Women still lack money, and the political and business contacts that produce election funds.

9 women (3 more than the previous high in 1963) were elected. It is fairly safe to say, after a review of statistics, that all either ran in "safe" ridings or were only brought in, along with many others, as part of the reaction against the PC policies. None were elected because they were women running on women's issues.

Let's look again at the good news of actually having 9 women in Parliament. 135 women ran nationally and there is a Parliament total of 264. So we have 9 out of 264 representatives of democracy that are female and

126 women were defeated. Shall we applaud this feat or just wash our hands of the whole matter? Well, I am trying to set down on paper how we can do both.

The laws were not made by us - the women who never stand a chance of even being nominated in an electoral riding. These present laws were made by professors and lawyers and the odd, exceptional woman who, by the grace of her financial and social position, sits with the men. Defenders of the present system say we elect those who are best qualified to hold public office meaning those with education and power and, therefore, a stake in the system. M.P.'s, after all, represent only themselves and other private interests (i.e., business) and how many of them have actually consulted their constituents on specific issues. Rather, they act on their own feelings which

AUTONOMY OR CO-OPTION?

In the U. S., government programmes were set up under the auspices of big business. Large tax write-offs worked to the vested interest of the businesses involved. In Canada, however, grant programmes put money into the hands of 'little' people. The idea is to encourage individuals to set up small businesses and services to complement existing ones. (Since the government is obligated to protect minorities, care for the aged, promote sexual equality, etc., certain projects have been consistently funded in these areas.)

A number of women's projects were therefore given government grants. Many of the women in these projects were radical and wanted to build different kinds of work relations other than the capitalist administrative pyramid that the projects were compelled to follow in the government outlined procedures. This made an automatic split between collectivized decision-making and the formalized hierarchy required by government documents. Performance criteria are also required to "protect" funds and hence the project. What this means for many groups in terms of time and energy is that group decisions are bypassed in busy work. Differences of opinion must be hassled through. Analysis of purpose and direction must happen. Factions are the result if these things don't happen. It is pointless to be held together only by government salaries for tasks which become pragmatic. Some women choose to leave the women's movement completely because of their unpleasant experiences with women's projects.

What does the government gain from funding short term and short range projects which they select and which they have total power to discontinue at whim? It becomes apparent that these programmes are part of a strategy of social control. Since these are groups on the fringes of society the obvious purpose is to bring marginals back into the mainstream. It is, then, a government response to social instability. Buy 'em out with immediate sops.

It may be argued that these projects provide employment and quiet labour unrests. If unemployment were the issue, other more effective long term means surely must exist. The unemployed do not challenge the system, even if they create political embarrassment for the party in power.

O. F. Y. funding is directed primarily at middle class students, who are as a group vocal and conscious of social issues. Hence the young must be placated or

the system will be seriously challenged. A task force report on O. F. Y. programmes makes it clear that the young are impressed by being funded to do what they want. Discontent is perceived as the problem alleviated by funding. The causes for this discontent are neglected.

Providing a service is one way government has of reacting to social problems. Social services, however, do not attack the causes of existing problems but simply help people deal with the problem. Hence these services whitewash areas of potential conflict. Institutionalization strangles the very life force of the urge to serve. A bureaucratic superstructure replaces and overrides the contact of person with person.

Projects where the language may be 'radical' (i. e. welfare rights groups) flounder in organizational problems and do very little around radical action. The most democratic and least hierarchical groups in general are poorly co-ordinated. They suffer from personality conflicts, division and definition of tasks. The outcome of this is the inability to reach out and incorporate like-minded individuals into such groups.

dered powerless but is harnessed to work for the dominant society.

Several considerations therefore arise of relevance to the Women's Movement:

(1) Government funding dictates to us what is of value and how we are to operate;

(2) Government criteria cause us to duplicate existing patriarchal structures;

(3) Government procedures drain our energies and enthusiasm and are intrinsically opposed to our need to grow and develop as a radical movement. We after all profess the intention to destroy the patriarchal domination the government represents. And,

(4) Enforcement of conformity by the government strait-jackets our politicization.

What are the alternatives? If a women's group accepts funding: (1) it must already have established its procedures and rapport independent of government domination. (2) It must be able to deal with the concepts of wage slavery and 'paid' work.

That is, salaries may enforce a regimentation that will displace our spirit of dedication and cooperation. There is an even more over-riding problem. O. F. Y. funding is subsistence funding. Come fall we again face the prospect of unemployment. That may well be the spur that means we again seek government support. The hard analysis that can build revolutionary action does not come merely by providing a "service." How independent we can remain and how critical of a system which sponsors us is an uneasy consideration. Projects selected by the government, dictated to us by the government, and funded by the government: these are the tentacles of co-option which might well make us uneasy.

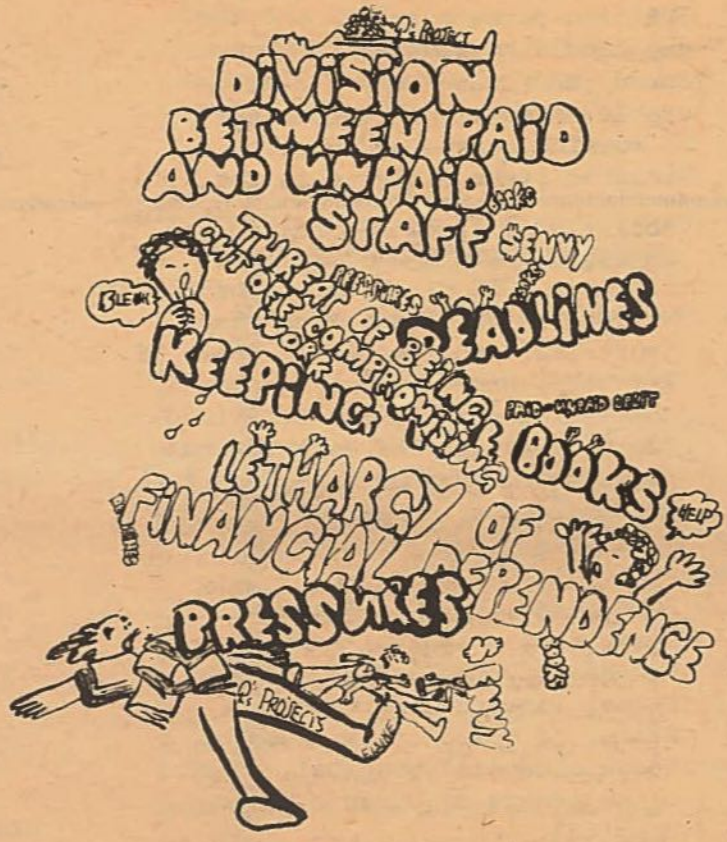
As women in this society we are marginals. It is from the sense of the oppression which makes us marginals that the force-drive for revolution comes. Then how can we afford to be franchised and controlled by the very system which oppresses us?

(The author is indebted to Lorne F. Huston's The Flowers of Power, reprinted in "Our Generation," 1972; for his analysis of government techniques of co-option.)

Pat Shafer article
edited by Gillean
Chase



Stay tuned until next issue when we will publish another article about T. O. W. Collective's personal experiences with O. F. Y. funding.



Government has constructed, then, a very effective safety valve. These programmes, destined for those who constitute a threat to social stability, effectively channel social discontent. However, this discontent is not simply ren-

NURSES FIGHT BACK

The Registered Nurses Association of Ontario presented a brief on June 24th to the Hospital Inquiry Commission. They wanted the right to strike in order to upgrade their salaries and improve working conditions. They also wanted wage parity with B.C. nurses who are \$225-305/mo. ahead of them. An arbitration board on June 27th had awarded Ottawa nurses pay raises of 50% that will influence the rest of the province.

For the first time, they were bargaining with hospitals as a group instead of as individuals. Talks were focussed on pay, holidays and other money-related matters. They asked for a minimum of \$850 a month retroactive to Jan. 1 and a \$1,050 minimum after Jan. 1, 1975. They also wanted 4 weeks vacation after 3 years, 11 paid holidays and other fringe benefits.

Of 45,000 registered Ontario nurses, about 34,000 work in hospitals. Nurses are a strong and very large working force of women and men who can no longer tolerate the pressures of their job for the present salary. Most nurses don't want to strike. But it is a hard, dedicated and highly skilled job which is often overlooked by doctors and patients alike. Very often, nurses do not have a weekend free for, sometimes, 4 weeks or spend their free time sleeping to catch up on time lost from double shifts.

Negotiations began at the initiative of the R.N.A.O. which represents nurses at several hospitals and is progressively taking over bargaining rights from local associations. A government mediator had been called into assist negotiations between 47 hospitals and the associations.

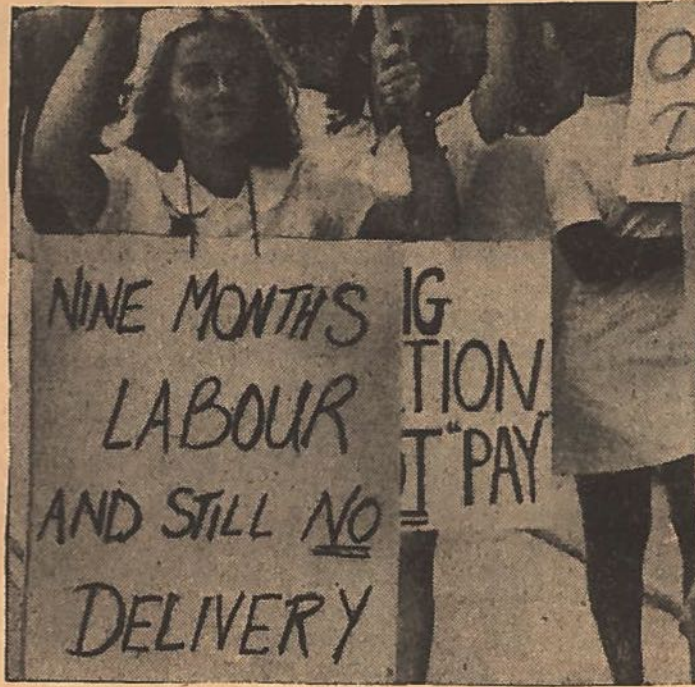
They told the Commission that a system of compulsory arbitra-

TAKE A LOOK. DO THESE WOMEN REPRESENT YOU? IT TAKES A CERTAIN AMOUNT OF WHAT THEY CALL CREDENTIALS TO EVEN BE NOMINATED TO REPRESENT ONE OF THE THREE MAJOR PARTIES. DO YOU STILL WANT TO TRY?

PROFILE OF TORONTO CANDIDATES

KAY MACPHERSON, NDP, 61. York East Married, 3 children, formerly a physiotherapist. Active in Association of Women Electors, Voice of Women, Women for Political Action, National Action Committee on Status of Women.

AIDEEN NICHOLSON, Liberal, Trinity Social worker. In 1965 appointed director of women's reformatories and consultant to training schools with Ontario Department of Correctional Services. In 1967 received Centennial Medal for outstanding contribution to penal reform in Ontario. A director of Hincks Treatment Centre and Ontario As-



tion of disputes between hospitals and nurses had caused them to lose ground in comparison with other hospital workers and nurses elsewhere. The nurses' brief warned that their traditional passiveness may soon be a thing of the past. "It is totally unacceptable that nurses' salaries be determined on the basis of what is the going rate in a neighbouring hospital rather than prevailing salaries for other professions, other public service employees and other workers in our society. It is just as unacceptable that nurses be paid wages below many workers who have less education, less qualifications, less skills and less responsibilities, because they are women." The brief also defended a traditional wage difference between nurses and nurses' assistants which was steadily being eroded. The nurses' assistants, as of a year ago, are paid 70% of a nurse's salary and the gap should be widened, not narrowed. There has been a considerable reduction in the number of working nurses and Health Minister Frank Miller said the

sociation of Professional Social Workers.
URSULA APPOLLONI, Libera, York South Married, 4 children. Free-lance journalist. Chairwoman of Board of Referees, Unemployment Insurance Commission since 1973. From 1970-72, co-ordinator of York Information Centre. Former director of UNICEF Canada. Former director of Family Services Association.

JUNE MARKS, PC, 51, Spadina Married, 5 children. Property manager of condominium complex. Former Toronto alderwoman. Member of board of trustees of Toronto General Hospital, board of governors of Women's College Hospital.

BETTY KEHOE, NDP, Eglinton Married, 2 children. Teacher. Worked as research assistant for Ontario Centennial Project, which later became Ontario Science Centre. Member of the Bedford Park Residents' Association.

JEAN SMITH, NDP, Don Valley

province has "apparently gone from a condition of a surplus of nurses to a condition of shortage."

Miss Lewis of the R.N.A.O. had this to say: "half of the nurses are now organized since last October. There are 3 distinct categories servicing patients. The nurses have a minimum of gr. 12 and usually gr. 13. Most Registered Nurses study for 3 years and some have gone thru university. The Registered Nurses' Assistants can enter the 6-10 month course after gr. 10. The Nurses' Aides are a much lower category and are trained on the job. Their concern is with present 25-30% salary differences between nurses and nurses' assistants which they feel should be reduced to less than 15%. The R.N.A.O. is supportive of other unions and cooperates with CUPE on a provincial level. Various CUPE locals have offered sympathy strikes in the event of a nurses' strike but the nurses have wanted to maintain some staff within the hospital out of consideration for the patients."

Aside from negotiating, off-duty nurses had taken to the picket line in front of various Ontario hospitals. A near strike has been averted by a settlement of between 45-50% by next April.

A nurses' representative said the threat of an illegal strike was a major factor in winning agreement. At the same time, they have agreed in the new settlement not to strike next year when the contract comes up for settlement. Why have they abandoned what they consider to be an effective weapon? Why, in fact, was it necessary to write such a guarantee into a collective agreement when it was already covered by law?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Teacher, Former Airline stewardess. Was vice-president and head of the bargaining committee for the Airline Employees Association. Member South Eglinton Ratepayers Association, Bruce Trail Association.

FREDA HAWKINS, NDP, York West Professor. Member of the Manpower and Immigration Department's advisory board on adjustment of immigrants. Consultant to Canadian Immigration and Population Study. Speaks French and German.

MAIRI MCELHILL, NDP, 32, Davenport Married, 2 children, journalist.

EVELYN COTTER, NDP, 50, Parkdale Married, 8 children. Director writing workshops at Innis and Woodsworth Colleges. University of Toronto. Active in St. Mark's Anglican Church.

The rest of the 23 women candidates are members of the socialist "left" parties.

See Page 6 for article on "Post Election Blues".

book review: woman plus woman

attitudes towards lesbianism

Woman Plus Woman is not the kind of book it is easy to review. From a lesbian feminist viewpoint, Klaich's stance is classist and timid. She reviews the lesbian lives of the famous dead and the famous living whose anonymity of the closet challenges very few social attitudes. She seems to want to justify lesbianism on the grounds that it probably facilitates female creativity. Her first documented interview is with a famous woman writer who is "incidentally" lesbian and anxious for that aspect of her life not to influence societal attitudes towards her work. It is difficult for me to feel proud of the achievements of women who sympathise with women's liberation, even share some of its observations, but still reap the benefits of passage as ostensible heterosexuals.

Because this is a book for the uninitiated, Klaich deals with the research of Freud, Kraft-Ebing, Kinsey and Masters and Johnson to debunk the theories of psychoanalysis which treat lesbianism either as a disease or as an unfortunate genetic accident. Klaich goes to some length to prove the psychoanalysed patient is often the most visible and most disturbed of a largely invisible lesbian populace.

She does however construct a valid questionnaire whose purpose is to blast the myths of lesbians as (a) undesirable females (b) child seducers (c) in need of a good screw, etc. She "reveals" that most women come to lesbianism via heterosex experience, that they have stable relationships, that they are productive, self-aware, blah blah blah. Again because she is writing from the stance of informing those of heterosex persuasion, she is interested in making a case. Her book concludes with an interview with a life-long lesbian, a seventy-five year old woman whose "stable" "long term" relationships with women "prove" the case for the validity of lesbian love. Heterosexuals have not been "rejected", men are not anathema, women are merely "preferred"; usually because "incidentally" the woman fell in love with another woman. Dolores Klaich goes so far out of her way to present "well-adjusted" individuals who don't relate through role-playing sado-masochistic dependencies that she loses sight of her very claim to acceptability. How persuade the world of the "legitimacy" of a life style when one poses and postures as straight, conceals and watches one's behavior in every public situation, including with

family members. Neuroses must result when only in the "cosy couple" situation can one be free or with others of one's "kind". Keep 'em in the ghetto even if that ghetto is composed of talented, worthwhile, purposive individuals.

The list of the lesbian dead may be impressive: Colette, Renee Vivien Natalie Barney and of course the more androgenous Virginia Woolf. That Gertrude Stein's relationship with Alice B. Toklas was lesbian does not seem to need debate, yet Klaich debates it microscopically. The point Klaich makes about the repression of lesbian eroticism in art and literature is well-taken; but... save your money. Read The First Sex, or Lesbian/Woman, or Sappho Was a Right-on Woman if you need informing regarding what lesbianism is and its history both in patriarchy and in art. The ~~contents~~ of these books are far more informed and informative than Dolores Klaich.

(available in hardcover at 8.95 from Simon and Schuster, Rockefeller Centre, 630 Fifth Ave., N.Y., N.Y. 10020, 1974.)

Gillean

LESBIANS: STRUGGLE is

I would like to share a story with you that has been passed down among a community of women for some generations now.

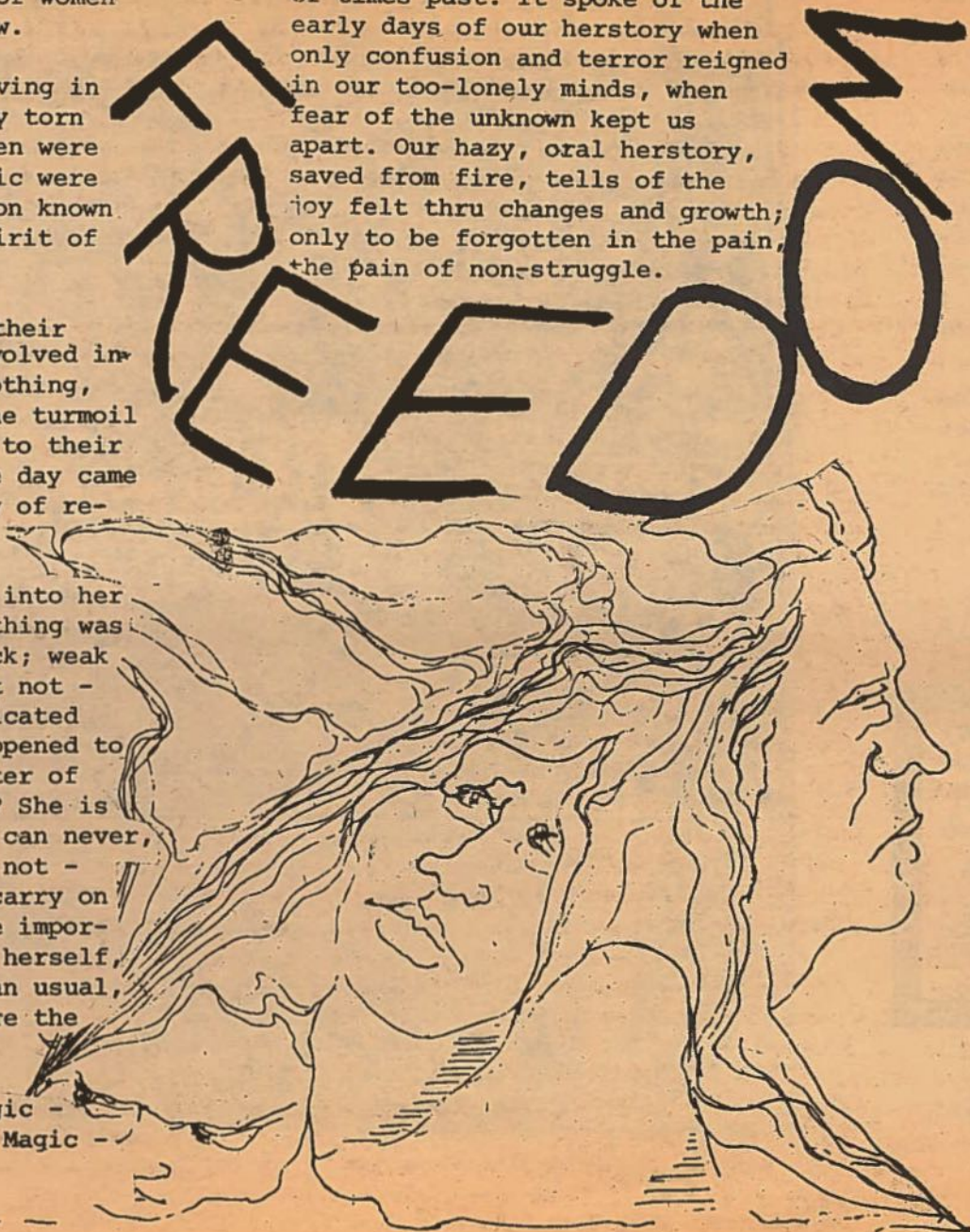
There were 2 women living in a strange, nameless City torn apart by War. These women were Sisters. Spirit and Magic were their names and were soon known by the people as the Spirit of Magic.

They carried on with their various duties, each involved in her own world. Seeing nothing, hearing nothing; only the turmoil round them gave meaning to their separate lives. Then the day came when Magic chose the way of retreat.

Spirit looked inside, into her Self, and saw that something was very wrong. She felt sick; weak and dizzy - no, she must not - feelings are bad, complicated things. But whatever happened to Sister Magic - that sister of mine, always by my side? She is gone. It is too late. I can never, i will not - no, i must not - breathe a word. I will carry on and win this other, more important, war. She cried to herself, with less conviction than usual, "Sister Unite, for We are the Other Women!"

And so, Spirit and Magic - once known as Spirit of Magic - never did touch.

That symbolic story has now entered into our lesbian heritage of times past. It spoke of the early days of our herstory when only confusion and terror reigned in our too-lonely minds, when fear of the unknown kept us apart. Our hazy, oral herstory, saved from fire, tells of the joy felt thru changes and growth; only to be forgotten in the pain, the pain of non-struggle.



It had inspired many of us to not lose sight of inner struggle, the second front on which to wage war. We have since learned that the desire to struggle means sharing our most private thoughts, the motivation being one of trust and mutual respect. Speaking from the heart - of bitterness, of anger and of love - has become part of our revolutionary fervour.

Remember, Sister Lesbians, the fate of Spirit and Magic. Let us not once again be corrupted by the Patriarchal evilness of intrigue and gossip. Let us look forward with courage and determination, to not fall into those male social patterns that have kept us apart by unformed words and glazed eyes; let us not lose touch - with our Selves, with our Sisters. But we shall sing and dance together in celebration of our free womanhood.

We will not forget our daily lesson which had been strengthened by our daily hardship. We no longer resist. I, my Self, have felt (have learned to feel) that joy; i have spoken before too late came. It was both beginning and end; a beginning to all the things still left unsaid and an end to the fear of isolation. It was good. No, it is more - it is Caring; the revolutionary strategy of caring for our own essential womanhood.

I/We will win, together.

Pat Leslie.

Have you ever walked down a hot summer street and seen bare-chested men everywhere? We all know what would happen if a woman took her shirt off in the same way. Any woman who enjoys getting a tan knows how aggravating it is to have that white strip of untanned skin across her breasts and back. Shouldn't we be allowed the same bareness as men? Don't we have a right to brown breasts in the summer? Or do we agree with men that our breasts are unsightly, immodest and should be covered? Not all women would want to appear bare-breasted in public, not all men discard their shirts on a hot summer day, but we should have the right to choose.

It's pretty ironic that women in clubs on Yonge street are paid to dance and give massages bare-breasted. Pictures on the street advertise bare-breasted women everywhere. But if we decided ourselves to appear bare-breasted for no one's pleasure but our own, we would soon be arrested for gross indecency. That is, we would be arrested at the least, not to mention the verbal harrassment we could count on facing. Arrested, fined and harrassed for doing something that men have been doing freely for ages.

Every summer, I have faced this gross inequality patiently. This summer it is just too much. Every time that thermometer hops over 80° I can't bear having a shirt on. Every hot sunny day that I get outside I can't stand not being able to brown my breasts and back. So this year I've decided to take my shirt off whenever I can.

Baldwin Street Gallery



Baldwin Street Gallery



AS THIS ISSUE WENT TO PRESS, TWO WOMEN WERE FOUND SWIMMING BARE-BREASTED AT KEW BEACH IN TORONTO. TWO POLICEMEN IN TWO POLICE CARS APPEARED ON THE SCENE. THE WOMEN SAID THEY COULDN'T CONFORM TO THE RULES OF SOCIETY. THE POLICE ORDERED THEM TO PUT ON THEIR SHIRTS.



Kit Leder

BBB

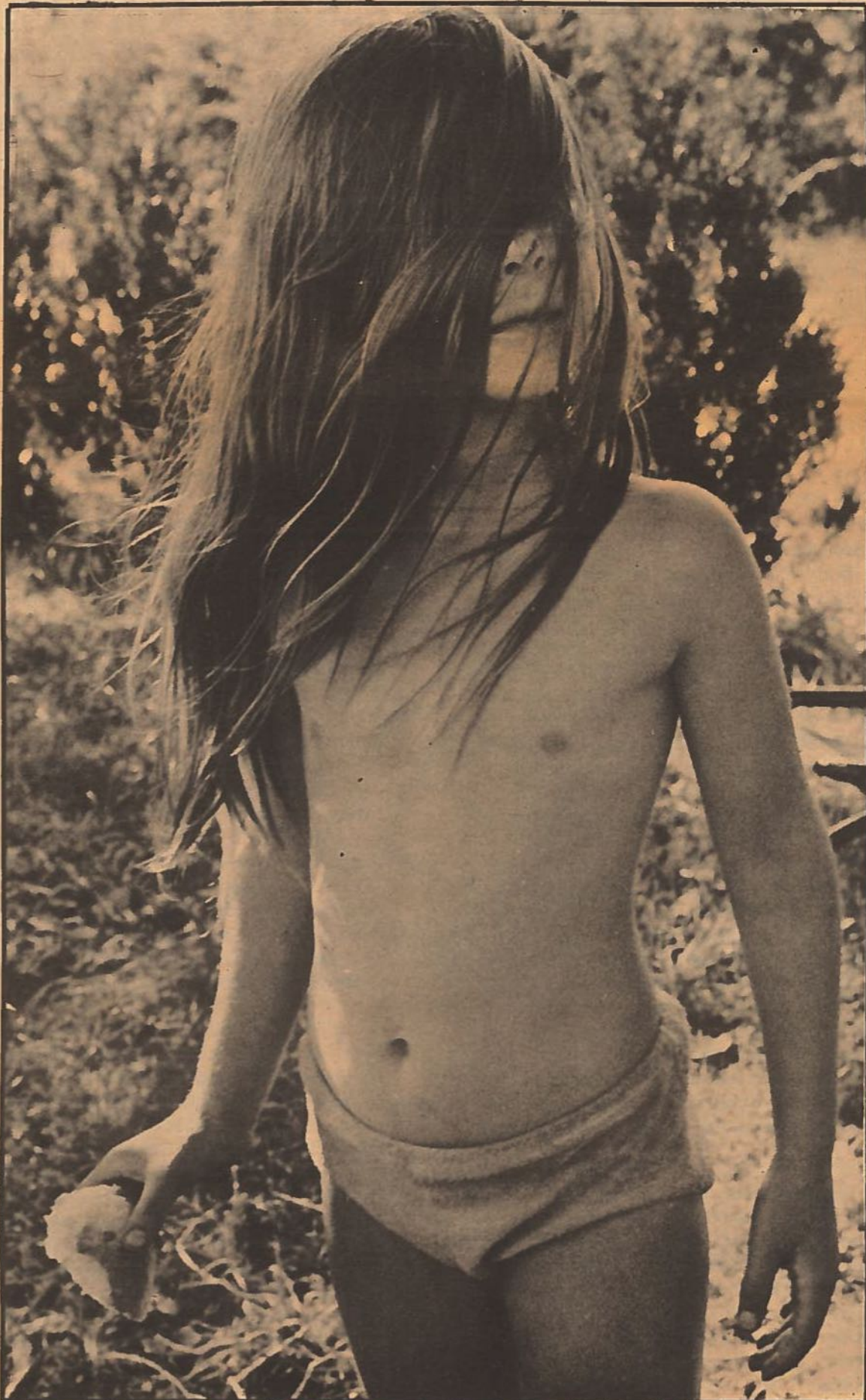
What is it that makes us so uneasy about appearing shirtless? Even in the company of our friends, women hesitate to bare their breasts. We have been so ingrained with the laws of the oppressor that we can't shed them even in private. And what are these laws in regard to shirtless women? A vague blanket code called gross indecency, covering everything from drunkenness in public to pissing in the street. Somewhere in between, women can be fined for gross indecency for baring their chests in the summer sun. Meanwhile, Yonge street dives thrive and pig males pin playgirl photos on their walls.

The Human Rights Code forbids discrimination on account of sex. If we get together and walk bare-breasted two, three, four in a row, we will find the strength to fight for equality. If we are hassled as grossly indecent, we will go to the courts and fight on the grounds of gross discrimination against women. We can set the precedent for future defense. Someday, the double standard of male morality will be destroyed. Then, men who pay for topless entertainment on Yonge street will not be allowed to harrass free women bare-breasted in the streets and in the parks. Then, the police who condone the body-selling of the discotheques will not be allowed to arrest women playing bare-breasted in the parks and tanning bare-breasted on the beaches for gross indecency.

Let's set the precedent now! Let's get an "even" tan for the first year in our lives. Women take off your shirts and join the Brown Breast Brigade!

Next issue we will try to have legal evidence of cases involving bare-breasted women in order to see more clearly what precedents have been set and to determine what kind of chance we would stand in a gross indecency trial.

Linda



THE CHRISTIAN ENEMY

This is the age of the topless-bottomless dancer, hardcore porno movies and racy magazines. We buy our sex commercially; it's in our toothpaste and in our gas tanks. Very few people see the connection between sexuality gone commercial and the Christian ethic, largely because many of us like to believe we are liberated from the old values of home family and church dominion. After all we are the generation of the pill, and sex is far removed from the purpose of reproduction.

There is still however an endless range of sexual behavior which is taboo, in direct correlation with the "moral" edicts of the Christian churches. The hydra head of sexism expressed itself in the teaching that man and woman are one body of which man is the "head" and hence the thinking member. The "head" protected itself with the consolidation of the patriarchy, emphasizing father right and father law.

Patriarchy has a much longer history than Christianity, but the institution of Christianity definitely served as a convenient vehicle for patriarchal attitudes; hence its institution as a state and almost a world religion. Patriarchs wrote the Bible. Laws against incest masturbation and homosexuality were all intended to promote the nuclear family structure with its patriarchal model.

Incest is one of the strongest of the social bans of patriarchy. Masturbation is still an activity conducted secretly and for the most part privately. It often induces guilt and a sense of compulsion in its practitioners, like all "bad" acts. Homosexuals still arouse horror, curiosity and ridicule. Nudity is an issue for public "morality". Churches preach that one life style and one life style only is to be desired: the long term monogamous and heterosexual (potentially reproductive) married relationship. Motherhood is still held up to women as a fulfillment of their "natural" maternity. Each who bears a womb should fill it.

The ageism of Christianity, its concept of father-child relating means that children are kept dependent (subject to punishment and censure) far longer than are the children of societies for whom the bible is not a handbook. Psychologists know children are capable of sexual excitement very early in their lives, as early as the cradle. But because "childhood" and "innocence" are equated in Christian thought, eroticism on the part of children is quashed.



Variation on a Theme, Lorraine Oller, New York City

The bible teaches that members of the family should not see each other nude. The modern child is still spanked for appearing trouserless in company. Clothes modesty and morality all become related items.

Sexual hang-ups,-- guilt about the body, a sense of shame in its functions and needs-- is not the only damage wrought by Christian dogma. Christianity is a convenient vehicle for the evils of race class, and sex; since the foundations of the Christian Church were laid down on classist racist and sexist grounds. Consider how Christians have been taught not to challenge the social structure but to be patient under its injustices, for their kingdom is the kingdom of heaven. Keeping down the oppressed is best done by instilling the "moral" code which "rewards" the humble/patient for not challenging the system. A society which slavery did not shock was a society of class rigidity. It was "divinely" right that some men should be favoured by God over others. A man's worth is still measured by what he earns.

Consider too the incident of Ham whose color was changed to black. Thereafter blackness was to be a sign of divine affliction upon a condemned race. What else provides the "moral" justification for segregation of blacks from whites in South Africa or the system of caste/race in North America. The bible gives due justification for racial bigotry and even capitalist imperialism. The Protestant ethic is based upon man's (note man's) material

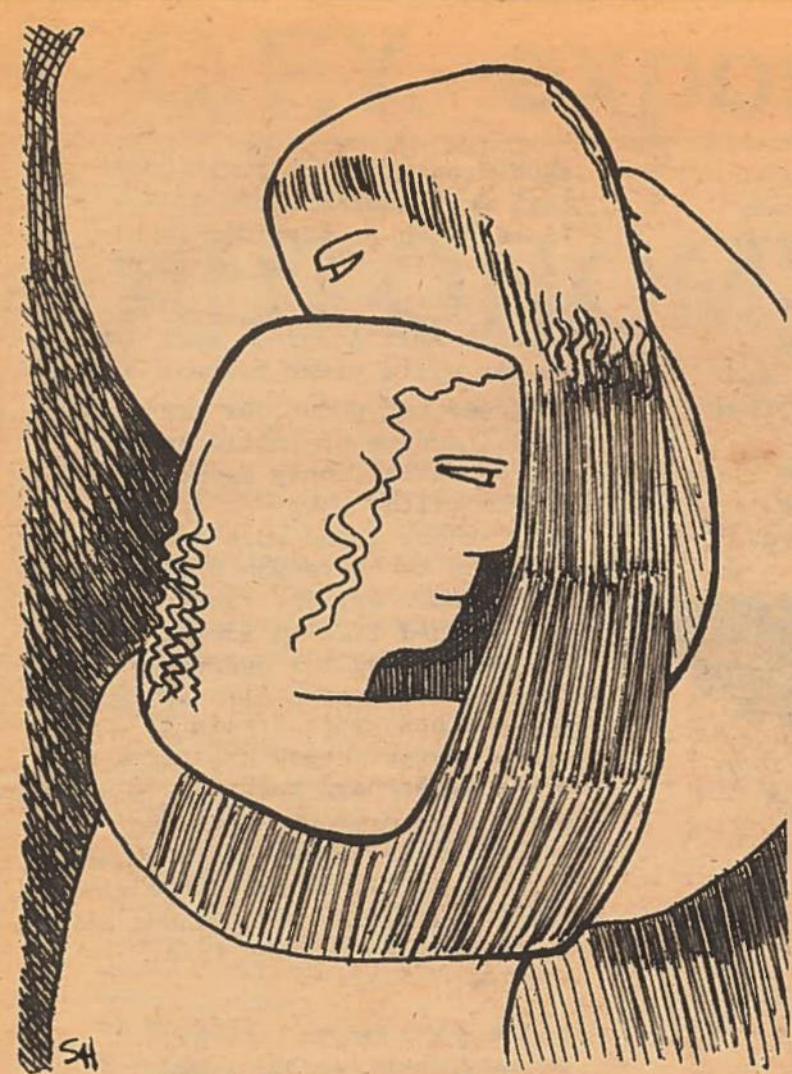
reward from God, in due proportion to his efforts on his own behalf. That is, a man who prospers visibly manifests God's favour upon him. Laws regarding the acceptability of usury grew directly out of the Protestant ethic.

A run-away technology which corrupts the earth's resources can also be traced to the bible; which teaches man's "dominion" over the earth, whose creatures and resources have been placed at his disposal. Only the de-emphasis of man's interdependency with nature can explain Man's plunder and his perversion of natural resources. Gross misuse and irresponsible management of this world's mineral/natural wealth condemn Man as an unsuitable steward. He has lost his "moral" right to rule.

A matriarchy would be founded on a love for the earth and for human ties with the earth. No more "alienated individuals", "faceless urban men", which are the cliches of this monolithic bureaucracy. Capitalism is a false system of competition and class, justified by Christian values of material gain=divine reward. Capitalism is not the product of Christianity but it is a logical extension of it; as is the military destructive-"defense" structure.

Once it became "right" to kill in God's name it became "right" to kill in a country's name. Render unto God the things that are God's and unto Caesar the things that are Caesar's. The increasing formation of nations was the result of an imperialism sanctioned by Christianity. When missionaries went in to preach and convert they destroyed indigenous cultures brought their fears of sensuality, their class structure and their distrust of racial differences. They brought their protective armies machines and weapons. They organized the systems of exploitation that were to govern who controlled the invaded country and hence its resources. For centuries "God and Country" have been banner words for war and death.

Feminism must replace nationalism with its repressive puritan governments and edicts; with its built-in structures of sex race and class. Christianity is too narrow a view of human possibility and of human dimension. Like all self-fulfilling prophecies, Christian self-abuse self-hatred anti-feminism anti-erotism produce the very beasts it fears most. Gross pornography, sado-masochistic relating, whether between the sexes, races or classes, are the "beasts" Christianity continues to unleash in the world. These, with war, are the four horses of the apocalypse.



An earlier work by Susan Hermann

Seedlings Gallery

The Seedlings Gallery celebrated its first anniversary this month by presenting an exhibit in honor of maternity. It was an exhibit of double interest to women since all but one of the artists represented were women. They were all Canadian artists from Toronto and most of the women have a vested interest in maternity, i.e. most of them are mothers. Their works ranged from acrylics to linoleum cuts, from fabric collages to silk batiks, with a few very good water colour offerings, some pencil drawings and an interesting clay sculpture which wasn't exactly part of the exhibit but certainly fit the theme of maternity.

Karen Kulyk's "Kitten Asleep in the Arms of Mother Nature" and "Maternal Garden" are two beautiful water colour paintings. Karen uses colour excellently to suggest the richness of mother nature. Dolores Dios does water colour also, but it is her work "The Package", an acrylic on canvas, which deserves mention. This is a painting of a general or package store. The word package is painted above the door. In front of the store are a woman, a man and a child, hence, package store-family package comparison. It is an objective rendering of the nuclear family, ironic yet dignified. Dolores is great with colour and composition.

The versatility of acrylics is suggested by the many different effects the artists attained. Barbara Zittler's "Mother with Two Children" is an acrylic painted on linen. Her results are much different from the other acrylic paintings. Her strokes are thick and opaque. The picture is an oppressive view of maternity with creeping vines suggesting the creeping tenacity of motherhood. Her technique emphasizes this oppression.

Vera Fisher portrays a more comfortable image of motherhood. Her "Post-Birth Elation" is a very colourful somewhat childlike picture of two women-bodies with child in arms. "Just a Sittin' and a Rockin'" is an interesting composite of abstracts to suggest mother and child peacefully rocking. Vera also exhibited a series of stylized pieces on birth and nursing.

There were a number of lino cuts exhibited by Susan Barsel-Hermann. All of them were excellent. Susan has worked exclusively with the theme of woman for a long time. This is evident in her sensitive portrayals of women in "Parting", "Birth of the Goddess", and "Mother Nature", an interesting cut with a woman's figure superimposed on a tree of life.

Mary McLaughlin is an extremely talented graphic artist. Her "Children's Hour", an excellent pencil drawing, is a father figure drawing his children into a protective huddle. It is an interesting piece in a maternity exhibit. So is Marie Geilman's applique "Bird Family". This cloth hanging would make a great decoration for a children's room, as would "Animal Train". Hermine Lathrop's "The Family" is another cloth composition depicting little rag children with puppet-like parents. It isn't a very moving documentary on motherhood, but it has interest as folk art. It was composed of pieces of fabric from the "family's" own clothes.

Among the fabric collages shown were "Backyard" by Susan and David Klahr, a husband-wife team, and two untitled works by Reet Mae.

Mary Paisley, an excellent batik artist who has exhibited her works in a number of Toronto galleries, presented "Eskimo Mother and Child" and Icelandic "Tree of Life".

"Eskimo Mother" is a beautiful and sensitive silk batik representing a mother and child.

Helen MacKenzie's quilted batiks are very maternal, depicting round full figures of mothers with children. Her "Mother and Child" dyed in earthly colours with round healthy figures is very well done with an amusing technique.

There was one silk screen offering by Angela Ouroumis, a very skillful rendering of a child in light blue tones. And of course there was Diane Moomey's amazing sculpture "Woman". This sensuous bulbous woman figure in clay added a beautiful touch to the exhibit. Last but not least among the artists exhibited was Imelda Edwards, probably the most versatile of all the artists exhibited. Imelda presented two beautiful acrylics, each very different from the other. Her "Growth of the Land" is painted on corduroy. The effect is soft and vibrant, very lovely. She also exhibited some very talented silk batiks.

The exhibit was well worth viewing although it did not present a very innovative picture of maternity. The artists are talented and their works were varied and interesting. Some credit should be given to Karen Kulyk for her efforts in running the Seedlings Gallery. The purpose of the gallery is to give new "seedling" artists a place to show and grow. Its policy is to show artists who are professional and sophisticated, yet to offer for sale works which are affordable to most people. It was very encouraging to see so many woman artists exhibited. It was more encouraging to see how talented they are.

Linda Laux

The Seedlings Gallery is located at 333A Queen Street W. near McCaul Street.

The Knight In Shining Armor Turned Out To Be...

my father always promised us, what? we were poor and knew it, no fairy princesses we. oh yes my father always promised us the mystic man to marry with kids of our own and a house and all the added frills. instead i touched a cosmic sister self and the children never came and the house closed its doors. my father always promised us that we would understand when we were older and sadly enough we did; there is no sane reason and in the end all things change but into the same.....so now the seasons perform in the same oil-portrait fashion and the animals wrestle in the park cages like me inside these happy-ending sun dreams, still cut deep and hurting. the other self has gone, a sandy beach blue holiday, hell bent to marriage. like my father always promised.

Margaret Murray

JUDITH MERRIL and SCIENCE FICTION

INTRODUCTION

Science fiction stories have been called either escapist novels on a par with detective mysteries, or a good way of reaching the ordinary person to point out various future realities and subversive ideas outside the norm. For attempts at non-sexist science fiction, try Ursula Le Guin's The Left Hand of Darkness, books by Joanna Russ, or Phyllis Gottlieb of Toronto. Venus Plus X by Theodore Sturgeon is also recommended.

JUDITH MERRIL

Judith Merrill has been writing science fiction for over 20 years and is now consultant to the Spaced Out Library at 566 Palmerston. Her most recent collection of short stories is Survival Ship, and it was unknown to her until it was pointed out by me that the rocket ship on the cover was in the form of a woman's symbol. I think you may find this book a pretty fair example of what can be done with science fiction.

Judith Merrill, 51, is a strong woman who refuses to accept authority but is willing to assume it at any time. She was raised in a non-conformist New York Jewish family during the 30's when women actively pursued independent careers. 5 years ago, she moved to Canada as part of the enormous anti-war feeling in the States and chose Toronto, it being the centre for war resisters. She developed a liking for Toronto itself and will become a citizen in a few months' time. She says she saw no revolutionary movement in the States to which it would be worthwhile devoting her life. Back when Rochdale was an experimental school, Judy had spent 11 months there as one of the few older residents. "The most comfortable thing is not always the most useful thing" and she found Rochdale was not comfortable but most useful and productive in terms of diversity and growth for herself. She is now doing radio documentaries for CBC.

Judy is more concerned with men's liberation because she recognizes the reality of sex-role stereotyping in which there is a division between logic and feeling in the sexes. Women, though deprived economically, have the advantage of more social scope than men. Not until her thirties did she discover that there were women, as well as men, with whom she could have intellectual relationships and no longer felt set apart or different from other women. Finding that she works best with independent, white females over 40, this has become the most comfortable for her but she gains a measure of growth by relating to all women who

can share different experiences with her. There are a few women still who, like Judith, became independent in their own right by their own strength and the social conditions of the time. And while agreeing with the need for a women's movement, Judy does have reservations about an autonomous movement, separate from men politically. "No Men Allowed" can be used, she says, as a good C.R. tactic but

Sigler



should only be the first phase just as Canadian nationalism, in reaction to American imperialism, is only one phase of our country's struggle.

Judith Merrill agrees that anyone can write given certain advantages but under our present social system of little leisure and education, only maybe 20% try to write. However, in her eyes, there is no more status attached to those who publish than the unknown writer. Judith, herself, would like to ideally work toward writing for everybody in a language common to all life experiences. Disillusioned by the conservative stands now taken by the older SF writers, Judy regrets that SF writers who write on social issues cannot keep up with current social thought. She also believes that writers cannot set themselves apart from their writing.

Judy sees women's fiction as therapy where we as, female writers, use feelings rather than ideas and half of her writing has been essentially propaganda using the emotions to convey her ideas. She feels personal discrimination, however, when men will talk to her as a woman and not as a writer - "do you like cooking" - and would like more biographies of authors, male and female, to be given a personal slant. Judith Merrill has been married and divorced three times and is a grandmother.

Pat



CONVERSATION WITH ELLEN MCILWAIN

Last weekend, July 13 and 14, there was a blues festival on the Islands. One of the performers was Ellen McIlwaine. The Other Woman arranged to interview her Monday morning, the day after the festival. While she ate her breakfast of bacon and eggs, we chatted. She told us the festival was poorly organized and the performers were not fed or given anything to drink. The promoter said that it would be another Woodstock-it was.

Ellen seems to have a feeling of country calm (and country energy) about her. In Woodstock, New York, she lives in a two room shack with her cats.

She plans to put out a new record soon on a small Montreal label; the company is one which she describes as a "bunch of friends". Ellen has given up on the big companies; they are into "making stars" and making lots of money. By making and shaping stars, the big labels can get more profits for themselves since those stars will be of the top 40 variety. Ellen has been singing for nine years; she is a strong independent woman, who will not sell her

body as well as her music the way Buffy Ste. Marie and Joni Mitchell now do.

Ellen considers her music as people's music, the kind you can get up and dance to. She prefers to play for mixed audiences, believing that it isn't fair to keep men out. She doesn't consider herself a feminist. She believes that a lot of feminists like her because she is a woman, not because she is a fine musician. Personally, there seems nothing wrong with liking her because she is a fine *woman* musician. A women's culture cannot be built with the help of male singers. All women musicians should show their solidarity with women everywhere by singing women's (feminist) songs. Ellen says she is not a feminist, but as a woman, she must notice part of the oppression that the patriarchy heaps upon us, She is a very strong woman; her music is heard by millions. Women like her are needed to fight a women's revolution.

Lorna and Pat

ECLECTIC EVE:

a book about woman art

ECLECTIC EVE
Opportunities for Youth
Toronto 1973/\$3.00

Eclectic Eve is an excellent book, especially good, despite the fact that its format (black and white photographs only, etc.) was limited by the economics of working under an Opportunities for Youth summer grant. Eclectic Eve is the result of the work of five women, Janice Cameron; Frances Ferdinands; Sharon Snitman; Madli Tamme; Annetta Wernick. The purpose of the book was to introduce close to sixty Toronto woman artists, and to show the potential of the Toronto art scene. Each artist discusses her artwork, the art scene and the "woman artist." What you read in the book is an abridged version of the interview with the artist or in some cases the particular artist has written her own statement. The interview tapes themselves are at the Ontario College of Art. The book also includes about forty photographs of some of the artists' work.

Perhaps the most interesting part of the book is the different artists' views of the situation of the woman artist. Some of the women felt that 'an artist is an artist' and that male and female artists in Canada face the same problems of trying to work "in an atmosphere almost devoid of cultural history and with little financial support from most sources." Others, however, saw the special problems of being a woman artist. It is tough to be a woman artist and twice as tough to keep going. To describe it as anything else but is to be naive. These women speak of many problems which are crucial to the woman artist. These problems include an ambivalence towards success after a lifetime of being told that success for a woman is failure -- it means you might not get a husband. It means men will be afraid of you. One woman spoke of the isolation of women artists, especially in Toronto. Another woman experienced guilt feelings about spending a good deal of time in her studio, away from her family. Still another talks of the difficulty in convincing people of the seriousness of her work -- to them it was just a "hobby." Perhaps the most critical problem is that of having more than one identity -- wife, mother, mistress, cook, maid, chauffeur, tutor, governess, banker, artist. Having ten identities means you really have none. You feel like a hopeless dilettante.



SCULPTOR MARYON KANTAROFF
With Twin Goddess in polished brass

Many of the artists make a plea for keeping male-female differentiation out of art. A few want feminism out of art. They see an artist as someone who transcends the barriers of sex. However, I view this process as something which takes a lifetime of hard work and not something that occurs overnight as an attitude of mind. As one woman writes:

I automatically approach my work from a woman's standpoint; I have no choice. But I don't analyse it. I'm trying more and more to let those images that have been stored away, come out. The sooner I get them out, the further I can go. They could be hang-ups, whatever, or personal expressions from a woman's point of view, but I think that eventually you get to a universal level. If you get a lot of the shit out, then you can start dealing with the more important things.

It seems that until a woman can overcome her own self-hatred and until she is able to express what it's like to be a woman in a man's society, she cannot freely express what it's like to be human. This is the prerequisite to authentic creative activity.

Perhaps the most sane and intelligent discussion of art I have ever read is Vera Frenkel's statement in Eclectic Eve. There are parts of it which ought to be engraved at the entrance to every art school in the country. Here is an example of what I mean:

The next time I ask new students what they think an artist is, it would be a step forward if they would not say. 'He is someone who by virtue of being special, starves, connives, fucks, drinks, smokes himself to death, runs away from family responsibilities in order to paint masterpieces that no one buys until after his death, when his name lives forever on the late show', but might say something so simple it becomes almost dull, such as, 'She or he is someone valued for an ability to give expression to works of imagination, and who therefore makes it possible for others to feel more fully expressed. Artist men and women are our most visionary thinkers, or try to be, putting much hard work into the attempt. They help each other, try to be honourable and happy, and they manage as well as others in their private lives. They are appreciated in their lifetimes, are good citizens, loving mates and loyal friends'. As useless as most generalizations are, I simply want to point out that it isn't the second one that does the recruiting, but the first. It imprisons men and women alike. But a young woman who wants to make art and adopt the infant-genius self-destructive identity notion as her entree to a world of similarly muzzled men, barely survives her art school.

Eclectic Eve is a lively and exciting book, well worth your money.

Cindy

I want to share with you my conviction that women are experiencing a surge of creative power that issues out of the very fact of being a woman; that this current is working to reshape the landscape of imagery, relationships, and choices that have been the accepted province of male, and until now, cultural sensibility. The source of the outpouring is deeper than anger, wider than discontent. Unzoned, how it feels to be a woman has welled up to the surface of expression, to the fact of art.

Janet Sternburg
Film Library Quarterly

WOMEN &

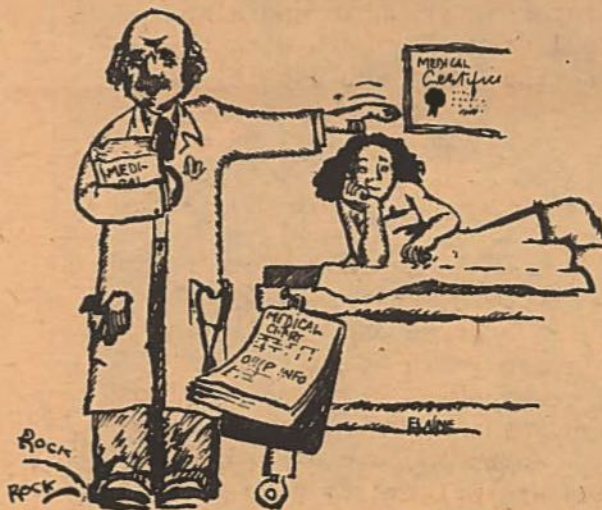
THE PROBLEM:

There is a syndrome that has been built up around health care that is self-perpetuating in collusion with big business in the food industry and the resulting poor health amongst people. The medical services industry is the third largest employer in Canada today. I presume the government is the largest but it is hospitals as institutions, and all the accompanying staff and services that employ the third most people. There is excellent money in medicine particularly if you are one of the professionals. The cream being the doctors who make anywhere from \$12-100,000 or more. The average today under Medicare is \$33,000. It has gone up since national health insurance was instituted.

The posture of the medical profession beginning with medical school training is to see people as objects. Long before a live human being is dealt with, the student has studied, her or his books, charts and cadavers to learn about people. It is this cadaver perspective that objectifies humans later when they are turned into 'patients' and they had better be patient as the objectification process is done on them.

It has been well established for a long time that medical doctors have waged a long grim battle in getting out any competitors from attending to health needs of people. Naturepaths have been relentlessly warred against and legislation was being put through Parliament in Ottawa a year ago to make them illegal. Herbalists have been long silenced and few, other than in some Chinatowns in big cities, still function filling prescriptions and administering herbal remedies. Midwives have been completely wiped out in North America. In order to practice acupuncture in Canada, one must be an M.D. All other health services such as physical therapists, masseuses, recreational and craft therapists, have all been colonized by the medical profession and ranked under them. The medical profession has invaded such areas as grieving, anger and social malfunctioning under its elites, the psychiatrists. It requires only one doctor's signature to imprison a person in a mental hospital. Because women are wage earners less frequently than men, more lobotomies are performed on women than men. Senior citizens are deprived of their legal rights and forced to live in 'rest-homes'. For huge fees, women are 'de-aged' by means of cosmetic surgery. Many menopausal women are institutionalized. No human in this

society can be free of the doctor's power. No institution can remove a person's civil rights without due process of law except the medical profession. Their power is immense and horrifying.



WOMEN IN MEDICINE

Women as an oppressed caste go into medicine carrying the stigma of their caste. They must work twice as hard as their male counterparts to have equal worth or use sexist tactics to manipulate their way through the training. Because oppressed people do not like other oppressed people, women physicians can have a tool of violence they use on other women in the objectification of their bodies and the doctoring process. They either deal with women patients with excess maternalism or in the distant remoteness that their professionalism allows them. Never do they treat their patients as equals (after all they are the doctors and know more than the patient, even though the patient has lived with her body all her life and is the only one who knows many things about). Mystifying themselves in a special language that silences the oppressed person, the patient, the doctor prescribes usually in silence what is right, or good for the patient. Rarely does a doctor let a patient know what she is being given and what it is supposed to do. Then if the doctor does, it is in medical jargon that is unintelligible to the patient anyway.

But what of a health collective without the professionalism or without the elite where, together, people seek to solve their health problems? Where they learn about health and not sickness and care for each other when in need? Modern medicine with all of its apparatus of domination over us would not long survive.

The business of medicine is not health but sickness. Starved by the food industries' rape of our

nutrients in whole foods, polluted by big business's rape of our air and soil and environment by their profit motive, defeated and broken by a competitive and dehumanizing social system, the medical profession and its allied collaborators serve only to further docilize us with their drugs into a dependent and conquered people.

THE SOLUTION

This can only be found by the cooperative work of people striving to eliminate the problems of good health. Not in the Johnny-come-lately righteousness of the great white father saving us from death and disease. The killers today are social diseases and these must be fought in the annihilation of the oppressors who destroy our bodies, our minds and our environment upon which we are dependent. The 'psychosomatic' woman doctors complain about is protesting her oppression. The hypocrisy within a 'helping' profession that invests its collateral in the liquor industry is only one of its deceptions. Until we see that the octopus of modern medicine is itself our enemy and denude it of its oppressive power over us, we will go on being starved, ill and dying off like flies. It is only in our capacity to be ill and sick that we are profitable. The medical conspiracy to keep us ignorant, drugged and silent is to their advantage, not ours.

Pat Shafer

COMMUNITY HEALTH CENTRE HANDBOOK

..is now available from Wayland Workshops. The handbook is a survey of developments in the Community Health Centre field in Toronto and other areas of Ontario. Other sections include a discussion of the process of establishing health centres including the role of citizen participation, funding agencies and organizing strategies. It includes a chart of existing health centres and articles on several different models now in existence.

\$1.50 Cheques to:
Wayland Workshops
598 Huron
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MEDICINE

AN ALTERNATIVE

The Women and Children's Health Centre is located at 439 Dupont St. with a 24 hour emergency phone. 534-6389.

Clinic hours are: Mon.10:00-1:00
Tues.1:00-5:00
Wed.10:00-5:00
Thur.1:00-9:00
Sat.10:00-1:00

The clinic is free unless you have medical coverage. Money for salaries, supplies etc. is badly needed. Donations of basic medicines and instruments are welcome.

We are developing an extensive medical referral system and want the names of both good and bad practitioners.

The clinic is run by approximately 12 paramedics and paramedics in training, 2 women doctors and 1 masseuse.

There are special clinics for self-help, prenatal, postnatal childcare, midwifery, and massage therapy. The doctors do home deliveries and home visits. The majority of the work is done by the paramedics.

The clinic is run by the Emily Stowe Sisters collective, which consists of all of the workers and

doctors. The aim of the collective is to create a preventative medicine, self-help clinic for women run by women. This means in practice lots of talking, struggling, and changing. The clinic changes from internal struggle and also external struggle, both with themselves, the women who use it, other radical groups etc. This means that it is crucial to the well being of the clinic that sisters both praise and criticize the clinic directly.

The clinic is expanding and needs more women who are prepared to commit a lot of time and are prepared to work and learn collectively. There are special training sessions for new women to learn basic techniques. Women who are already trained are welcome to give time in training sessions or as part of the regular clinic hours. All new women come and talk with the collective before becoming full-time workers.

Some of the problems we have run into:

The centre started with no money. A group of about 10 women with very different backgrounds in terms of class, culture, sexual orientation and therefore politics came together. Our basis of unity was that we all felt the need for a women's clinic run by women who are feminists. From this basis we started to raise money. We decided that we would

divide up whatever money we had according to what the greater of our needs were. This is an on-going discussion as some workers expenses are complicated by children, debts and bourgeois needs.

A second major problem has been how to talk through political differences both in theory and in practice. This reflects how we greet and talk to women who come to the clinic. It also affects what emphasis the clinic places on medical service versus self-help, community work and/or challenging the medical profession and drug companies to name a few. All these questions are a matter of fighting and finding the time without which the clinic becomes co-opted into becoming just another band-aid service centre.

The third problem, although they really are all vitally interconnected, is how to share the collective process with new workers. Not just sharing medical knowledge but also a political process by which we have moved to become a feminist collective struggling with questions of sexism, classism, racism and ageism. The clinic needs to expand, but we are trying to learn a collective way to make decisions with a group of more than 15 women. This means taking into account medical care and also the emotional problems of both the workers and the women who come to the Centre. In such a small physical area with so much to be done it is difficult not to fall back into hierarchical, bureaucratic solutions. Just as we are learning to demystify medicine, we must demystify doctors and different types of jobs so that no one job has more status than any other job. So far every worker in the clinic is able to take care of every part of the office and basic self-help procedures.

We believe that health care should be aimed at:

prevention
people, not profit
integration, not specialization
self-help and self-control

Medicine must begin to speak to women's needs and not to profit making professionals and drug and advertising companies.

If you have answers, questions, remedies, suggestions, please call us or drop by. We need committed women who can start other clinics, do research and help our sisters build a strong women's movement, in practice and in theory changing the world.

ellen labyris



Post Election 18 Blues (contd.)

strikes have learned solidarity and self-help thru their hardship, so will women and be the better for it.

So there are two real choices open to us: organizing a broad-based Women's Party that would operate thru the parliamentary system; or a Union serving as a national coalition thru strike actions and self-help outside of the political structure.

This needs to be carefully thought out and cannot be put together in a short article on elections in general. Please send this writer your own comments on this issue.

Pat Leslie

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FREE COURSES IN LAW

The Toronto Community Law School is offering a series of free courses for the layman this summer. It is the objective of the programme to make the law more comprehensible to the average person. August lectures are as follows:

WOMEN AND THE LAW - Aug. 6-9, 7:30-9:30 PM at Rose Ave. School, 675 Ontario St., To.

EMPLOYMENT RIGHTS ON AND OFF THE JOB - Aug. 12-15, 7:30-9:30 PM at Warden Woods Church and Community Centre, 74 Firvalley Court, Scarborough.

CONSUMER PROTECTION - Aug. 26-29, same time, Willowdale Public Library, 5126 Yonge (near Sheppard subway)

Interested groups may arrange to have additional courses on request. For further information call 928-6494. All courses and materials are free of charge.



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COMMUNITY HEALTH COURSE

Learn more about your health - an 8-week course in paramedical training sponsored by various metro health clinics is in progress. August lectures are as follows:

August 6, 7 - 10 PM - Human Sexuality at Toronto General Hospital, South Classroom (i.e. College St. entrance to basement, down ramp and turn left).

Aug. 7, 7 - 10 PM - Homosexuality at TGH, South Classroom.

Aug. 8, 7 - 10 PM - Lesbianism for Women Only at Don Vale Community Centre, 80 Winchester, Room C, Tor.

Aug. 12, same time, Nutrition at TGH South Classroom

Aug. 13, same time, Rashes and Parasites at TGH South Classroom

Aug. 20, same time, Sexually Transmitted Diseases at TGH South Classroom

Aug. 21, same time, Medical Equipment, Hospital Procedures and Medical Lab. Work at TGH South Classroom

Aug. 26 and 28, same time, Pregnancy and Childbirth at Central Y, 40 College St., Room 5

Sept. 3, same time, Healing at Don Vale Community Centre (Address above)

Sept. 4, same time, Self Help Group for Women Only at Don Vale Community Centre (Address above)



7 or 8 year-old girl to exchange weekends and share friendship with the same.

Please call : 694 - 6477

MEJANE

MEJANE is an Australian Women's newspaper published several times a year by the MeJane Collective. It carries well-documented articles. Its most recent issue concerned Women and Health. Some of the articles were "Women and Psychiatry", "Drug Therapy", "Herbal Cures", and "Self Help".

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