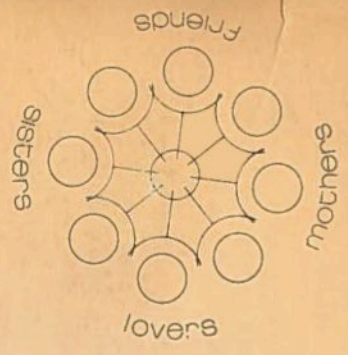


THE OTHER WOMAN



MAY-JUNE '72 TORONTO Vol. one No. one



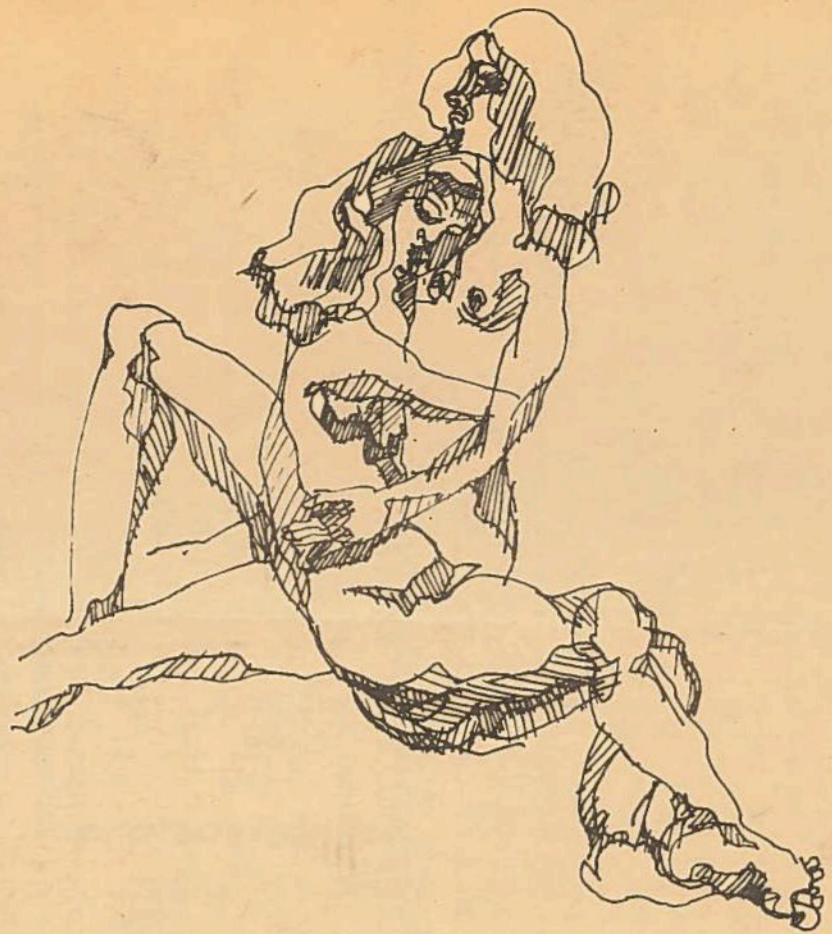
25¢

A Revolutionary Feminist Newspaper

poems...

If your breasts
 were locked into my bosom
 what a throbbing, and
 beating in the air!
 What a ringing in our ears,
 what a noise
 in our bumping bodies!
 How loud, the rain
 how wet the sky -
 And the branches crawling
 down and up the trees
 are my hands
 sweeping up and down your sides

Harriet Weinmann



if my mother dreams of me tonight

this night I will come crawling from the womb,
 dragging our placenta
 red ribbons in my hair

If tonight my mother dreams of me, her dreams
 will swim with the moans of the sea
 with amorphous jelly forms
 moving along the ocean floor and
 floating on the top,
 in the undulation of herself.

She will struggle with me in those dreams,
 to pull me back inside.

She'll strain with aching arms and back
 and call out the names of people
 who have passed this way before

But I will win our tug of war,
 wrench from her eyes the tears
 of losing hold

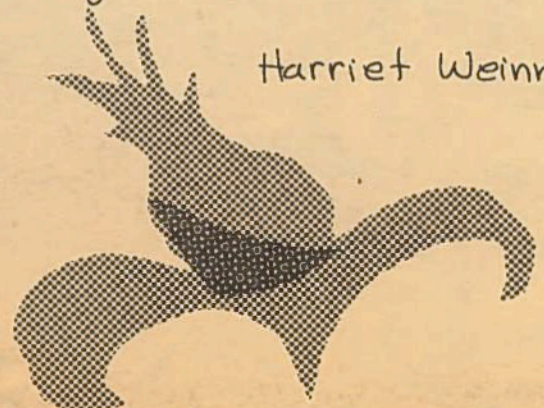
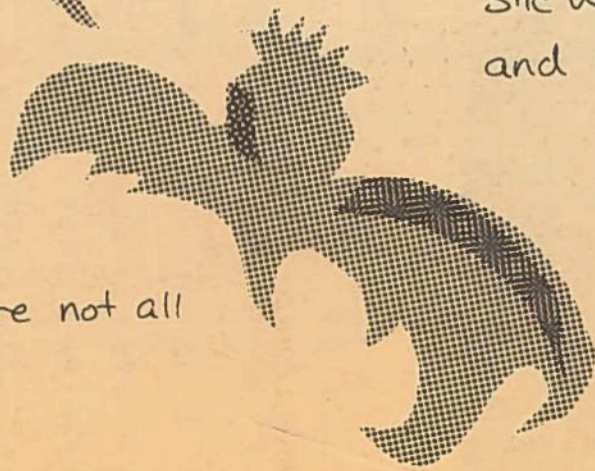
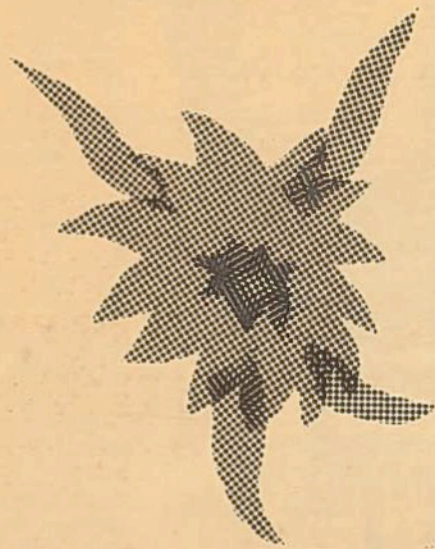
And in her dreams again,
 she will bite down on a rag
 and let me go.

Harriet Weinmann



my day
 begins
 alone
 I travel to work
 alone
 I look for you
 alone
 And I go home again
 to sleep
 alone

It's a good thing they're not all
 like you —





COLLECTIVE
RAMBLINGS

I came here to make more friends and put out a "good" women's paper. It took me 4 months to figure out what that meant for me. I have strong opinions like how the paper will relate to Canada in a revolutionary way, especially about American imperialism right here in Canada. But all our intense discussions left me confused and mostly alienated wondering when we would be friends as well as partners. I hope more women are interested enough in this issue to help in a stronger direction.

I hope after the paper gets out that lots of women will criticize us + let us know what they feel a Toronto women's paper should cover + how it can be more relevant to them. We're a small collective + so the paper reflects mainly our personal viewpoints + interests which are limited by our class (education, lifestyle) + race. I want the paper to be able to speak to women who are not already into women's liberation or the left, but are thinking about things + wanting to get together. I hope we can be open enough collective for women who are interested in doing paper stuff or who would like to see publicity for what they are doing don't feel that they wouldn't be welcome if they don't see themselves reflected in this issue's content.

I feel so strongly that I learned something about being a collective of women working on a specific project and learning talk-feel-be with each other. I care for us all. I disagree with our feeling that our paper has to be all things to all to all women - We need more focus - more definition of which women we are speaking to - perhaps more relevant to women's lives stuff - Defining politics? in a way that moves ahead for women. Our paper is a collection of many different ideas of what a women's paper is. It is a starting place.

The time is coming very soon when sisterhood and reform are not going to do enough. If you ask me the time is here now. It's all very well to direct all your energies into building an autonomous women's movement. It's good to be strong and feel the power of other sisters. But there is a time when it is good to be thinking about, feeling and directing energies towards men. Men are our enemies. Every enemy a woman has is a man. We must recognize our enemies and we must be prepared to fight them. Fight them. Not just economics. Not just laws. Fists, and knives, and guns. Gangs. Warfare. The man with the power is not going to change because he's listening to us talking to him. He's not going to change until it's in his self-interest to change. And nothing short of raw fear is going to make it in his self-interest. The fact must be faced by the autonomous women's movement that there are lots of men who are not going to be changed. And these men, my sisters, are going to have to be moved down. Killed, destroyed. Most will change. But they will only begin to change when they must. And many will only feel they must when they fear. Think about it sisters. Just exactly what is it that keeps you in line every day ~~and~~ of your lives? A very fear. And a very, very, large part of that fear is the fear of physical reprisal. The tables must be turned. For a while the men must fear. For a while we must go too far the other way. Give them their own medicine. Make them learn in the only language they understand. And then when they begin to move, to learn, we can teach the new ways we've learned. The love and strength of the women's movement which will be the only thing ^{that} keeps us alive and strong through the fight.

I am afraid of the responses of "other women". I feel there are great gaps in the newspaper. Articles on women in the work force ~~with~~ as clerks, secretaries, factory workers or housewives are missing also problems of women trying to get on organizing around jobs. We need more communication with women in minority groups in CANADA. We have discussed printing in other languages + still hope to. The greatest pressure I feel is to put out a politically correct paper. I feel that it is impossible as we have not seen far ahead of all the reforms + basic rights that women need to see clearly what should be our political priorities. I feel we have just begun breaking down the stone walls of silence on our oppression all over the world + how we as CANADIAN'S relate to other women. This is just a beginning, we can only hope to change by constructive criticisms, sisters joining us and or ~~joining us~~ material. I was ~~in~~ with us. ♪ "FEMALE + REVOLUTION" ♪



Each spring, fishing boats shuttle back and forth over the blue expanse of the Pohai and Yellow seas. Among them is a pair of deep sea motorized junks piloted by girls (sic). Aside from a few old fishermen along to give them technical guidance, the captain, first and second mates, machinists, winch operators, radio operators and political instructors are women.

These are the famous "March 8th" fishing boats out of Changtzu Island in Liaoning province. They have sailed for a decade and caught 3,700 tons of fish for the state.

CHINA'S DAUGHTERS AIM HIGH

Any fishing community knows that going out to sea has always been men's work and the women work on shore. In 1958 the Party Central Committee and Chairman Mao called on the Chinese people to "go all out, aim high and achieve greater, faster better and more economical results in building socialism". Like the rest of the country, Changtzu Island was excited. Eighteen year old fisherman's daughter Wen Shu-chen determined to break the bonds of tradition and sail the seas to fish for the revolution like the men. She and three of her girl friends went to the Changtzu commune Party committee to make their request. The committee thought they were heading in the right direction and approved their request.

When the news got around that women were to go out to sea to fish, everyone began to talk. One said, "No one ever heard of women going deep-sea fishing. It can't be done." Another said, "A woman wants to go to sea to show her strength? That's like a baby chick trying to eat a soyabean - she'll choke on it!"

"Don't look down on others!" Wen Shu-chen replied to all this. "As long as we are led by the Party and Chairman Mao, we fear nothing and can do anything! We women aren't cripples, why can't we go out to sea?"

The revolutionary road isn't all plain sailing. Their second day out the four girls (sic) ran into a test. A big wind came up. Their boat rose and fell in the waves, rolling from side to side. In no time they were seasick and the captain ordered them to rest below. Lying in her bunk, Wen Shu-chen went through a fierce mental struggle. She thought of how she had expressed her determination to the Party and of what the commune Party committee had told her before she set out: "Stand up under the wind and waves, break a new path for island women."

Crawling out of her bunk, she encouraged her women friends, "It doesn't matter if we're seasick, everything's hard in the beginning. If the Red Army overcame all the difficulties of the Long March, why can't we get

their spirits, the girls went up on deck, sticking close to the cabin wall. They worked the sculls, hauled in the net and sorted fish. They gradually got used to life on the boat.

Spurred by the example of Wen Shu-chen, another group of girls soon went aboard to take part in deep-sea fishing. Changtzu commune bought its first pair of 60 h.p. motorized junks in 1960. To commend Wen Shu-chen and her women's team for their daring, the commune Party organization named the junks the "March 8th" unit. The boats always operate together and Wen Shu-chen became the unit's first captain, to the great joy of the women.

Wen Shu-chen did not understand the technical work involved in running a boat, so she studied hard as she worked. She did not know how to read charts, so she asked an old hand to teach her. With warm help from her comrades and tempering at sea, Wen Shu-chen became the acknowledged leader of the "March 8th".

In 1962 "March 8th" caught over 500 tons of fish, a good record for the year. Faced with this fact, people could not help exclaiming, "The women of new China are really all right!"

The Making of a Captain

The "March 8th" unit moves forward and a generation of new women matures. In winter 1968, 18-year-old fisherman's daughter Chang Chien-hua came aboard. In primary school the teacher had told the moving story of how Wen Shu-chen had started the "March 8th" unit. Secretly she made up her mind that when she grew up she would follow in her footsteps.

After being on board only half a year, she joined the Communist Party. Before long she became the captain of the "March 8th" unit.

One windy day not long after she became captain, Chang Chien-hua

was in the wheelhouse directing the hauling of the net. Nervous, she did not hold the helm steady. Because the boat was not in the right position, the net slipped underneath. In the boat was not promptly brought around and the net pulled out, it could foul the propeller at any moment. The people on deck shouted to her to bring the boat around. Chang Chien-hua used all her strength but the boat did not budge. She was so anxious she did not know what to do. Fortunately veteran fisherman (sic) Shih Yueh-hsiu saw what the trouble was and told her to put the helm hard to port, solving the problem.

That night Chang Chien-hua could not get to sleep. Up on deck she studied Chairman's Mao's *Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains* under the anchor light late into the night. She realized that the reason she had been so nervous was the self-interest in her head. She did not have the Foolish Old Man's spirit of despising difficulties. Her low level of skill at the helm showed that she was not constantly perfecting her technique as Dr. Bethune had done. She opened up her notebook and wrote down what she had learned that day. After this she studied Chairman Mao's works more conscientiously.

To become familiar with the laws governing the movement of schools of fish, Chang Chien-hua asked veteran fishermen to teach her as they worked. She observed and studied the surface of the sea in different areas and the activity of other fishing boats. Whenever an old hand was at the helm, she would stand in the wheelhouse carefully watching how he held the wheel, set the course and told the wind direction. She studied the charts, following the course. Modest and studious, finally becoming a captain with firm will and technical skill.

CHINA RECONSTRUCTS

Crew of the March 8th Fleet



WOMEN THROW THE NETS



IRELAND: WE WILL FIGHT FROM THIS GENERATION TO THE NEXT

Liberation News Service

Editor's note: A few days after the British government announced its latest plan to end the turmoil in Northern Ireland, a group of Catholic women demonstrated calling for an end to the Irish Republican Army's campaign of bombing. The press gave their demonstration a lot of play--a clear sign of public disenchantment with the I.R.A. Now the I.R.A. has announced, with a good deal less fanfare, that they are reconsidering their actions and weighing the basis of popular support.

What has gotten little attention during this time is the fact that a number of other forms of opposition to the British domination are continuing, many of them directed and carried through primarily by women. In fact, these campaigns have been going on for months, with less dramatic impact than the bombings but with many of the same objectives.

As more and more men have been hauled off to internment camps or forced to stay out of sight and on the run, women have taken increasing responsibility for leading anti-internment rallies, keeping the massive rents and rates strike going, warning of impending British Army raids, raising funds to help families pull through the hard times.

Many people would like to believe that all these women want is an end to struggle--the return of the men and "peace" once again. The following interview with two women from the Ardoyne Relief Committee (Ardoyne is a Catholic neighborhood in Belfast) Rose McAdorie and Rose Craig, demonstrates that for many Irish women this struggle is a continuing effort to free Northern Ireland.

COULD YOU TELL US SOMETHING ABOUT ARDOYNE AND THE RELIEF COMMITTEE?

In the Ardoyne area five men to one are unemployed. In the female population there's an

awful lot more unemployment, compared to what there was last year. Every factory that gets burned down, you find the majority of the workers are Catholic workers, and they can't go into Protestant areas to work because they get beaten up on the way home. So they have to refuse jobs. Then the Bureau automatically stops your payments for six weeks.

The Women's Action Committee helps people who have special financial burdens. Mrs. Corbett's husband, for example, is up in Magilligan camp. She has seven children and is expecting another soon. On top of that she has to pay for transport up to Magilligan, bring food to her husband, and clothes and boots. Because the food in the camps is atrocious.

HOW EFFECTIVE DO YOU THINK INTERNMENT HAS BEEN IN COOLING DOWN PROTEST?

The morning after internment, the whole district was out, everyone was solid together. Everybody was angry--I just can't find a word for their reaction to internment. The paratroopers came in that morning. One called Brown said to me, "If you don't get in I'll blow your fucking head off." I said, "Go ahead, it's one head, there's millions more to follow me." They were threatening anybody who put their heads out. They were stopping cars, beating up young fellows.

They think they're taking all the leaders away, But they don't realise that working class people don't really need leaders. In this district we

have street committees. People are nominated in the street and then they vote themselves and select representatives. If the army is raiding a house, they go in and enquire why the raid is taking place, and if anyone's lifted they inform their families or try to do what they can to help. Almost every street in the district has one of these committees, organised by the people, for the people.

They think that by taking so many men out of the district they're going to cripple the district. But they don't realise that as soon as they're out of the district, there's someone else to take their place. A revolution that's backed by the people. This district doesn't need leaders, everybody's fighting together, everybody's working together, ordinary people are opening up their homes to shelter the men on the run, people that you'd never even imagine would help are coming into it now.

We were never educated in politics. At school it was mostly religion, in my age group, I'm 33. It's different with this generation coming up now, they have an interest in politics.

My son--he's 12--has been searched a couple of times. Because they found an Irish language book in his school bag--he's learning Irish at school--they said, "Look at the wee bastard, he's actually learning Irish."

This trouble going on is making them aware that it's not sectarian, this fight--it's political. And they don't believe that if you shoot a Protestant you're a step nearer to a socialist republic. Now they realise that you

must fight the governments, you must break the system that is dominating you, dominating the working class. People have got a conscience now about the way the Protestants live too. This house isn't a grand house, but it's livable in, that's all--but there's some houses on the Shankill Road (a Protestant neighborhood) that are unlivable, outside toilets, walls crumbling down with

damp. They're so small yet there's 8 or 9 living in those wee tiny houses.

THE WOMEN'S PLACE

We are now located at 130 Eglinton Ave East. Phone 489-1471. On June 3 we will be moving to 31 Dupont. Beginning July 3rd we are having a series of classes for women.

1. Fix it course- carpentry, auto repair, household, electrical, plumbing
2. Introductory reading on W.L.
3. Women & Literature
4. Psychology & Women
5. High School Women
6. Politics of the W.L. Movement
7. Perhaps? Catholic Feminism

Courses run July 3 - Aug. 25
We are running consciousness raising groups. We print a newsletter which is a brief summary of the activities of women's groups around the city. If interested please call us.

Some Recommended Reading

- Dialectics of Sex: Shulamith Firestone
Woman's Estate: Juliett Mitchell
Women in Sexist Society: V. Gornick + B. Moran
The First Sex: E. Davis
Patience and Sarah: Isabel Miller
Descent of Woman: Elaine Morgan

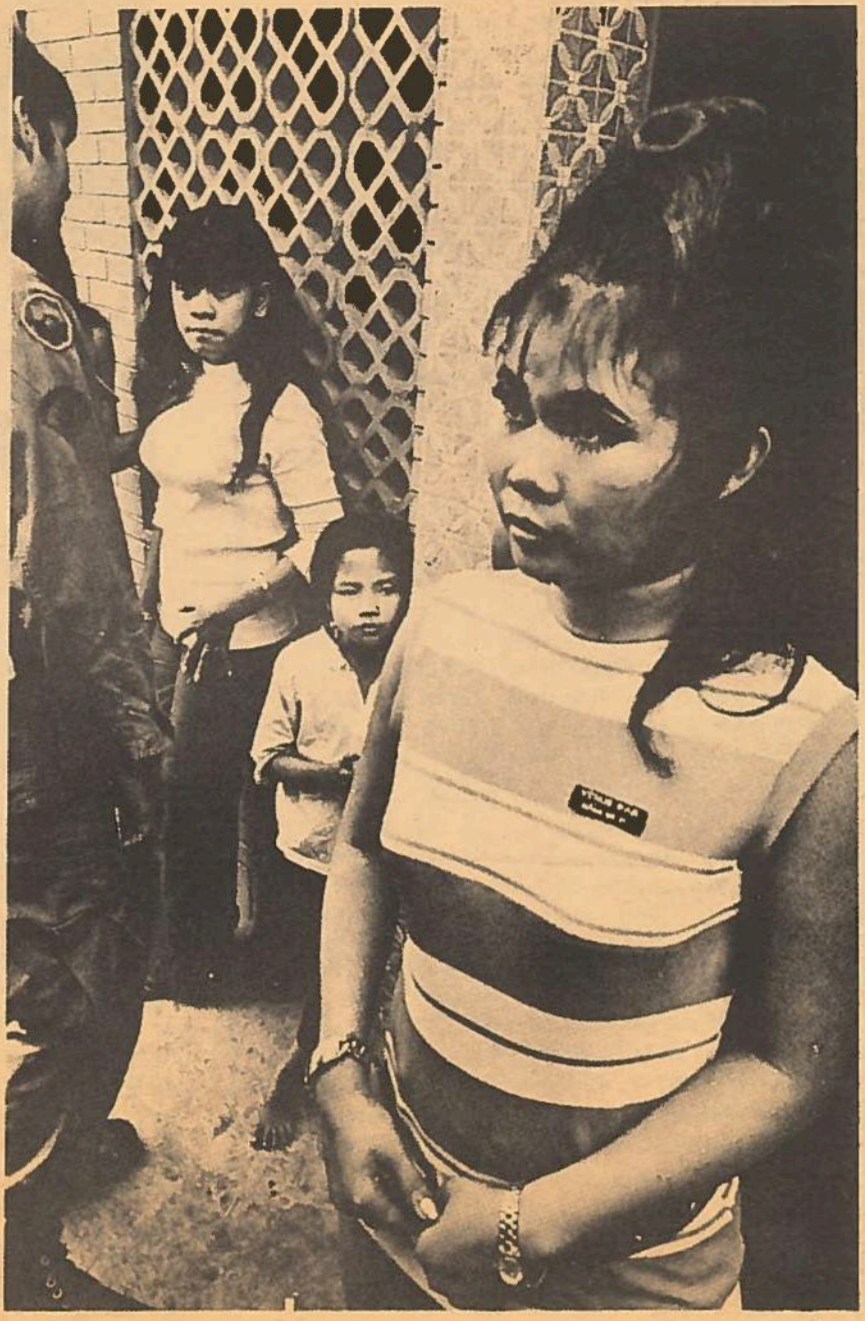
SPEAKING OUT

By Susan Brownmiller

The following paper was presented at an all-day filibuster of a New York State Legislature hearing on Prostitution as a victimless crime.

Gentleman, you state that the purpose of your hearing today is to listen to testimony on the subject of prostitution, what you refer to as "a victimless crime". Prostitution is a crime, gentlemen, but not a victimless one. There is a victim, and that is the woman.

I understand in the last week you recieved some urgent phone calls from several women who consider themselves your peers -women from the New Democratic Coalition, a district leader or two-and they asked you to suspend the hearing. They told you that the women's liberation movemnt considers prostitution to be a women's issue, along with child care, alo along with equal pay for equal work, along with marriage , abortion, contraception, and rape. These women told you that they were planning a joint conference on prostitution with the Radical Feminists, and that this conference, to be held before the start of the legislative session, would evolve a new approach, a woman's approach, to the issue of prostitution. But you refused to cancel the hearing, giving ample evidence, I think, to the weight you give



ON PROSTITUTION

to the political power of women. And so, against our will we are forced to use your hearing as our forum. We do this with regret, in heat and haste, without the proper thought, consideration, and democratic spirit of inquiry that our women's conference will have.

As with most other issues of women's liberation, the problem of prostitution is unbelievably complex, resting as it does on economics, psychology, sexuality and the male power principle. There are some who say that the male power principle embodies the first three points I've mentioned: economics, psychology, and sexuality. To be perfectly honest, that's what I'd say.

One fact about prostitution I'm sure has not escaped your notice: the buyers, the ones who hold the cash in their hand, the ones who create the market by their demand, they are all men, gentlemen, the same sex as yourselves.

In the 1940s, the Kinsey Report-which was probably the last really documented report on sexuality- the Kinsey Report stated that two-thirds of all American men have some experience with a prostitute. In 1964 R.E.L. Masters estimated that the figure was closer to 80%. Now having reported the

men in this room, I don't think we have to play a shell game to figure out which one of you might have a clean slate.

Now the stock your sex is buying with dollar bills is human flesh, for the most part, but not always, the same sex as myself. And I say parenthetically "not always", because in this city at the present time, you can go any evening to the corner of 53rd Street and Third Avenue, and see men buying other men for sex. This is seldom talked about, but it is relevant. Again the buyers are always men.

Now the myth has it that the female prostitute is the seller of her own flesh, that she is a free participant in her act, that she has made a conscious choice to sell her body. This is a male myth, gentlemen, one that your sex has rather successfully popularized for your own self interest. It has not only absolved you of your responsibility in this terrible crime of buying another human beings body, it has conveniently shifted your guilt onto our shoulders. The law in this city is applied to punish the woman and let the man go scot-free.

Now there is something else that the male sex has always tried to do to cover up its

crime: it has tried to sperate the women engaged in prostitution from the rest of the women in the culture. It calls her "the other", it marks her the bad woman, it sends her to jail, and it tells the rest of us that we are very good and virtuous and we have nothing in common with her.

Well, gentlemen, I have good news for you. We have seen through that little myth the feminist movement identifies itself with the female victim of the male created institution known as prostitution.

Now, I am white, and middle class and ambitious, and I have no trouble identifying with either the call girl or the street hustler, and I can explain why in one sentence: I've been working to support myself in the city for fifteen years, and I've had more offers to sell my body for money than I have had to be an executive. According to John Kenneth Galbraith, in a recent issue of The New York Times Magazine, 96% of all jobs over \$15,000 in this country are held by white men. The remaining 4% are divided among blacks, browns, and women. Now when I see a young girl hustling on the street, I see a young girl like myself who has ambition. But she has no options. I mean

PROSTITUTION CON'T

what else could she be? She could be a waitress, she could be a comptometer operator, she could be a welfare mother, she could be somebody's wife.

There was a time when I was an unemployed actress, and working to support myself as a waitress and a file clerk. The disparity between my reality situation and my ambition for a better life was so great that I gave serious thought to the social pressure to do a little hustling. And that is something, gentlemen, that I really don't think you comprehend, I don't think that anyone has ever asked you to sell your body, or presumed that your body was for sale. I wonder if a cab driver has ever turned to you and remarked, "I see you're little short of change. Perhaps we could work together. I could steer some customers your way." I wonder if a man has ever walked up to you in a hotel lobby and muttered, "What's your price? Ten? Twenty? I'll pay it. I'll pay it." That happened to me in the Hotel Astor.. I wonder if you've ever applied for work in a bar-restaurant, a and the owner, or perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? Why don't you come downstairs with me and prove it?"

Now these were all experiences that happened to me at a time when perhaps I looked more vulnerable than I am today,, and when I was certainly more desperate. And I want to say without theatricality that I was lucky. I had options that most other women do not have. I managed to use my ambition in a positive manner. I managed to become a writer, what Caroline Bird called "a loophole woman" There was, of course, one other option I could have exercised. I could've gotten married.

So now perhaps you can understand why I identify with the prostitute, and why, when I see a front page headline in the New York Times, "Mayor Stepping Up Drive on Prostitutes and Smut", I know in a very real sense that it is me and my entire sex that the mayor and the New York Times are talking about. And when this mayor appoints a task force of six men and no women to study the problems of pimps, pornography, and prostitution, giving equal moral weight to each category, I know that his failure to appoint even one woman to this task force is not an oversight, it's just that the boys have decided they've got to get together and do a little superficial something to preserve their fun.

Now I am worried that your purpose in holding this hearing today is to open the doors to the legalization of prostitution. Mr. Peter Hamill, for one, has waxed eloquent on the subject in New York magazine and in the Village Voice, extolling the virtues of a legal brothel he had visited in Curacao, where he got a clean lay at a fair

price with a medical guarantee of no venereal disease. A recent article in Look magazine reports- on the first legal



American brothel outside Reno, Nevada. Perhaps you saw the story. In an interview with the pimp in charge, a white man described as sporting two diamond rings on his fingers, this pig said "First of all, the customer doesn't have to worry about getting VD. The girls are checked every week by a doctor, and once a month they get a blood test."

Gentlemen, if you extend the definition of government-inspected meat to the sale of human flesh, you will do it over our dead bodies. The women's movement will not tolerate the legalization of sexual slavery in this state. Yes, there is a prostitution problem. It is expressed by Judge John A. Murtagh, who has written: "Most men who visit prostitutes would be considered normal." It is expressed by Judge Morris Schwalb, who began to hold prostitutes in his court without bail After he got some complaints from friends of his who were in town for a Bar Association hearing. They claimed they were actually being harassed by women on the street. Well, if Judge Schwalb were to put on a skirt and walk down 42nd Street, or even Fifth Avenue, any afternoon, despite his hairy legs, I think he would begin to understand what street harassment is all about. It is women who are being harassed on these streets in New York City, day and night, and they are being harassed by men and not the reverse. Yes, there is a prostitution problem, and it is expressed by Mr. Pete Hamill who daydreams about women in clean little stalls, medically approved and at a price a workingman can afford.

There is a serious problem in our society, when women with ambition must sell their bodies because there is no other way they can earn \$15,000 a year. There is a serious problem when men think that access to the female body is, if not a divine right, at least a monetary right.

There has been but one in-depth study on the gratification men get from paying for sex, and that study was conducted in the 1920s. And perhaps that is the area in which you gentlemen could begin your research. Per-

haps it is the only valid study a man could make in this day and age on the subject of prostitution. You might begin with Marshall Helfand, who, according to the New York Times of July 23th, was arrested and charged with promoting prostitution. Mr. Helfand is owner of Tune Time Fashions at 520 Eighth Avenue, if you want to know how to reach him. Or perhaps you might want to fly in Mr. Weldin Case of Elyria, Ohio. Mr. Case was arrested along with Mr. Helfand and charged with patronizing a prostitute. He said in court that he was the president of the Midwest Intercontinental Telephone Company, which operates in twelve states. I think a garment center boss and a major corporation president might have some very interesting insights on their concept of manhood and their psychological need to pay a woman for the use of her body.

Prostitution will not end in this country until men see women as equals. And man will not see women as equals until there is an end to prostitution. So it seems that we will have to work for the full equality of women and the end to prostitution side by side. One can not occur without the other. In the meantime it seems to me, it's foolish to prosecute a woman for a crime in which she is the victim. But it is equally reprehensible to let a man go free for the criminal act of purchasing another's body.

Now that concludes the formal part of my testimony. I had a great deal of difficulty writing these words down because, as the poet Adrienne Rich once said in another context, "this is the oppressors language." And it's very clear when you start to write about prostitution that you're using the oppressor's language, which is the male language. The institution is defined by the woman: prostitution; but it is the man who does the buying. There is



no formal word to describe that man; we have just a couple of slang words like "john," "trick," that the prostitute uses. There is no formal word. Perhaps that's because it's all men and men have never felt the need for a specific word in the language that defines something which is their province. Anyway. I've had trouble, and because of that I feel that other women from the movement must speak now.....

I'm Tired of Fuckers Fuckin' Over Me

© Words and Music by Bev Grant

2. When I'm trying to take a walk
And some guy says he wants to talk
And my way proceeds to block
I get real sore
Cuz although I talk real fine
That ain't what is on his mind
I'm a pretty piece that he's just
Trying to score

CHORUS
3. When I'm on my way to work
And I'm confronted by some jerk
Who's got some obscene quirk
He must display
Though I know the guy is ill
I can't help but want to kill
Every other man who's standing
In my way

4. Now I know that life is rough
And to be a man is tough
But I have had enough
And I can't ignore
That their masculinity
Just don't respect my right to be
And I solemnly do swear
I'm goin' to war

CHORUS
5. So I sing this song in hope
That you won't think it's a joke
Cuz it's time we all awoke
To take a stand
We've been victims all our lives
Now it's time we organize
To fight we're gonna need each
Others hand

Toronto Gay Youth
Meets Sundays at 3:00 p.m.
Community Centre
58 Cecil Street
Women Welcome

Lesbian oppression is
feeling that you are
all alone.

Ways and Means

- Abortion Coalition 863-9773
- Baldwin St. Gallery 364-2630
- 23 Baldwin St.
- Birth Control & Abortion 533-9006
- Black Info. Center 536-9113
- 1097 Bathurst
- Community Co-op. Daycare 925-7495
- 12 Sussex St.
- Community Homophile Assoc. 964-0653
- of Toronto
- 58 Cecil St.
- CONTRAST 537-3461
- 28 Lennox
- East Toronto Community 421-6257
- Services--1905 Danforth
- Free Youth Clinic 252 Dupont 925-6223
- Hall Switchboard 923-0944
- CRUNCH - 26 Oxford St.
- Indian-Eskimo Ass'n of Can. 362-5937
- 277 Victoria
- Indian Center 962-2001
- 210 Beverly St.
- Local Aid 366-9631

- Liberation Media--Women's 921-6591
- Involvement Project
- Open Door Women's Drop-In 366-4319
- 315 Dundas E., All Saints Church
- Parkdale Single Parents 532-7043
- 1267 Queen W.
- Planned Parenthood 924-3761
- 11 1/2 Spadina Rd.
- Street Haven (free food) 920-9111
- 87 Pembroke
- Toronto Women's Caucus 368-6583
- 180 Adelaide St. W.
- Welfare Action Center 741-6595
- Women's Bureau, Dept of Labor 635-1537
- Women's Educational Press 962-3904
- 280 Bloor St. W.
- Women's Liberation Movement 863-9949
- 380 Victoria, Rm. 67
- The Women's Place 489-1471
- 130 Eglinton Ave. E.
- Y.W.C.A. - 21 McGill St. 368-1801

INFO. ON W.L.M.
(Women's Liberation Movement)
OFFICE: 380 Victoria St.
Jorgensen Hall, Rm. 67
Phone: 863-9949

ABORTION/BIRTH CONTROL
COLLECTIVE:
Liz Gunn 929-3624
Office hrs.: 7:30 to 9:30 PM
Tues. and Thurs.
631 Spadina Ave.
Abortion Referral Phone:
533-9906 (24 hr. answer-
ing service)

LEGAL COLLECTIVE:
Evenings: Shirley Stewart
691-5948
Tues. & Thurs: B. Flood
368-2264

HEALTH CARE COLLECTIVE:
Carolyn Egan 920-1793
Maureen Hynes 536-0057
Mother & Baby Clinic
Sat. from 10:00 to 1:00
64 Augusta Ave.

WORKING WOMEN'S COLLECTIVE:
Karen Webster 923-8531
Maureen Hynes 536-0057

EDUCATIONAL INFORMATION:
Meeting every Thurs. at
Ryerson, 380 Victoria St.
Jorgenson Hall

The Women's Workshop in Photo-
graphy invites women to bring
their work and participate in
gatherings. For more informa-
tion contact the Baldwin Street
Gallery.

TAKE ONE--the most recent issue
is devoted to women in Film.
It is an excellent issue and
will be available at the
Baldwin Street Gallery.

The Women's Involvement Program
(Liberation Media) is a weekly
TV program operated by women
for women. They are open to
the use of photographs in
their programs. For more
information call 921-6591.
They are located in Rm. 309,
Rochdale, 341 Bloor St. W.

WOMEN UNITE! is an anthology
of the writing that is emerging
from Canadian Women's Libera-
tion groups and activities.
The Canadian Women's Educational
Press, 280 Bloor St. W., Office
305, 962-3904, is publishing
it, and it will go on sale in
the spring.

The Canadian Women's Educational
Press is a group of women
brought together by their con-
cern about the lack of avail-
able material by or about Can-
adian women. Their initial
aims are to solicit, publish
and distribute material written
by or about or of interest to
Canadian women and to train
themselves and other women in
publishing skills. The press
operates on a non-profit basis,
proceeds from sales are chan-
nelled into further publication.
They are seeking donations to
help them get going. Anyone
sending \$3 or more with a
note saying "Please accept my
donation of _____" will receive
a free copy of WOMEN UNITE!

THOUGHTS on COMING OUT

What should I do when your face and voice forever interrupt my thoughts? Why can't you let me sleep at night? So glad to see you again so soon. Want so much to be friends with you. Felt bad about leaving you. Will I see Thursday? She didn't show. I miss you! What is this feeling I have for you? I long to be open and trusting with you; to share each other, to touch each other. I need to see and talk to women but there is an emptiness without you. Feel nervous and uptight when you greet me. How do I deal with this? Thinking back on you opening up to me filled me with hope and a warmth. Everything in the world to talk to you about. When will my dreams become a reality? I MISS YOU! I CRY OUT FOR YOU! But I hear no answer. I DON'T HEAR YOU! I couldn't be heartsick over a more wonderful person. It's a strange but exciting feeling. From the first time I laid eyes on you, you've been in my thoughts. I wait an eternity every time I leave you until the next time. I must see this through but who can I tell? I need to tell someone! How can this pen on paper describe adequately the most important time in my life? I want to tell you-to talk to you, to touch you!

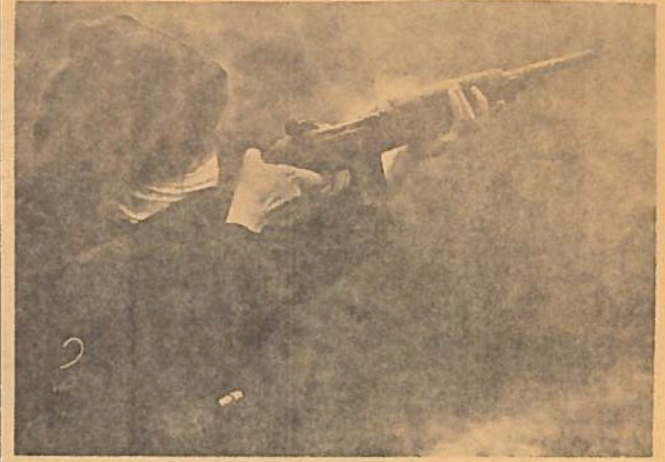
Some unintentional melodramatic scribbles from my diary. I have too much fear of rejection to unload my love for a woman and its problems onto anybody but a make-believe woman called Diary. I want to struggle with all sorts of women but I don't truly believe

that they want to do the same with me. My fear of rejection is so deep that I believe I have so much to learn from other women but nothing to give in return. Would they really gain something from my first experience in actually loving another woman? Announcing my gayness is a hard, hard thing. But I must. How else will I share with other women? The gay experience is a common bond that excludes me.

For almost two years, I've wanted, in my own secret repressive way, to love women. Now it's a reality. My heart is full of love for one woman and my head with thoughts of respect and understanding for women in struggle.

If I was still in a "straight" head space, I wouldn't be aware of tyranny by gay women. Though they may be valid, I'm tired of complaints from gay women about the tyranny of straight women. Or so-called straight women who are secretly gay. Like myself in a way. I can hardly blame these secret gays for not having the courage of their convictions and for not confronting their own gayness. It's a frightening step. Gay women are lonely women and have to carry a public burden on their shoulders. I want to help them lift it. I want to have the courage to be publicly gay.

But why don't they stop and see what they're doing or not doing to me? I must ask them what it's like to be gay. Why don't they ask me how I feel about being gay? Must I "come out" all by myself? Must I never say I love you?



FIRE

My private thoughts fill me with private Hells: incapable! My wild eyes perceive the future; I call that sanity. I call forth devotion to myself,-perhaps, I have not made myself clearly understood: I despise the male world. I will no longer suffer at their hands-and at their request. The Women of the world are human; I can hear them moaning, reason with them, and incorporate the sounds into my own life.

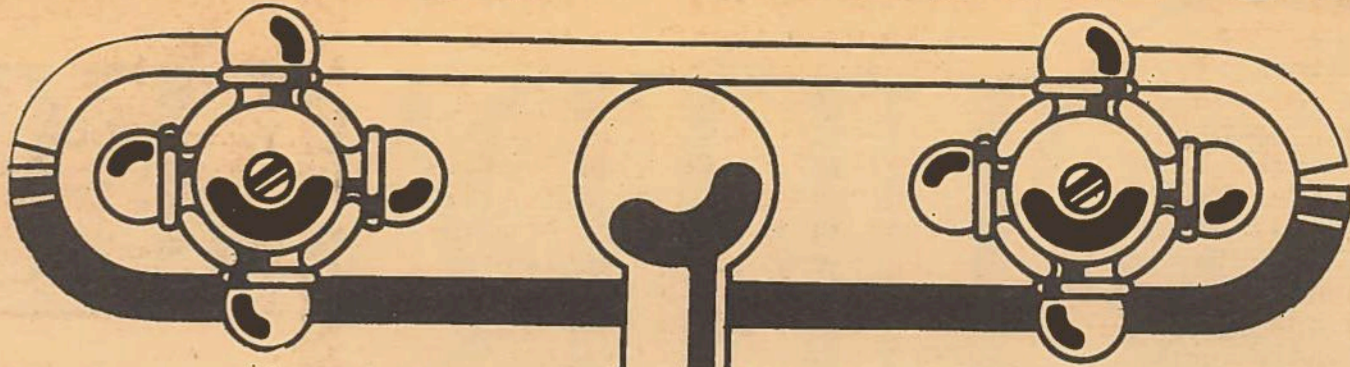
I cannot escape them: I am bound to them forever. Therefore, I essentially have no one but Myself...The Female World is taken up with the other: the parasites have their way, and ultimately, the males of the world suck out the Essence, thrive on it, live on it, and spew it out as male strengths.- Men thrive on Female warmth-then use it, as a weapon for destruction! We are all touched! You cannot hide anymore, now, Females: I am speaking to only you! We are all touched.

I am tired of the perennial cry,- the Anglo-Saxon cry of, "No, no it cannot happen here." Women are bound up with men-but why? Examine yourself. This needs to be written about. Inspect your lives and lies; essentially, who is not living a lie? I am trying my damndest not to.

It is a mystery to me-now we have lived for so long-in slavery and in mental prisons. We dare not scream-each one of us has the voice of male conscience at the back of our minds. We dare not move- we are guilty! We consider that everything we do is wrong. Even with each other, when we are still and quiet- we beg pardon. We have been affected to the point of never being allowed to move. I say, "Freedom of Movement!" When will we begin to move,- Females? When? And stop excusing ourselves. When will we become frightful and obnoxious? We are the original potential Savages of the world- we are the Innovators. We designed the world, before the world began. When will we become fierce and slaughter those who slay us? When will we begin to become in touch with ourselves again? Where is our Culture? Where is our History? Let us begin to separate ourselves from the male world!



EACH ONE TEACH ONE



The steady dripping of a leaky faucet is annoying. It can also be expensive, especially if it's the hot-water tap. Faucet repair is extremely simple. All you need is a wrench, a screwdriver, and possibly a seat-dressing tool (described in section 4).

There are several reasons why a faucet may leak: (1) Faucet parts may be loose and simply need to be tightened; (2) packing around the valve stem may have deteriorated; (3) the valve washer may be worn out; or, (4) the valve seat may be nicked or pitted and need regrinding.

Most modern faucets have dual handles and a single spout, as shown in the illustration. The separate parts that fit into the handle assembly are shown below. (All of these parts may be obtained at plumbing and hardware stores.) Older faucets combine handle and spout in one unit, but they are similarly constructed and similarly repaired. (Our repair instructions do not apply to the new faucets that are controlled by a single lever; they are more complex and require the services of a plumber.)

1. If water is leaking from around the stem of the faucet just below the handle, first, try tightening the packing nut (the hexagonal nut to which the handle is attached) with a wrench. Wrap cloth or friction tape around nut to protect its finish. Also check for loose exterior parts, such as the handle itself; tighten with wrench or screwdriver.

2. If this doesn't stop the drip, the packing under the nut may need to be replaced. First, shut off the water—either below the sink or at the main water-supply valve (it is wise for all members of the family to know the location of this main valve for emergency purposes). To remove the packing nut, first remove the faucet handle. If there is a sealer, remove it. The handle may be held on with a screw at the top; it may be covered with a cap or plate which snaps off or unscrews, or it may have a screw underneath the handle. Or, by loosening the packing nut and turning the faucet handle counter-clockwise, the handle may be lifted from the body of the faucet. The packing nut can then be unscrewed and

lifted from the faucet. Underneath, you will find the packing-graphite-impregnated, fibrous material-wrapped around the stem beneath the nut. If that looks frayed, raveled or worn, replace it. You can buy packing at hardware stores. Some newer faucets may have a packing ring—a washerlike object—beneath the nut instead of the fibrous material. If this is worn, it can be replaced. In other faucets, the ring is contained in the nut, in which case the whole nut must be replaced.

3. If the faucet still drips, the washer at the lower end of the valve stem may be at fault. This washer is held in place by a brass screw. Lift out the valve stem, remove the screw, pry out the old washer with the tip of a screwdriver, and insert a new one of the same size, thickness, and shape. You'll find an assortment of replacement screws and various sizes of faucet washers at the hardware store. You might as well

also use a new brass screw. A snap-in type of replacement washer doesn't need a screw to hold it in place.

4. The only remaining problem area is the valve seat, the opening beneath the valve stem. The washer fits into it. If there are nicks or scratches in the valve seat, the washer won't fit tightly, and the faucet will leak. Remove the valve stem and washer, and check the condition of the valve seat with your finger or with a flashlight. If it is damaged, it can be reground. Most hardware stores sell an inexpensive seat-dressing tool. It has a threaded spindle with handle attached and a hard-steel cutting disk at the bottom. The spindle fits into the faucet, in place of the stem, centering the cutting disk on the middle of the faucet seat; just a few turns of the handle smooth the faucet seat clean. Flush out any metal particles with water before reinserting the seat. If this is the case, remove the valve seat, and replace it. In other faucets, the seat is part of the valve stem, in one piece, and you must replace the entire valve stem with the same type.

After repairing your faucet, be sure to replace all parts in the proper order and then tighten the packing nut and the top screw that holds the handle. Otherwise, the dripping will start all over again.

Thumping, vibrating noises in faucets are usually caused by worn parts, and the above directions could apply. This hammering sound might also occur when water is brought to a sudden stop. Too much water pressure is usually the cause. You can check with your water company to learn what the pressure is in your area. If it exceeds 40 to 50 pounds per square inch (considered normal), a pressure regulator might be the solution.



Some Canadian Women-Identified-Women

Records: Beverly Glen-Copeland
Stereo 9233-1001 GRT
Rita McNeil.

45 Single -Toronto Women's Caucus
Poetry: Naked Poems Phyllis Webb
Selected Poems: 1954-1965
Talon Books

Do you have any suggestions?

SUFFRAGETTE

The
Women's
Suffrage
Movement in
Canada



by Katie Curtin

"I'd like to think that this is the woman's century, the woman's day."

From a Suffragist Pamphlet, early 1900s.

In 1918 Canadian women won the vote following almost half a century of struggle.

Under the colonial regime, which largely incorporated English law, there was no statute prohibiting women from voting; formally they had the right to vote so long as they met the necessary property qualifications. It was no doubt in fear of the women's vote as a radicalizing force that the colonial authorities moved to deprive women of their franchise.

In Quebec a wave of conservative reaction had followed crushing of the 1837-8 rebellion. The effect was to deny women political rights long after the rest of Canada had conceded to these demands. There were no further recorded instances of women voting.

The growth of numerous women's clubs, which in 1893 associated together as the National Council of Women (and, their rural counterparts, the Women's Institutions) played an important role in developing the feminist and suffrage movement in Canada. Above all, women were, for the first time, organizing by themselves and for their own interests.

Business interests were not eager to grant the vote as women workers. They sought to use the vote to help the struggle for equal wages for women. In Quebec, the Church also acted as a formidable barrier to women seeking the provincial vote. Arguments against women's suffrage even took on a racist and chauvinist character. In an attempt to exploit prejudices against "ignorant" foreigners, it was argued that giving women the franchise would increase the "unintelligent" vote by allowing foreign women the suffrage.

The vote for women also posed a threat to liquor companies because Canadian women served their apprenticeship in the temperance movement. It appeared in the 1870s and achieved national status in 1885 with formation of the Women's Christian Temperance Union. The WCTU was the first women's organization to give support to women's equality and was to fight for the vote long before any women's suffrage organization appeared. Though the temperance movement has been laughed at, slandered and grossly misrepresented, the WCTU tackled a problem especially crucial to working-class women. Alcoholism was one of the many social problems generated by slum life. An alcoholic husband could take away a woman's wages, leaving her with no means of feeding

the family. Since with the ballot, women could vote the saloons out of business, the WCTU tirelessly petitioned the government and organized delegations to the legislature.

Dr. Stowe, a brave intelligent woman who had the guts to fight against a society that oppressed her, is one of the many heroic women of our past whom we never hear about. Her whole life was a continuous struggle against prejudices and discrimination. In the 1860s she was forced to support her invalid husband and 3 children. Living on an extremely low income, she managed to get enough money to go to medical school. She was met with hostility by Canadian medical schools and refused entrance. She then moved to the U.S. and went to the Women's New York medical school. Graduating in 1868, she returned to Canada and was its first woman doctor. Not satisfied with her own success, she fought to have U. of T. open to women, achieving success in 1886. Concerned with social reform, she strove to have factory and health laws implemented. Suffrage, she felt, would be a powerful lever in securing other reforms.

In 1852 and 1854, delegates from Canada attended women's rights conventions in the U.S. A meeting of the American Society for the Advancement of Women inspired Dr. Emily Howard Stowe to launch the first club for women's rights in Canada, under the inauspicious name of the Toronto Literary Club. The first deputation to the government on woman suffrage was organized by this club in 1881. In 1891 it was disbanded to emerge as an open suffrage club. This change of name reflected the broadening public support in Toronto for woman's suffrage.

Public support was sufficiently strong for Sir John A. MacDonald to introduce a limited form of the concept in each version of his franchise bill, presented in the sessions of 1883, 1884 and 1885. The bill first introduced in 1883 was intended primarily to establish uniform dominion franchise to widows and unmarried women-provided they had the necessary property qualifications. But the entire bill was dropped without adoption at end of the session; and an identical bill was introduced only to disappear without debate in 1884. When it returned in 1885, MacDonald made clear that he was prepared to drop female suffrage to ensure passage of the rest of the bill-although he had a majority of seats in the House.

The 1890s saw extension of the suffrage movement on provincial and municipal levels, to areas such as Halifax, Manitoba, Quebec, New Brunswick and B.C. 10,000 signatures were collected in Halifax; 2,000 in Manitoba and 4,000 in N.B. And suffrage clubs were formed in these areas. By 1900 many provinces permitted women to vote for

school trustees and municipal officials, although often restricted to unmarried women.

Emmeline Pankhurst toured Canada in 1909, 1911 and 1912. In 1910, when a suffrage bill failed even to find a seconder in the Ontario legislature, the sitting was disrupted by a young woman from the speakers gallery protesting the legislators' treatment of women. She was ejected by force and later revealed to be Olivia Smith of the English movement who had been imprisoned for the same thing in Britain. In 1912, English suffragists met Robert Borden, P.M. of Canada, and "harangued him on the deplorable state of women in the country he represented and ended by threatening to introduce violent methods upon Canada".

Canadians frequently showed sympathy and support for suffrage movements in other countries. They attended suffrage gatherings in the U.S. and participated in the gigantic suffrage parade in 1913 in New York City. In 1914, the Montreal Suffrage Association sent a letter to the British P.M., Asquith, protesting force-feeding of jailed suffragists.

From 1909-12, across the country suffragists shook off the lethargy they had fallen into. The International Council of Women met in Toronto June 16-21, 1909. Great crowds turned out for meetings at Massey Hall and Convocation Hall. The years after 1909 saw a tremendous growth across Canada; the only province not active being P.E.I.

In Ontario the suffrage movement was first revived in 1905 with petitions descending on the legislature (75) requesting municipal voting privileges for women. In 1889, the Dominion Women's Enfranchisement Association was founded, a member society of the National Council and, in 1907, changed its name to the Canadian Suffrage Movement. In 1908 one of its most active members and successful businesswomen, Flora MacDonald, undertook an organizing tour of the Maritimes. In 1910, hundreds of men and women representing 14 different societies marched on the Ontario legislature. Dr. Emily Stowe presented a petition on their behalf to the Premier containing 100,000 signatures. That same year 200 women invaded the Provincial House presenting a similar petition. 33 referendums were held across Ontario in 1914, all of them having favourable results. But all this had no effect and not until April 1917 did women win the vote in Ontario.

In Newfoundland, a suffrage club was set up after the war, winning the municipal franchise in 1921 and collecting 7,845 women's signatures for a petition demanding the provincial franchise that year. It wasn't until 1925 that the movement won.

WOMEN'S SUFFRAGE CONTINUED

In Alberta alone, its first petition had 12,000 signatures representing 44 societies. The B.C. women won suffrage in 1917 following a campaign that began in the 1880s. In Saskatoon, an organized delegation of 100 presented a petition to the legislature in 1913.

This period saw the further extension of the franchise on the municipal level in the prairie provinces. After 1914, great effort was put into organizing farm women who lived in small and widely scattered communities into local units.

The Winnipeg Political League was one of the most enterprising and successful organizations, publishing pamphlets and raising in 1913 some \$2,500 for a paid organizer. That same year 100 suffrage banners adorned Winnipeg streetcars.

Following a frustrating interview in 1914 with Conservative Premier Roblin, Manitoba suffragists held a women's "Parliament" in the Walker Theatre. Sponsored by the Political Equality League, it played to overflow audiences. These mock parliaments, performed across Canada, were an extremely effective tool, exposing the absurd views used against women voting. Ridicule of the Roblin government by Manitoba suffragists was considered by some to be a factor in its later downfall.

In January 1916, Manitoba finally gave women the vote. This was to make it easier to overcome reactionary forces elsewhere and gave a real impetus to the rest of the country. The other prairie provinces followed shortly, in March and April of 1916. There remained the problem of the Atlantic Provinces and Quebec.

In N.B., the campaign was the most consistently active through a well-organized WCTU and a small but persevering suffrage organization in St. John. In 1909, 7 St. John suffragists entered the N.B. legislature when a suffrage bill was being debated and were greeted by cries of "Help, Police" followed by a loud clanging of bells.

Quebec had a very active suffrage movement. The Montreal Suffrage Association, established in 1913, carried on sense activity until the war when it started aiding the war effort—its membership being English—and disbanded in 1919 unable to penetrate the key Francophone community.

It was not until 1922 that another suffrage club was formed, the Provincial Franchise Committee, this time headed by two leaders, a Mme Gerin-Lajoie and a Mrs. Walter Lyman. In 1927, the Provincial Franchise Committee split. Idola St-Jean resigned and started the L'Alliance Cana-

"the time will come...when women will be economically free and mentally and spiritually independent"

Nellie McLung
pioneer Canadian feminist

dienne Pour Le Vote Des Femmes Du Quebec.

St-Jean has been referred to as the "soul of the suffrage movement" in Quebec. In 1930, with no hope of winning, she ran as an independent candidate in the federal election in Montreal riding of Dorion-St. Denis. Her aim, as she expressed it, was to "bring this question of women's political influence before the public". Her campaign was successful—managing to get some 3,000 votes.

This French suffrage Alliance worked both alone and in cooperation with the Provincial Franchise Committee (whose name was changed to the League for Women's Rights in 1929). The Alliance had deeper roots in the working class and was more strictly a French suffrage organization. As it was, Quebec did not finally win the vote until 1940.

With the First World War, many women who had been active in the suffrage movement channelled their efforts into war work. There is some indication, however, that part of the movement was aware that the war wasn't in their interests and opposed it for that reason. Nellie McClung blamed the war on men: "War is a crime committed by men and, therefore, when enough people say it shall not be, it cannot be. This will not happen until women are allowed to say what they think of war. Up to the present time, women have had nothing to say about war, except pay the price of war—this privilege has been there always."

The war did result in women finally getting the vote. This victory came about through a cheap electoral trick of the wartime Borden government, intent on winning re-election.

The Military Voters Act of 1917 provided that all British subjects, whether male or female, who had participated actively in any branch of the armed services were to have a role in any general election held during the war or prior to demobilization. Its purpose was primarily to enfranchise soldiers and sailors under 21 but also included nurses. Later the same year, the government sought to ensure its return to power by enfranchising 500,000 women who had relatives in the armed services and who possessed the property qualifications.

But the public outcry demanding all women be allowed to vote resulted finally in passage of such an Act in 1918. And this was followed in 1920 by the Dominion Elections Act allowing women to run for Parliament.

Half a century has passed since women won the vote and they still have not won political equality. From 1920 to 1970, only 48 women were elected to the Commons and only 49 women to provincial legislatures. Today there is one lone woman in Parliament, Grace MacInnis.

The greatest victory of the suffrage movement, however, was that it showed for the first time that women can organize as women to raise demands that meet our needs, and that through struggle we can win these demands.

women power predicted for B.C.

VICTORIA (CP)- Women-power

and the accompanying competition between the sexes are the coming things in British Columbia's Indian Society.

Kathryne Teneese of the Kootenay Indians, terms the shift from male-oriented society a silent but dramatic revoltion that is having both a social and political impact on Indian life.

"When a woman is appointed a chief sex does not come into the picture," she says. "She is judged on her abilities alone."

Out of nearly 200 Indian bands in the province, 18 chiefs are women, compared with only two five years ago.

But this is only part of the picture. The number of women serving in various capacities on band councils has doubled in 10 years to 92 and 11 of the larger bands have appointed women as managers and administrators - key positions in running native communities.

Kathryne Teneese is 24 and a member of the Unoin of B.C. Indian Chiefs, although she is not a chief.

Following a meeting of the organization, she said the involvement of women in the social and political life of the reserves is largely due to the Homemakers' Association, an organization of Indian women that is now in danger of collapsing financially.

Rose Charlie of Chehalis, B.C., president of the association, says Indian women are asserting themselves because they are left with all the work to do in the native communities.

"The men are usually away working" she says. "It is the woman who has to live in poorly constructed houses without services such as water and toilets.

"It is the women who have to look after the children as well as others who have lost their parents. We should have a say on needs to improve our communities."

Evelyn Paul, executive director, admits the involvement of women in band activities is creating tension between the sexes, but not necessarily unhealthy tension.

The male is being forced to pull up his socks, she says, to achieve greater self-discipline. At the same time, he receives more incentives to fight for better living conditions for his wife and children.

She says there are a lot of infights between the chiefs and women's groups, but it isn't over the superiority of sex.

"It's over band funds. Conditions on the reserves won't improve unless women are given a say on how the money should be used."

The real fight, says Ms. Paul, is with the federal government, which refuses to acknowledge that women can make a major contribution toward improving the welfare of the Indian people.

women's Liberation in Quebec

Manifeste des Femmes Quebecoises

is available in

French from Diffusion-Quebec,



THEATRE

Around midnight of March 11th nine women passed through the open doors of the Guerilla office at 201 Queen St. E. and non-violently asked the lone staff member and his male friend to leave the premises as we and other women on the way were putting out the next issue of the paper in celebration of International Women's Day. Women in other cities where the underground press has been sexist and unwilling to deal with women have successfully taken similar actions. Many underground papers even go round begging women to put out all women's issues for occasions such as International Women's Day, which evidently passed unnoticed at Guerilla.

Guerilla, Toronto's most well-known left underground newspaper was the natural choice for giving exposure to both the international struggles of women and to the contradictions of a so-called revolutionary, anti-establishment vehicle of communication, which is in fact closed to women. We chose Guerilla because it calls itself a community newspaper, and we felt it was time it stopped doing lip service to community issues and became responsive to women's needs in the community.

We made the first of a number of announcements of our desire that the Guerilla men (there are no women on the more than 15 member collective) delegate a negotiating team to meet with our 3 member team. A list of demands and a reasoned explanation of our plan to turn out a women's issue were prepared. We were even prepared for the contingency of physical violence from several of the Gorilla men. We had even discussed the possibility of these men calling the police but dismissed this as being

clearly against the interests of Guerilla's public image as a hip-left revolutionary voice in the community and as a betrayal of the conservatism and dishonesty of the Guerilla staff. Nonetheless, as we soon were to see these men, whose rhetoric is filled with radical jargon and hip talk of "offing the pigs", called the police before even a token attempt to negotiate, let alone listen to us; our first communication with them was the phone message that they had called the police.

No more than 5 minutes after being told by the Gorillas that they had phoned the police, four policemen, guns drawn, came up the stairwell, only to be met by nine women calmly standing at the top of the stairs.

We patiently told the police that we had walked through the open doors of the community-controlled paper. Exasperated finally by the conflicting demands that they justify the calling of 5 squad cars and our theatrical insistence that it was a community paper, one of the Gorilla men mumbled something about "We pay the rent, the community doesn't pay the rent, does it?" The last remarks heard as we happily descended the stairs, leaving behind the embarrassing scene between the police and the Guerilla spokesmen, was the policemen's counsel that "When you fellas decide who owns the place you better draw up a list of rules as to who can and who can't enter."

The abortive effort to put out the women's issue revealed much more. It made brutally clear the fact that the small group which controls Guerilla is more than unresponsive to grass-roots demands for greater access to the communications media. As a confrontation between conservative authority and women challenging that authority, it was a powerful consciousness-raising force around our status in male-ruled society and what will happen as we try to change it. That the Guerilla men called the police before even a token attempt to listen to us shows that they do indeed see women as powerless, with so little political leverage over them that calling the police will no damage their hip left underground image.

It was learned that Guerilla staff found it necessary to circulate distortions of what happened to justify their employment of the police. One little gem of post-facto justification was that the women were already in the process of ripping up papers.

The most important thing to be learned by women from the experience is that all men are conservative authorities fearing loss of their prerogatives over women. The dominant group will fight to conserve its supremacy with whatever means necessary.

Toronto

M.S. for M.P.

Women for Political Action-Les Femmes Pour L'Action Politique--Interim Statement

Policy

To increase the participation of women at all levels of the political process in order:

To implement those recommendations of the Royal Commission on the Status of Women that ensures equality for women

To repeal laws adversely affecting a woman's right to decide her reproductive and sexual life

To challenge outmoded philosophies in such areas as technological growth gross national product, exploitation of natural resources, education, and social welfare

Strategy

to educate women in the nature of political power, how to acquire it and how to use it

To promote independent women candidates and support other women who uphold WPA policy and priority issues

To form a women's Shadow Cabinet to monitor Government decisions and offer constructive alternatives

Priority Issues

Removal of discrimination in education and employment practices

Increased availability of family

planning information and clinics

Repeal of anti-abortion laws

Provision of many more child care

services including 24 hour child

care centres

This interim policy forms the basis

of agreement for candidates seeking

WPA support.

It is expected that they will develop

FREE BOOKLET

The Women's Bureau of the Department of Labour has published a booklet with three articles which should interest every female, particularly fighters for women's lib.

For a copy of the 52-page bilingual Women's Bureau 70 (in French under the title of Bureau de la main-d'oeuvre feminine 70), contact: Women's Bureau, Canada Department of Labour, Ottawa, K1A 0Y2.

Running as a feminist candidate:

Aline Gregory :National Action Committee on Status of Women Independent Candidate for Federal Election

Running as independent;

Kay Macpherson

Past President Association

of Women Electors, Voice

of Women Independent

Candidate for Federal

POEMS

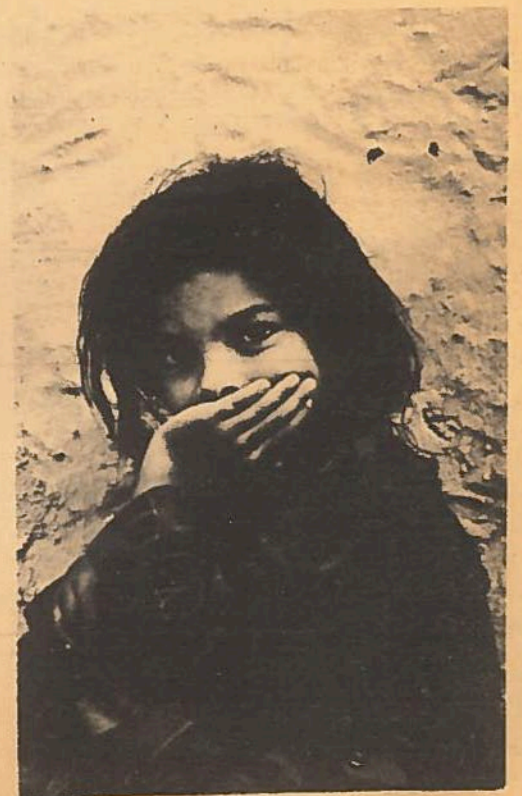
The law says that we all must behave in such and such a way
 Of course the law is reasonable and the law leaves room for deviance.
 The law must satisfy most of the people most of the time.
 But of course the folks who make the law only know other folks like them.
 And, of course, none of those fine folks know me or any of my friends.
 So that when the law gets made they don't consider us as part of those
 people who must be satisfied most of the time.
 And logically, we are not satisfied too often by the law,
 The law is not too happy with us either.
 The law has trouble with us and we have trouble with the law.
 The folks who made the law can't understand why we are not satisfied.
 Everyone they know is happy.
 They have a nice place to live
 plenty of food
 good clothes
 interesting work
 good schools
 and lots more.
 Obviously the law works well for them because they respect and love the law.
 Obviously anyone who doesn't get along well with the law must be
 stupid and lazy.
 Stupid and lazy.
 If a person works hard and has a little bit of brain power they too can
 succeed in this fine country of ours.
 except if you don't look right.
 except if you don't talk right.
 except if you don't shuffle right.
 except if you don't play your role
 except if you don't love the right person in the manner in which the
 law specifies.
 Of course the formula works for anyone who isn't stupid and lazy.
 if that anyone is a male whose father is
 a white man
 a white anglo man
 a white anglo man who goes to the right church
 a white anglo man who goes to the right church and has a well paid
 and prestigious job.
 The formula doesn't work for
 women
 women and men of dark skin
 new Canadians
 gay women and men
 and anyone else who deviates from the proper background.
 one must have the proper grooming to succeed in our fine country
 and only generations of proper grooming will allow one be happy with
 what the ruling class defines as success
 and success=money.
 but enough money for everyone is not the whole answer.
 This is not just a question of class. There is more to it than that.
 If the proletariat rose up tomorrow and overthrew their rulers,
 If the ideal Socialist state evolved by next Friday,
 On Saturday people would still not be succeeding because of their sex
 or sexuality.
 On Saturday next me and my friends would still be the shitworkers of the
 world
 or we'd be shuffling still
 or we'd be hiding in the closets still.
 The Marxist-Leninist revolution means very little to me until it can
 deal with women
 with women loving women.
 I will be no happier as a typist in a worker controlled office.
 or as the cleaning woman in the toilet of a worker controlled factory.
 because worker means male-worker
 and worker control means male-worker control
 When my right to love whom I want is as sacred as Marxist-Leninist thought
 then I can as whole-heartedly embrace Marx and Lenin as I do now
 embrace my lover.
 New dialectics must be recognized
 to explain why there are no rich women
 to explain why there are no women who have never been raped
 to explain why all women are prostitutes
 to explain why there is always a woman on the bottom of every heap and
 every hump.
 Everywoman is a member of the proletariat no matter what her job is
 No woman reaches the top and attains security in capitalism
 because everywoman is some man's property--father, husband, brother, son.
 And property can always be claimed and put to use no matter how long
 it has been free
 and property can always be bought and sold or just plain passed around.
 property means security for the property owner
 but when a person is property that property has no security of her own
 there is still property under Marxism. The difference is that it is no
 longer private
 Is this better for women?
 Is public property better than private?
 everywoman will always be everyman's property until the new dialectics
 are recognized
 The new laws must include me and my friends.



Poem by Fran Crowchild,
 Sarcee Reserve,
 Alberta

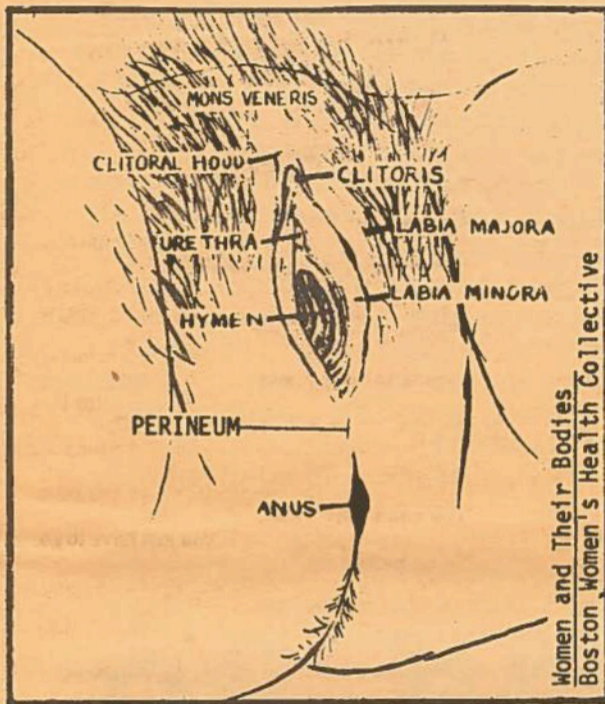
Child of the Sarcee
 Yearning for love, to belong, adrift in the city,
 Seared by stigma Plaything of punks you're so pretty;
 Hoping for happiness an Indian squaw,
 But you've come to believe why expect more?
 The Depot, it's just not for you,
 You can't stay away, the one place in town you know
 To be picked up, you just have to go.
 Till your heart is broken used and cast aside,
 O yes you go back and you're dead inside.
 A family reunion to the reservation,
 But even that and celebration,
 You're lost and lonely does not satisfy,
 There are those who would help unable to cry,
 How can you but you trust no-one
 You're a broken bough after what life has done?
 Limp and languid from an ancient tree,
 Child of the Sarcee where you had hoped to be free
 Seventeen years old adrift in the city,
 going on sixty.

MICMAC NEWS



GETTING INTO OUR BODIES

We are crippled by our ignorance about our bodies. Not knowing how our bodies are put together and how they work means we have no control over ourselves. Because of our lack of information, we remain dependent on men who claim to know about us and what is best for us. In our passivity we allow ourselves to be defined by others and are kept from ourselves. We do not know how to demand good health care; in fact we do not know what good health care is. We do not know how to keep healthy and as a result do not understand what is wrong when we are sick.



We have been taken from ourselves in another way. When healthy, our bodies are sex objects to be used either as toys for men or as commodities to sell products. Instead of discovering and celebrating what we are, we have measured ourselves against the sexist standards of beauty and sexuality and have found ourselves to be inadequate--to tall, too short, too large breasted, too small breasted, too fat, too thin, too hairy, too smart, too athletic. We must begin to understand and love what we are and what we can become. We must look at our bodies and understand their complexity, diversity and uniqueness. We must find out what we feel like, look like, taste like, smell like. We have to redefine our womanhood and sexuality in our own terms.

We must learn that we do not merely inhabit our bodies--we are our bodies; it is important to understand them! We must know how the food we eat is broken down into a chemical form that our cells can use for energy--to sing, dance, fight, love, work--know how our bodies work in order to make them stronger and healthier.

We will begin by discussing the construction and function (anatomy and physiology) of the female genital (reproductive, sexual) system. For one way to begin to overcome our alienation from ourselves is to learn about our bodies.

Women's genital organs are described by dividing them into groups: the vulva (external genital organs which can be easily seen) and the internal reproductive organs. The term vulva includes the cushion of fat over the pubic bone which is covered with pubic hair and serves to protect other female reproductive organs and functions in sexual stimulation (mons veneris); the other lips (labia majora) which unite anteriorly (towards the front of the body) with the mons pubis and continue posteriorly to surround the vestibule; the inner lips (labia minora) consisting of two layers, the outer layer extending around the vestibule and the inner layer wrapping around the clitoris, the clitoris, a pea-shaped projection of erectile tissue, blood vessels and nerves (orgasms are caused by the stimulation of the clitoris by the movement of the labia minor during intercourse, by direct manual stimulation or by direct oral stimulation or by bodies pressing each other, the vaginal opening; the urinary opening; and the hymen, a sheet of mucus membrane of various shapes and degrees of thickness which separates the vagina from the vestibule. (This is what is "broken" the first time you have intercourse, but can be entirely absent or ruptured before this).

Unfortunately most of us were never allowed to look at our vulvas and observe and explore our own anatomy. We are told that boys have a penis and girls have a vagina (not a vulva). We are usually told that our sexual organs are hidden inside our bodies and are for having babies. We should start telling our girl children and little sisters that they can look at and explore their vulvas. We should tell them that the thing that feels good when you touch it is the clitoris.

Some of us may never have examined ourselves carefully. Many have never seen another woman's vulva. Sometimes we think we are deformed, different or ugly because we do not know what other women look like. Often the only other vulvas we see are those of little girls who are not yet sexually developed. If we take this as a model we are bound to think we are anatomical freaks. The vulva of a sexually mature woman looks quite different from that of a two year old. Besides being covered with pubic hair, the external lips are separated and do not completely cover the inner lips which are pigmented and lie in delicate folds. In children the inner lips are lighter in color and are barely folded.

To learn about the anatomy of your vulva you have only to take this diagram and examine yourself with a mirror--it is, after all, your body and you should know it better

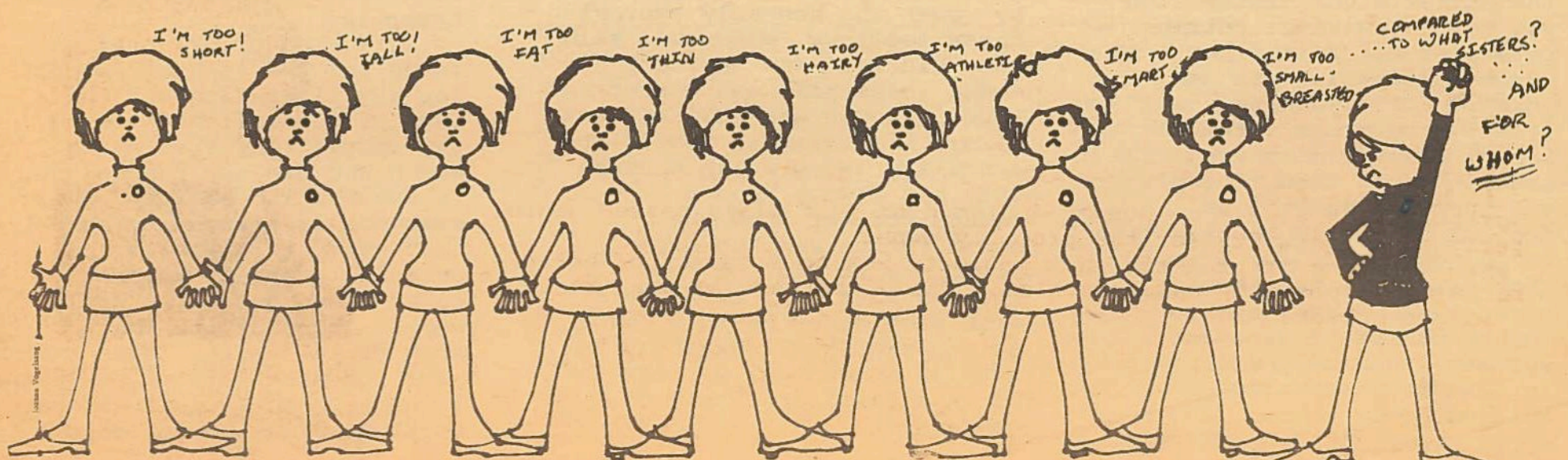
than anyone. You will notice that the inner lips extend from the sides of the vaginal opening up to the clitoris. At the clitoris each lip divides into two portions. One part passes above the clitoris to meet the lip on the other side, thus forming the clitoral hood. The other part passes beneath the clitoris and attaches to its underneath surface. The perineum or perineal region is the tissue between the vaginal opening and the anus. This is the area that is frequently cut to ease the process of childbirth. (epi-siotomy)

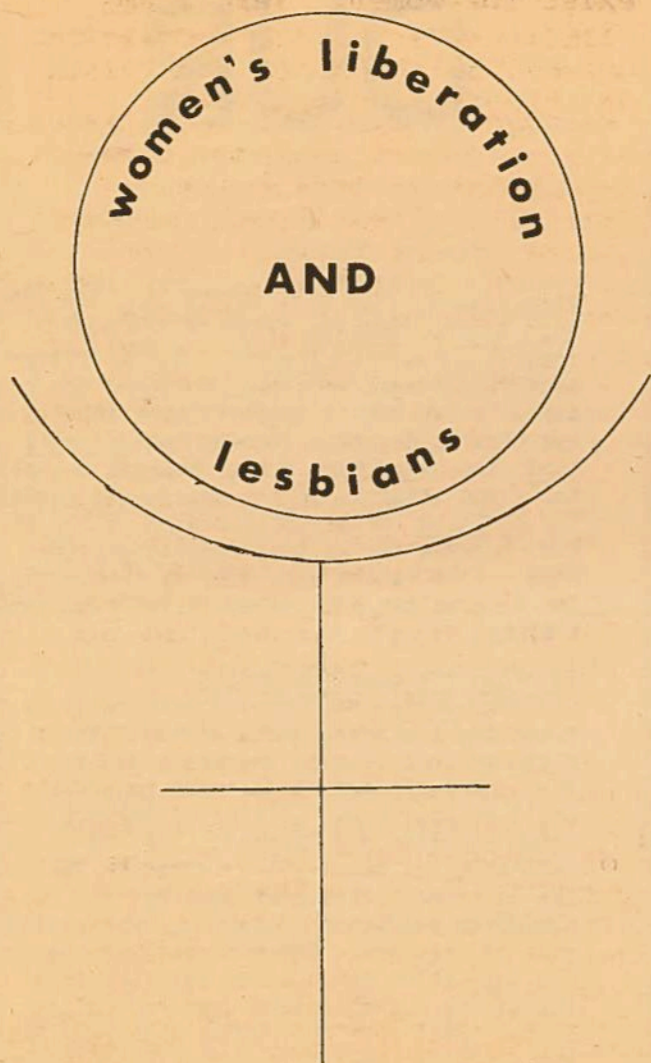
Internal Reproductive Organs

The vagina is located internally between the urethra and the rectum. It is positioned so that when you are standing, sitting, or squatting, it extends toward the small of your back. (Think of the angle at which you put in a Tampax). The vagina is a tubular canal usually 4-6 inches in length and is lined with mucous membrane and muscle which produce a cleansing, lubricating film of moisture. The membrane and the muscle form folds which allow for stretch of the vagina during intercourse and childbirth. Feel your own vagina with your fingers. At the end of it you will feel your cervix. It is like a hard nipple with a small dimple in the center. The cervix, the narrowest part or neck of the uterus, is a tight muscle with a small opening into the vagina--nothing larger than a straw will pass through the opening easily. This tight passage helps to keep the uterus free of germs and the cervix secretes cervical mucus which has a cleansing and lubricating function.

Perhaps this is the place to say a word about douching. The normal cervical and vaginal secretions constitute a natural cleansing process. The vagina also contains helpful bacteria which protect against potentially harmful organisms, which might be introduced into the vagina from the outside. Douching can kill these helpful vaginal bacteria thus making you more susceptible to vaginal infections and douching solutions which are too strong can easily irritate the delicate vaginal membranes. If you have an unusually heavy discharge, or changes in color or odor DO NOT DOUCHE. This can be an indication of infection or other problem and should be checked by a doctor. Another misconception about douching is that it is effective as a method of birth control. THIS IS NOT TRUE, rather, it may aid in conception.

Why then have we been told by cosmetic and drug companies that "good feminine hygiene" requires that we douche regularly to eliminate "embarrassing odors" and to feel "fresh" and "feminine"? They are simply reinforcing and literally cashing in on our bad feelings about our bodies. We smell like women--smell yourself--it is a good rich musky smell... (dig it). We do not smell like perfume, pine forests, peppermint orange blossoms or hospitals. Let's start being proud of what we are. Let's stop buying vaginal deodorants, sprays and douches. We must fight against letting our bodies be used for profit.





I am writing out of my experience as a gay women in a left oriented women's liberation group in Toronto. There is no independent gay women's movement here, and I think the existence of one would help overcome some of the problems of integrating lesbianism into the women's movement. When I came into the group, some women had come out within the movement, and many women liked to say that gay women were integrated into it. A lesbian collective existed in name only, and women's liberation continued to skirt the gay issue.

One of the first things I worked on was a series of educationals on sexuality, where I had hoped we could break down into small groups and discuss people's feelings around sex, both gay and straight. This never happened, probably because people were afraid to get to that level, and when lesbianism went unmentioned, gay women felt they had to push within the large mixed groups that the gay thing be dealt with and a place made for it by everyone.

One of the first things we were told is that making the gay-straight distinction was being divisive, cutting ourselves off from other women, "alienating the new women." On a personal level, some women often say sexual distinctions are irrelevant to them, "people are just people." I am dubious of people who say this on any occasion, for I feel that sexuality is a basic part of our lives, and our relationships in a sexist society are mainly defined in sexual or sexually-related power terms. But I am particularly dubious of

women who say this in women's liberation meetings discussing sexuality. Why would there be a need for a women's liberation movement at all if it were so easy to transcend the sexism conditioned in all of us and relate to "people as people." I feel that women who say this are telling me that my sexuality is irrelevant to straight women or is somehow not a factor in the meeting situation. Telling women who are gay that the distinction between them and heterosexual women is artificial or unimportant is the same as the male left telling us that the distinction between male and female is unimportant within some broader politics.

Some women said they couldn't talk about lesbianism because they weren't gay, and were content to have sexuality discussed only from the male-female viewpoint. It is not only gay women's responsibility to make space for discussion of gay sexuality, something that we have been coerced all our lives into hiding as dirty and evil. I resent being put in the position of being a token lesbian, a strange species who must always be defining to other women why I am gay, while no heterosexual women are put in the position of having to define why they are straight.

Many women, when forced to discuss lesbianism, skirt the issue by talking about holding hands with women in public, how women in Europe hold hands while in North America we don't, etc. Though these kind of discussions are well and good, they are not really about sexuality or sexual feelings. Discussions of sex between men and women are never done in these terms.

I realize many of these attitudes come from fear and ignorance about gay women that is socially conditioned, and when I was adolescent I knew many of the same fears and disgust and fascinations with lesbianism. I did not feel oppressed by women who honestly expressed these feelings, women who said they did not know anything about lesbianism and wanted to know, a woman who said she was afraid of having to deal with sexuality among women because they had always been a refuge for her from the exploitation she had experienced with men. I feel that we have a lot to share with each other on this level, but on the level sexuality is usually discussed, we seem to be in a familiar circle of oppression.

In general, in my experience in women's liberation, I found that when sexuality was discussed, it was often in a boasting sexist way, implying that liberated women had it all worked out, that they have wonderful orgasms, as easily with women as with men. If this is not the feeling of the majority of women in the group, those who profess to feel this way at any rate are allowed to set the tone of what goes on. This performance ethic view of sex is basically competitive rather than supportive and is a product of our conditioning. Contempt is the right response to women whom we can see as worse performers, and fear and envy to those who come across as better. As long as we relate to our sexuality as a product to use in competition with other women rather than trying to understand and change ourselves and support each other, we are continuing to re-inforce sexism.

Competition on a personal level has its counterpart in political competition. Many of the women who have come through the left see themselves as more "political" than women who come to feminism without Marxist jargon. When "political" women become personally threatened by gay women's criticisms, it is very easy for them to use their political theories to ward off challenges. They say being gay is just a "personal" matter, and of course everyone has worked those out already somewhere else. No one should be forced to expose things about their lives that they don't wish to expose, but if women feel that they are not able or ready to begin to reconcile their lives with their politics they should state clearly on what level they wish to support women, and not put down people who are attempting to deal with a deeper level as "not having any real politics" or "just doing group therapy." I am NOT saying that being gay is the only way to integrate the way women live with women's liberation ideals, but I have found that it has been gay women primarily, because they have been most excluded and oppressed by it, who are most sensitive to this kind of hypocrisy.

This kind of orientation makes for the lack of support for gay liberation and the lack of identification with gay oppression, even among women who are gay themselves, in women's liberation. While everyone is always crying out that we must relate to the perennially absent working class women and Third World women, lesbians are the scum of the earth. Many women have too much Marxist analysis to come to an exclusively gay meeting, a gay bar or party.

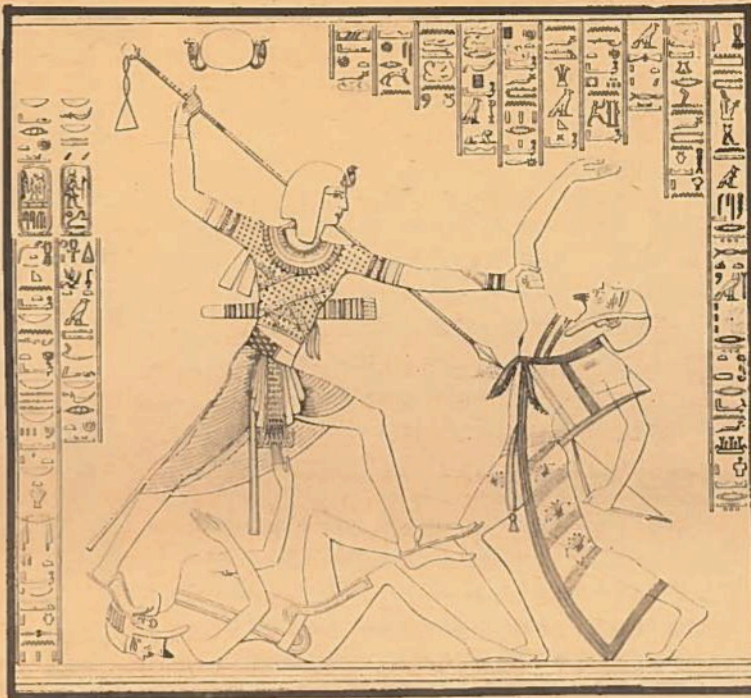
I was going to write an article about my life and coming out and stuff like that, but in the process I realized that what was really bothering me was all the different power relationships between me and other people/organizations. It seems that my life is a constant vibrational battle. Either I am being vamped on or I am pushing someone else around--the balance of power of people being hurt in personal relationships is just excruciatingly confusing. I am either being left or having to go away from somebody; groups are full of people trying desperately to be "stars", be heard, be respected, be heavy. People only listen a small part of the time. More time goes into composing their next position statement, because their lives are all tied up in what they have to say. All these situations seem to be part of what capitalism has done to us--the need to possess each other, be famous, be a leader, be better, the best: all are power relationships of one kind or another. A sort of consumer attitude to people and organizations.

Some really basic power arrangement exists between men and women: that of the oppressor versus the oppressed. A woman working within a mixed group spends a huge amount of time dealing with her oppression. Pushing for space, feeling incapable and all the rest, often terribly isolated from other women and feeling as if no one else is as incapable as she. I am part of a food co-op (a cheap way of getting vegetables and an alternative to supermarkets). I spend a lot of time pushing myself to be as capable as the men in the group--a competitive situation at best. You know, carrying huge crates around, tottering as I go.

My personal relationships with men are also in a similar pattern: proving my own capabilities, making sure I know I can do something, always trying to deal with that huge well of dependence.

Okay--I spend a great deal of time with just women now--working on the paper, women's liberation Educationals, spending time with gay women. A huge relief at not having to deal with that basic oppressive pattern between men and women. Yet still I find hierarchies existing. Just because a group is only women doesn't seem to eliminate ego trips of one kind or another. During a newspaper meeting I can feel myself trying competitively to be important on the one hand, and wanting to be pushed on the other. My wanting to be pushed comes from having been pushed for so long that it's nothing but frightening to have to really act for myself. My need for being pushed fits in with other people's need for being important and so the dynamic of a hierarchy gets set up so quickly it's unbelievable. I am also in a rap group with

POWER



RELATIONSHIPS

eight or so women. Often I catch myself using my feminist militancy to ego trip or to look "heavy"--sort of mentally swaggering around with people. Using my feminism this way seems another way to get points in this competitive system.

Having not so long ago discovered that I was gay, I have been spending time with gay women. It is really fine finding a situation in which women treat each other as terribly important. There is some common basis of equality, perhaps coming from our oppression. No woman has any real economic power over another woman. Economic power is pretty much in the hands of

men. The implied power men have just by being men does not exist for women. Yet, I am finding that my only models for sexual relationships are based on the heterosexual world. All the ways I have ever seen people trying to love each other have been power struggles: my parents, my relationships with people in University. Even with the basis of equality among gay women, all my instincts are to try to possess or let myself be possessed. It is hard to think in terms of anything but couple relationships for a start. My feeling of overwhelming dependence on people doesn't magically go away.

So, I have been trying to think of some way to go with all this stuff. Power for so long has been equated in my mind with maleness. It is hard to know what female power really means, how to have a power that is strong without being manipulative. I do know one thing--women have to be powerful because this capitalistic world is certainly not going to grant women freedom on the basis of "good behavior"; and women isolated have no power. Some kind of groups are necessary--some kind of women's new untried groups where women are really trying to deal with all their desires to be best, really trying to do things collectively. I think two things should happen in any kind of organization. The group should fulfill its purpose but also we should watch all the time what is happening between the women, try to notice ourselves being "heavy," and talk about such imbalances all the time. Otherwise hierarchies will happen before we even realize it--some people always leading, and others always being led.

WL / LESBIANS. cont...

Safe within the middle-class subculture of women's liberation, they can feel superior to the self-destructive trips many gay women went through coming out before there was any support for being gay, to the underground that gay people were forced into in order to survive, to the role playing and the dating language, and all the messy products of sexual oppression. I would never have known that many of these women were making love to women if I had not been middle class myself and able to hang around long enough to hear it from the grapevine. Being gay is just a subject of bedroom gossip, not something to discuss in meetings; that is only the job of the few token gay women who are willing to be up front within the group.

This middle class attitude to sexuality is behind much of the criticism of monogamy that women's liberation directs at gay women. The fact that most women's liberation women are not monogamous when together is not because they have some

higher consciousness of sisterhood, but because most of them are monogamous with men; those women who are gay are quick to get their relationship known on the grapevine without ever openly saying they are lovers in a meeting or group situation. Middle class people are just more subtle, saying "I saw X with Y, they seem to be into heavy things," rather than "X is going with Y." If we are to deal with monogamy in an open and honest way, we will have to admit that very few people are able to deal with sexuality outside of a couple relationship, and we will have to make a lot of room for people's emotional needs.

If we want to see a strong women's movement, one that we can really say is about our lives, we had better start to rid ourselves of the power trips that we inherited from male-dominated society. If we let our feelings come out with women, on every level, sisterhood will start to feel a lot realer

LABOUR LAW

Women's Bureau/ Ont. Dept. of Labour
400 University Ave., Toronto
COPIES AVAILABLE FROM

Equal Job Opportunity

The Women's Equal Employment Opportunity Employment Act, 1970 prohibits discrimination because of sex or marital status in recruitment or hiring, training and apprenticeship, promotion and transfer, and dismissal. Classifying a job as 'male' or 'female' or maintaining separate seniority lists based on sex or marital status is in violation of the Act.

Advertisers may not place and newspapers may not print advertisements limiting a position to a person of one sex or marital status.

Reprisals against any person who has made, or may make, an inquiry or complaint under the act are prohibited.

Overtime Pay

An employee who works more than 48 hours in any week, or who works on a statutory holiday, shall receive a minimum of 1 1/2 times her regular wage rate.

Night Work

If a woman works on a shift that begins or ends between midnight and 6:00 a.m., she must be provided with private transportation from or to her home by her employer.

No female employee under 18 shall work in an establishment between midnight and 6:00 a.m.

Lifting Weights

There is no law which limits the weight which women, in general, may lift.

Equal Pay

The equal pay provision has been strengthened to state that: No employer or person on behalf of the employer shall discriminate between male or female employees by paying a salary less than that of the other sex for performing the same work.

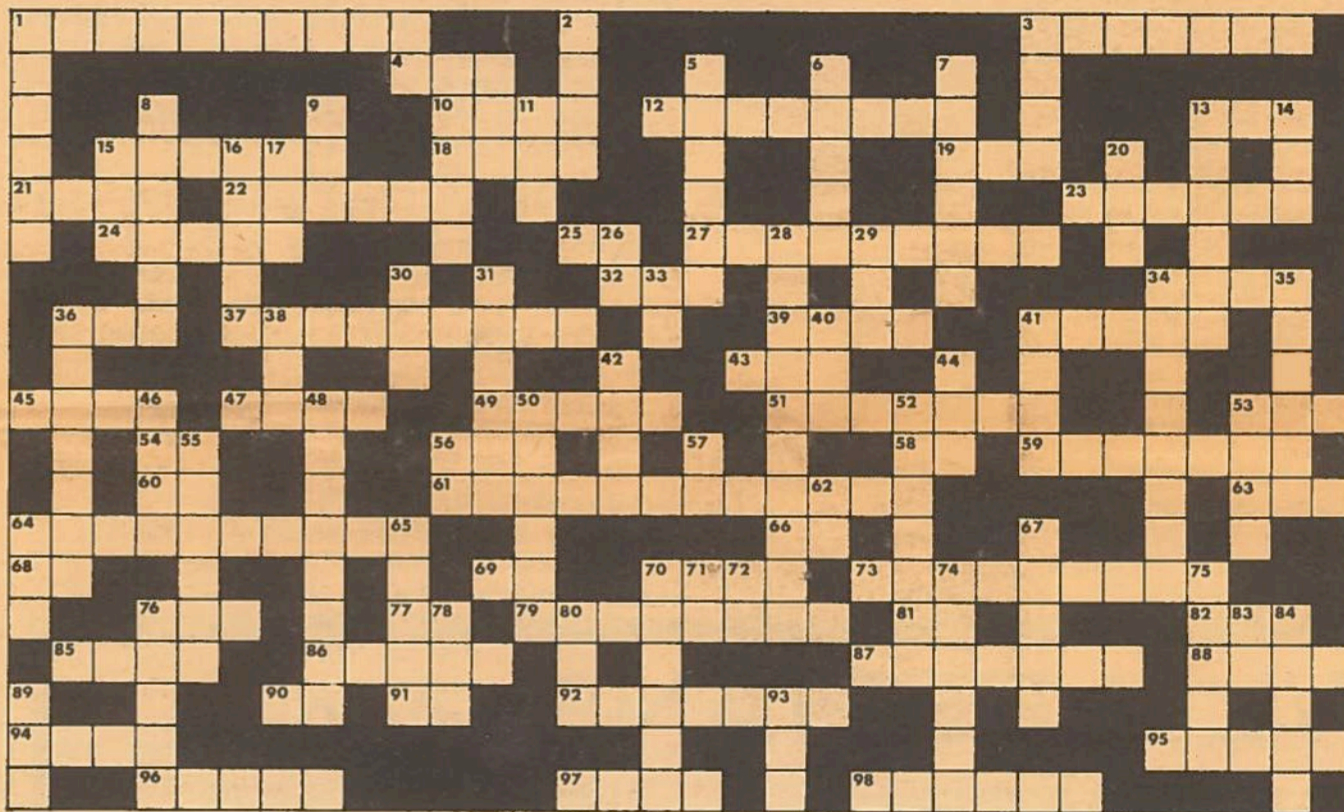
Hours of Work

A maximum work week of 48 hours applies to both men and women in Ontario. Supervisory personnel and certain classifications of professional workers are exempted.

Under certain conditions, a permit to work overtime may be obtained by the employer from the Department. The permit allows up to 100 hours of overtime per employee per year.

The overtime work of a female employee under 18 shall not exceed six hours per week.

CROSSWORD



across

1. one of the first working women
3. an end to domestic servitude
4. man-made method of keeping women down
10. ___ belly
12. every woman is one in her own way
13. to like, slang
15. great Greek poet
18. form of poetry
19. Phyllis ___
21. an insult
22. something women are never fairly rewarded for
23. effeminate
24. said "We want our rights and we want them now!"
25. military punishment for men
27. author of *Dialectics of Sex*
32. "Our Mother who ___ in heaven"
34. holds things together
36. pronoun
37. unpaid labour
39. Nellie McLung fought for it
41. regulations
43. male child
45. V.D., slang
47. V.D., abbrev.
49. fullest companion
51. woman-identified-woman

54. elevator word
56. sticky black stuff
58. goes with off
59. uppity women get into this
60. Chinese distance
61. association
63. floated on the Great Flood
64. what Firestone and Marx share
66. Freud's subconscious
68. state of being verb
69. an imperialist country to the south
70. London district
73. suffragette family.
76. role
77. belonging to
79. change
81. Japanese game
82. American feminist newspaper
85. "You've come a long way"
86. homes of pre-historic women
87. backwards
88. family
90. Miss. or Mrs.
91. printers' measure
92. expel ova
94. every man wants at least one
95. baby hen
96. young woman
97. white liquid

down

1. oppressive religious counselor
2. what we hear with
3. drab
5. having suffered a loss
6. good for chopping unwanted protrusions
7. Canadian poet
8. a way women can protect themselves
9. that for which a woman should have equal opportunity and pay
11. long, slimy, snake-like thing
13. men eat on them but rarely clean them
14. some call it deviant...
15. total
16. Sylvia ____, poet
17. the hard ones are usually pricks
20. men are too tough to do this
26. the man who punishes
28. they told us to wait til after it
29. how to create a lap
30. women traditionally do it
31. this controls both pen and sword
33. blood factor
34. feeling oneself
35. every one of these should be a willing one.
36. started "Society for Cutting Up Men"
38. gov't grant program
40. the first number
42. nasty
44. Anais ____, author
46. prerequisite for advancement
48. Sexual _____
50. women have an indefinite capacity for this
52. men would keep women in it forever if they could
53. drama
55. Marge ____, poet
56. "___ be or not ___ be"
57. the wizard of ___
62. the wizard of ___
64. the old ways must do this
65. many women feel chained to them
67. see no. 1 across
70. see 34 down
71. Buddhist chant
72. pronoun
74. beginner
75. a sense
76. this dear woman gives lots of destructive advice
78. a swishy gay
80. Yoko
83. see 58 across
84. female dog
89. female sheep
92. highly explosive

Iraqi women break tradition

BAGDAD, Iraq (Reuter) — Iraqi women are undertaking careers unheard of in traditional Arab society.

The latest step in women's liberation in this Moslem country involved 13 young women who went to work as restaurant hostesses, opening up another field previously closed to women.

The young women—all university or high school graduates—explained their decision in a television interview.

They confessed that they had to overcome an initial sense of shame at taking such an unconventional step. But they felt they had a right to careers in catering.

Only half a century ago Moslem opinion was shocked by the establishment in Iraq of the first girls school run on formal

academic lines. It had an enrolment of only eight students.

The government at that time, 1920, had to reassure the public by pledging that no men, not even senior education officials, would be allowed to enter the school.

After the first Iraqi woman entered the law school in Bagdad in 1936, more and more women pursued higher studies at Iraqi universities or applied for scholarships abroad.

Today, women are playing an increasingly active role

in many fields of working life under Iraq's Socialist government. Over one third of the 20,000 students at the country's five universities are females.

In the past 20 years, Iraqi women have moved on from more easily accepted occupations in education and nursing to a wide range of activities.

The government now employs several thousand women in departments dealing with aviation, engineering, industry, justice and social security.

The Iraqi Women's Federation is very active, running large-scale campaigns, with government backing, on various social problems. Thousands of girl volunteers have responded to a call by the federation to build youth houses and community centres.

The new graduate hostesses are employed at a railways department restaurant, which opened in Bagdad in November.

Women university graduates have also been invited for the first time to work as air hostesses on the state-run Iraqi Airways. The airlines has used hostesses since 1957, but no graduates so far.

They will be paid at least \$175 a month—a good salary in Iraq—with special allowances when travelling outside the country.



20,000 ABORTIONS VITAL IN BANGLADESH: DOCTOR

LONDON (Reuter) — A U.S. medical researcher who has been operating an abortion clinic in Bangladesh said today that nearly 20,000 rape victims there urgently need abortions.

Dr. Harvey Karman of Los Angeles, passing through London on his way back to the United States to raise money, said the women were raped by West Pakistani troops before and during the recent Indo-Pakistan war.

He said his team of doctors and students they have trained have performed about 1,000 abortions in the last few weeks, but about 19,000 pregnant rape victims are left.

Most are 14 to 16, but many are younger, Dr. Karman said. They are likely to kill or abandon their babies if they were born, and many offspring will be deformed because of the girls' youth and weakness, he said.

OUR SISTERS ARE STILL FIGHTING BRING THE FIGHT HOME!



VIETNAM

Japan's women more militant

TOKYO, (Reuter) — Japan's leftwing women activists are taking on increasingly frontline roles in demonstrations, rejecting rear

roles for throwing stones, and leading their colleagues into

the streets. In recent years, female demonstrators in Japan were predominantly students who confined themselves to carrying weapons and to nursing male colleagues injured in the conflicts.

Now many of them are college graduate school teachers and much more to the fore.

On Nov. 19, Fujie Ichihara, a 26-year-old high school teacher of mathematics and chemistry, was arrested as a suspected ringleader of demonstrations that resulted in one of Tokyo's most famous restaurants burning down.

Elementary school teachers also figured among 30 women jailed in Tokyo following the Nov. 19 riots.

Many more girls and women are appearing in the snake-dancing protest marches that are a regular feature of Tokyo life. When fighting escalates, they are treated as toughly as the men in battles with police.

Revolutionary activities by female teachers come at a time when women are becoming a dominant force in the country's education system.

About 6,500 of 7,000 newly-installed teachers in elementary schools this year were women.

They also represent nearly 52 per cent of all teachers in elementary schools and 27 per cent in junior high schools. Teaching jobs have become extremely easy for women intellectuals.

A woman teacher can have eight weeks paid holiday before and after giving birth to a baby. A specialist is always provided to take her place on a temporary basis.

Teaching provides more holidays than do public offices or private enterprises—a useful extra for political activists.

But there has been no suggestion so far that the women activists bring their political opinions into the classroom.



Indian women's association plans 7 welfare programs

THUNDER BAY, Ont. (CP) — The newly formed Ontario Native Women's Association has asked Indian Affairs Minister Jean Cretien to pay one-third of the group's estimated \$35,000 annual budget.

The association was formed during a convention which ended here yesterday and attracted 150 delegates from across the province. The organization promotes unity among the province's native women and emphasizes family and child welfare, and preservation of native languages and culture.

Monica Turner, of Geraldton, Ont., association president, said Metis, non-treaty and treaty women approved seven programs during the conference.

These included: Establishment of homes for native citizens, staffed by natives, in or near the residents' home territories; placement of homeless native children in Indian foster homes with the stipulation that brothers and sisters be placed together; and alcohol and drug abuse counselling and education.

Riot gas attack breaks up meeting

The 450 persons who attended a panel discussion on homosexuality at the Town Hall in St. Lawrence Centre last night were subjected to a verbal attack outside the centre and to a gas attack inside.

About 100 fled the hall when a man and a woman sprayed a riot control gas around at the meeting sponsored by the Canadian Homophile Association.

Outside, a Bible-quoting couple were denouncing "gay people" as an abomi-

nation of the Lord and urging all "straight" people not to attend the discussion.

The spray caused ear, throat and chest irritation and one man was taken to hospital for treatment. He was released in time to return to the meeting with the other 100 when the air in the town hall cleared.

Anton Degrelle, a spokesman for the Western Guard, a right wing organization, told The Star after the incident his group was responsible for the gas attack.

Feminists battle Rome police

ROME (Reuter) — A women's lib meeting at which American actress Jane Fonda was a principal speaker broke up in scuffles with police here last night.

The leader of the demonstration was taken to hospital.

The scuffles broke out when the police tried to stop about 300 members of Italian women's liberation movements from staging a procession through the streets of Rome, police said.

The women had tried to stage the march after holding an authorized meeting in the old part of Rome where Jane Fonda told them in Italian that "the struggle against capital means struggle against the power held by males."

When the police moved in to break up the meeting the demonstrators began to throw stones and attack them, the police added.

MAUREEN GODSON

OF EDMONTON,

STARTED LEARNING HOW TO FLY IN 1953, WHEN SHE WAS 9 YEARS OLD.

BY THE TIME SHE WAS 10 SHE WAS A PROFICIENT FLYER

— CANADA'S YOUNGEST PILOT



3-17

THE ONLY GENERAL STRIKE IN CANADA'S HISTORY — WINNIPEG, 1919. 30,000 WORKERS LEFT THEIR JOBS AND TOOK CONTROL OF THE CITY FOR A SHORT TIME

Finland's working women demand job equality

HELSINKI (UPI) — Woman power has come to Finland, well after it began making itself felt elsewhere in Europe and North America.

Activist woman power, that is. Women's liberation began in Finland long ago. They won the vote in 1906. The present government includes three female minis-

ters, and 44 women sit in the 200-member Finnish parliament.

Fifty per cent of the country's university and college students are women, three quarters of Finland's dentists and 25 per cent of its doctors are women.

So there are many who wonder, how much more liberation—or power—does the Finnish woman need?

The female activists have their answers. They cite statistics to show that although women make up half the country's working force, women on the average earn only 60 per cent as much as men for equivalent work and that women hold only 4 per cent of all executive posts.

With these and other argu-

ments, a group of women in Turku have formed what they call the "first chapter of woman power in Finland."

They say all professions are open to women but women are not allowed full freedom to work. They point out mothers are forced to stay home because day care places for children are too

few and daily help is so difficult to get.

Many women blame men for their situation. A recent study among working women showed that 70 per cent of wives had no help from their husbands in daily housekeeping chores.

The study also disclosed that the Finnish male still hates to have his wife go to work.

