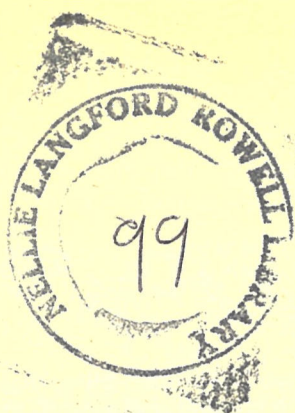


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Commemorates 50th Anniversary**
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Success Story?** Page 7



CALGARY WOMEN'S NEWSPAPER

United Way to decide on Calgary Birth Control funding

Calgary Birth Control Association's recent application for admittance as a United Way funded charity has drawn fire from "pro-life" groups across the city. Letters to the Editor columns in the *Albertan* and *The Calgary Herald*, radio talk shows and editorials have all focused on the funding debate, slated to end at a United Way board meeting October 10, when the decision to admit or reject CBCA's funding application will be made.

Peter Gomery, Executive Director of the United Way, (an umbrella agency which collects and dispenses charitable donations for 37 volunteer agencies in Calgary) says United Way is in a "no win" situation.

"People from both sides of the debate have been threatening to withdraw their support from the United Way. The attitude has been that a withdrawal of money is the only way they can express their opposition. Unfortunately, the people who use the services of the agencies currently being funded by the United Way: elderly shut-ins relying on Meals on Wheels, and heart attack victims, will suffer," Mr. Gomery said, adding that the Calgary Birth Control Association has shown "remarkable restraint in endeavoring not to become embroiled in a debate" on abortion with pro-life groups in the city.

According to CBCA President Linda McNab, misconceptions as to what CBCA does have fueled the funding controversy.

"Our agency (CBCA) provides a variety of services in the area of sexuality and birth control. We have a library, film rental service, and educational programs. We also do pregnancy tests, and counsellors are available to talk with clients. We have information on pregnancy, human development, sexuality, parenting, sterilization, venereal disease and birth control. Of a total of more than 11,000 clients in 1978, we saw only 894 women requesting abortion referrals," Ms. McNab said, adding that some people were confused about CBCA's role in counselling pregnant women.

"Our volunteers are trained to respect the client's wishes. We are careful not to tell the client what to do — whether to have an abortion or not have an abortion. This is the client's decision to make. We simply give her the information that she asks for, and we make the appropriate referrals. We do not, nor have we ever, viewed therapeutic abortions as a method of birth control."

"Mr. Gomery told CWN that the United Way as part of their investigation into the agency, had

*"Would you be more
careful if it was you
that got pregnant?"*

Source: CBCA Poster



Fiftieth Anniversary Calendar

Happy Anniversary! Fifty years ago this month (October 18th) women in Canada were declared persons. In celebration of our anniversary, many events have been planned for women in and around Calgary. Although it would be impossible to attend each event, you should take advantage of at least one or two of the planned.

On October 2, the Muttart Gallery will open an exhibition of works by Alberta women artists. The exhibition, entitled "Woman as Creator", will run until October 21. On October 3, at 8 p.m., readings of poetry and prose by women, featuring Carol Shields, will take place at the Memorial Park Library.

The Glenbow museum will open their "Women as Persons" exhibition of photographs, documents and artifacts concerning the Persons Case, on Saturday October 6.

The National Film Board will begin their daily series on Monday, October 15, with the film, *Margaret Laurence — first Lady of Manawanka* at 12:10

p.m., in the NFB Theatre. On Tuesday, *Women in Middle Management* and 51% will be shown, beginning at 12:10 in the NFB Theatre.

At Noon on October 17, the NFB film series will continue with the films, *Patricia's Moving Picture* and *Happily Unmarried*. At 8 p.m. the Memorial Park Library will feature Laurali Wright and readings of poetry and prose by women.

On the 18th, the Calgary YWCA Resource Centre will hold their official opening ceremonies from 1:30 to 4:00 p.m. All women are invited to attend. (For more on the Womens Resource Centre, see page 8). At 12:10, the NFB film series presents *She's a Railroader* and *Baptizing*. At the same time, the Nellie McClung Theatre Troupe from Winnipeg will perform at Mount Royal College, free of charge.

In the evening, plan to attend the gala "Women Celebrate Women" dinner in the Calgary Inn Ballroom, featuring the Women of the Year Awards, entertainment by Sylvia

Tyson, the Nellie McClung Theatre Troupe, and a reading by Margaret Atwood. Tickets are going quickly, however, so if you don't have yours yet, buy it today.

The following day, the Nellie McClung Theatre Troupe will perform at the Devonian Gardens and 1 p.m. and again on CFAC television at 3 p.m. The NFB Film series will wrap up with the presentation *Pretend you're Wearing a Barrel* and *Eve Lambert* at 12:10 p.m. at the NFB Theatre.

On Saturday, October 20, it's off to Edmonton for the annual Alberta Status of Women Conference, "From Here to Equality". The conference will run for three days, with all workshops provided free of charge.

The celebrations will end with a "Women's Festival of Poetry and Music" at 8 p.m. in the NFB Theatre and a seminar entitled "Woman as Creator" at the McDougall Community School from 9:30 a.m. to 10:30 p.m. on Saturday October 27.

Have fun!



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Continued on Page 8

50 Years of Progress?

by Halyna Freeland

The fiftieth anniversary of the person's case is an appropriate time to evaluate the achievements of the women's movement in the 20th century.

In many ways the case is symbolic. Although it arose during and as a result of great activity in the support of women's rights, it is associated most clearly as the achievement of the individual women who persevered in their 10 year struggle through the courts.

The case illustrates one of the dilemmas of the women's movement — the dilemma of individual achievement opposed to action for social change.

There is no question that the women's movement has released the energies of large numbers of individual women. Women are achieving their goals in diverse fields of activity — many of which were once closed to women. It is clear that many occupations would still be closed to women if it was not for the pressure exerted by the women's movement. It is less clear whether the achievements of individual women have changed the lives of ordinary women or the structure of society.

Margaret Echlier studied the attitudes of groups of 150 men, women and control group of feminists, in positions of power in Canada. The sample included company presidents and vice-presidents, university presidents and deans, elected government members and heads of government departments. She found that on all issues affecting women such as equal pay and work opportunities day care and maternity leave, the opinions of women in positions of power was considerably more pro women than the opinions of men in similar positions.

The opinions of women in power on all of these issues was much closer to the feminists than to the men. The question remains, however, whether this sensitivity to women's questions will be translated into policy. I further wonder whether these changes in policy, if they occur, will affect people's lives in any significant way.

The earmark of a revolution is that it creates a new way of perceiving the world and results in a change of social relationships. The women's movement has not yet resulted in a profound change in social perceptions of reality. It has allowed a few women to integrate into the social structure in

positions of equality, but it has not yet resulted in a widespread transformation of the social order.

In theory, the family still remains the cornerstone of society. While in reality the family is disintegrating and more and more functions of the family are being assumed by other institutions, the family is still lauded as the foundation of society.

The positions of women in the family have not yet change significantly. The wife still has the responsibility for all major household chores, including raising the children and supporting her husband. The wife remains subordinate to the husband.

The division of labor in the family is repeated in the division of labor in the workplace. Women are still largely segregated in the low paying job ghetto. Women serve as a reserve labor force, threatening the achievement of the working people. The need for the surplus of labor determines whether women are encouraged to participate in the labor force or stay at home. Statistics show that women earn a good deal less than men and that the wage gap is increasing. Any field which is occupied by women results in a significant downgrading of that occupation, and a marked decrease in wages in that sector.

This economic reality forces women to remain in marriages and to form marriages. Single women, including heads of families and widows, constitute the poor in our society. Job ghettoization ensures that the only escape from poverty is marriage.

Not only economic violence, but physical violence continues to be perpetrated against women. The family has been termed the most violent institution in society. Many women are beaten throughout the course of their marriage. Women are also treated violently outside the home as well, as the large number of rapes and sexual assaults indicates.

Violence against women appears to be increasing. The escalation of violence is illustrated in the widespread acceptance of violence in pornography and legitimate media.

Stratification of society by economic classes and along sexual and racial lines within classes continues. The feminist philosophy of a cooperative, non-hierarchical society has not been realized. People are not free to grow and develop, to stretch to their full potential.

A mere description of the position of

women in present society is sufficient to indicate that women may be persons in interpretation of the BNA Act, but that they are oppressed persons. Unfortunately, focusing on the achievements of individual women and encouraging achievements by individual women will not have a marked effect on the lives of ordinary women. It will not change social realities.

The Calgary celebrations of the per-

sons case illustrates the point perfectly. The dinner celebrates the achievements of the five women who went to the Privy Council; it does so by inviting celebrated women to be the guest stars. The admission price of \$35 ensures that the dinner is out of reach for most women.

The dinner illustrates clearly that individual women have had great successes. Unfortunately, the majority of women have not.

TIPTOE THROUGH THE TROLLOPS . . .

by Beebo Brinker



Is the feminist movement threatening freedom of the press? A cursory look at a relatively new issue in the movement — pornography — reveals two issues: Feminists appear to be telling people what they should and shouldn't find arousing. They are also pushing to legislate a replacement for ordinary common sense — that we shouldn't believe all that we read.

Pornography apparently gives us an unrealistic idea of what to expect from ordinary sexual relations. Women are portrayed as perennially willing seductresses, ready and eager to spread for any man who has just had a dose of prepackaged erotica. A rapist's excuse that he was uncontrollably aroused by explicit depictions of sexual activity is just as logical an excuse for antisocial behavior as that old favorite: "I was drunk at the time I: a) beat up my wife, b) robbed the grocery store, c) shot up the beer parlor d) ran over a pedestrian; and I couldn't help what I was doing." By taking a stand against pornography, and not against stupidity, feminists are giving men yet another excuse for inexcusable behavior.

Feminists argue that freely available porn has a bad effect on young children — that it misrepresents what kids have to look forward to in the way of adult sexuality. Hogwash! If any social institution is guilty of giving youth a distorted idea of what to expect from adult life it is our education system — emphasizing achievement as preparation for glamorous and exciting careers that, for most kids in school now, will never exist. Because technology has grown almost as extravagantly as the population, and our economic system is the only one that has shown any restraint lately, we would be more realistic to prepare our kids for a life of unemployment and nonproductivity. It is expensive for us working stiffs, and frustrating for our children, to provide education if society has no likelihood of being repaid by the productivity of those we have educated. Obviously, the bad effects of pornography on school kids are insignificant compared with the more destructive influence of school itself.

Whether or not people really do go and act out in real life what they have just seen depicted in porno is an issue so deliciously debatable that we get completely wound up in trying to cure the effects rather than the causes of violence against women. Like the problem of the precedence of poultry — that good old chicken 'n' egg question, the answer to which came first — porno or perverts, is of academic interest only, and will not solve the real issue — assigning responsibility for continued attacks on women.

Men are getting away with rape because we continue to provide them with the excuse that once they are aroused they have no self-control. Until recently, we have assumed that women have no similar capacity for arousal, so we have no necessity to contain our (non-existent) impulses. Yet women have been found to become just as aroused as men by explicit pornography — romantic seduction doesn't do anything near what good, raw, lusty sex can do. Yet somehow women have managed to remain composed and demure in the face of the spectre of sexually oriented literature. Macho men, with their professed superiority in things like intellectual reasoning and lack of emotion, should be much more capable of self-control than us weak, wildly emotional and impulsive women! Nevertheless, we have managed — to the extent that we allow men, through the flawed reasoning they themselves have perpetrated, to be the extreme majority of sexual offenders.

By pushing for legislation against pornography, including those infamous "snuff films" and "chicken books", we are attempting to impose laws that take the place of ordinary common sense. Most of us learn by trial and error — we experiment all our lives, and in the long run, have to find out for ourselves that fire is hot, that it is stupid to stay out in the rain, and that get-rich-quick schemes and mail order bargains aren't what they are cracked up to be. Anti-porn laws will have as much real effect as compulsory seat-belt regulations, anti-smoking bylaws and gun control. No amount of laws "to protect us from our own stupidity" will really guard us from superstition, fantasy, and believing everything we read, whether it be about sex or Joe Clark.

If the government listens to everyone who believes they are the only ones with the sense to know what is bad for all of us, we will soon have laws requiring that we brush our teeth three times a day (for our own good); laws banning the writing of poetry, plays or novels (because they may present an unrealistic or fantastic view of everyday life); and laws preventing experimentation of any type whatsoever (because someone might get hurt).

The real issue is not that people believe in the unrealistic — whether about sexuality or, in the case of feminists, that women will soon be equal in every way; but that by continuing to allow laws that take the place of common sense we allow the real villains to get away with stupidity because we provide them with excuses instead of consequences for their behavior.

WOMEN AS VICTIMS

A Series of Three Workshops

Women in Conflict with the Law

Tuesday — October 23

McDougall School — 412 - 7 St. S.W.

7:30 - 10:00 p.m.

Battered Women

Monday — October 29, 1:30 - 3:30 p.m.

Limited free nursery available

Preregister by calling 263-1550, loc. 347

Women As Victims of Crime:

Focusing on Sexual Assault and Incest

Tuesday — October 30 — 7:30 - 10:00 p.m.

McDougall School — 412 - 7 St. S.W.

Fee: \$2.00 per session, 3 sessions for \$5.00

To register call Calgary Board of Education, Continuing Education Department 268-8286

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NAC News

UIC Cuts Hit Women Hardest

by Pat Preston

It's no secret that any downswing in the economy hits women hardest. Not only are they hired last and fired first, but they find employment opportunities significantly reduced. Although prices continue to soar, women find themselves victims of the kind of narrow thinking that purports the idea that two-income families are what's causing inflation. The woman then finds herself out of work and with a reduced income the family is unable to maintain an adequate standard of living.

All of these economy-related problems and many more were of such concern to the National Action Committee that we decided to focus on women and the economy at the mid-year meeting in Edmonton, October 19-20.

The plans to hold NAC's mid-year meeting in conjunction with the ASWAC annual conference have been underway for about a year. Our reason for choosing Edmonton as the first city other than Toronto for the mid-year meeting was to celebrate the Person's Case. We're planning a discussion and showing of the CBC documentary on the case. Producer Nancy Millar will talk about the film on Friday night.

Most of the NAC executive from across the country will participate in the conference and will divide our travel funds so that at least one delegate from each province will be able to attend.

NAC is also presenting two workshops aimed at federal issues. The first deals with employment strategy. Areas to be examined include: women's approach to industrial strategy, employment policies, government employment, research development and job creation.

Penalties of Parenting

The second has been called Economic Penalties of Parenting. We'll look at unemployment insurance benefits, parenting leave, joint income and other related issues. Both workshops will be offered twice.

NAC resource persons involved in these workshops will be: Lynn King, Toronto; Marjorie Cohen, Toronto; Kay MacPherson, Toronto; Jean Mackenzie, Prince Albert; Susan Shley, Halifax; Lee Grills, Vancouver; Anne Hill, Toronto; Lynne Kaye, Ottawa; Jeanne Garipey, Montreal; Annette Legault, Montreal; Lynn MacDonald, Toronto and Betsy Carr, Toronto.

All of our workshop planning is particularly appropriate now because it ties in directly to a confidential government document whose contents were recently released in an article in a Toronto newspaper.

The document reveals that the federal government is cutting benefits for the jobless. Cuts revealed including giving unemployed people only enough money to live on, restricting benefits for seasonal workers and the elimination of unemployment insurance

benefits for workers out of work due to sickness or pregnancy.

NAC met recently with Employment Minister Ron Atkey and pointed out that the government has identified with the characteristics of female unemployment in deciding on cutbacks. Women would be hardest hit by cutbacks, which Atkey indicated were necessary in order that he get his employment policies approved by the Progressive Conservative cabinet.

Reduced Benefits

Statistics indicate 96 per cent of all female insurance claimants would get reduced benefits compared to 61 per cent of male claimants. A higher percentage of low-income earners than high-income earners would lose benefits. NAC plans to fight any cuts that discriminate against women and we would consider laying a complaint with the Canadian Human Rights Commission if the cutbacks are discriminatory against women.

Plan now to attend the NAC workshops in Edmonton and to develop strategies to combat this victimization of women.

For NAC information call Pat Preston at 283-3451 (evenings).

Sexism in advertising will be the focus of a NAC presentation to the Canadian Institute of Advertisers September 28 in Ottawa.

Pat Preston, NAC executive member from Calgary, Alta., has been invited to be a panel participant at a half-day seminar being held to examine sex stereotyping in the media. More than 200 presidents and vice-presidents of advertising agencies are expected to attend.

Hon. David MacDonald, minister of communications and state secretary, will also be a panel member, along with Alice Courtney from York University's sociology department. A third panel member will focus on the effects of advertising on children.

Ms. Preston presented a paper on behalf of NAC to the now defunct government-appointed committee studying sex stereotyping in the electronic media. That committee was disbanded by MacDonald after concern from NAC and the Advisory Council that action rather than more studies were needed. Ms. Preston is active in status of women issues in Calgary. She can be reached at 284-8344 (days) or 283-3451 (evenings) for more information.

First Alberta Woman Appointed to Senate

A gentle-spoken, committed farm woman/activist is the first prairie woman appointed to the Canadian Senate.

Martha Bielish of Warspite, Alberta, accepts the posting on the fiftieth anniversary of the historic Persons Case which recognized women as legal persons and therefore eligible for the federal advisory body.

But she was quick to point out in a phone interview from her home 450 km northeast of Edmonton that the honor should have been bestowed on pioneer women's rights advocate Emily Murphy. (Magistrate Murphy was one of the "famous five" Alberta women — along with Nellie McClung, Louise McKinney, Irene Parlby and Henrietta Muir Edwards — who in 1929 appealed to the British Privy Council for a judgement on Section 24 of the BNA Act. The council subsequently declared that the word "person" referred to both males and females, making women eligible for the office.)

"I suppose I was in the right place at the right time," Bielish, 63, commented. "Emily Murphy should have had the job 50 years ago."

Bielish is a teacher by training and she has just concluded a term as president of the Federated Women's In-

stitute of Canada. Fifty years ago, Murphy was the first president of the same group.

"Anybody who knows me, knows I'm going to speak out on the subjects where I have had positive input," Bielish said. Her immediate concerns will be women's rights and the specific problems of both rural and urban women.

As a member of the citizens' advisory board, Bielish sat on the Royal Commission on the Status of Women. She said she was "disappointed" with implementation of the Commissions recommendations.

Food supplies both here in Canada and in Third World countries are another interest of the new senator, stemming from her work on the federal immigration advisory board.

Bielish ran unsuccessfully for the Conservatives in the provincial Redwater constituency in 1959. She is the seventh woman senator now in office and the 19th woman named to the post since Confederation.

"It's a job. I've given many years of my life to women and women's issues. I haven't come to the unwinding, the putting away of papers yet. It means go, go, go again. But it's also a challenge."

ASWAC SHORTS

URGENT

Can anyone out there help me to find a copy of the game "Wheel of Fortune" — it's a game developed to help high-school students look realistically at their life expectations. It's needed by South Peace Regional Council of Women for an event in November. Contact Marge Smith, 432-1688, or write c/o ASWAC, P.O. Box 1573, Edmonton, Alta. T5J 2N7

Priorities Questioned

The Minister in charge of the Women's Bureau is Mary Le Mesurier, Minister of Culture, and while we wish her well in her new positions we feel that she should take a look at her priorities.

She was invited recently to open a Provincial Art Show in Grande Prairie — this was the show celebrating the Persons Case, which her department had developed with great support from the Women's Bureau, and women's groups across the province. She declined the invitation as she had a previous engagement. This is fair enough — no-one can be in two places at once. However, neither culture-vultures nor feminists in Grande Prairie were impressed to discover that she was able to find time to open a commercially sponsored Fashion Show, the proceeds of which are to be spent sending Miss Grande Prairie to compete in the Miss Canada beauty contest!

Edmonton Readers Only

Take a feminist home for the weekend! We are hoping that many women will be coming to this year's ASWAC conference from out of town, and in order to keep costs down we need many billets. Think what an opportunity that would be to get to know what's happening for women in other parts of the province!

If you can provide one or more billets, please call 432-1688 and let us know. This fantastic offer is not restricted to people intending to come to the conference — anyone may offer a billet!

The dates are: — Friday, Oct. 19, Saturday Oct. 20 and Sunday Oct. 21.

Woman Fights Back Rapists Demoralized

A (female) veterinarian had to stop and change a flat tire. Three helpful men stopped to offer assistance, and when the job was done, proceeded to rape her. "Come home with me" she said, "I have a friend at home who would love to meet such virile guys. Let's have a party." So, they went home with her, and she offered them a drink, laced with a little something from the black bag — and promptly emasculated all three.

There must be a moral somewhere!

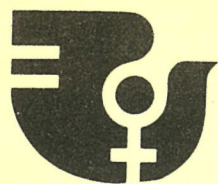


THE CALGARY BIRTH CONTROL ASSOCIATION

THE CALGARY BIRTH CONTROL ASSOCIATION is located at THE OLD YWCA, 223 - 12TH AVENUE S.W. We are open MONDAY through FRIDAY, 9 a.m. - 5 p.m., and MONDAY through THURSDAY EVENINGS, 7 - 9.

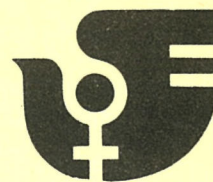
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We are everywhere . . .

INTERNATIONAL SHORTS



Women's issues have a curious way of not respecting borders. Regardless of the citizenship papers we carry, we face many similar problems. Patriarchy is a truly international phenomenon. Certainly none of us live in a society where true equality has been achieved. While it is true that women in underdeveloped countries are faced by burdens unlike those encountered by women in an industrial

state, our common fate as women provides a fragile bond. Given the reticence of the media to cover the Women's Movement, particularly its international aspects, C.W.N. would like to help by providing a regular coverage of the international scene. In this way we hope to highlight the variety of ways that women are organizing themselves throughout the world.

● Woman Stabs Abusive Husband

In the spring of 1979 a Scottish woman, June Grieg, went on trial charged with the premeditated murder of her husband George. June's lawyers argued that she had acted out of self-defense. For nine years June had been the victim of domestic violence. During that time she had been beaten, slashed with a knife, and burned with cigarettes. Her daughter had also been assaulted.

On the night of the killing, George had returned to their house in a drunken rage. Expecting another beating, June picked up a knife and told her children, "I'm going to kill your daddy". Then she stabbed him twice, once in the heart.

June's plea of self-defense was rejected. The police, who had often been summoned to her home to intervene in "domestic disputes", were not called up as witnesses. The jury ignored the fact that her husband's previous marriage broke up because of violence. June's relatives testified that the killing was a premeditated case of violence. At the trial's end she was found guilty of culpable homicide. In May, an Edinburgh court sentenced her to six years in Cronton Vale Women's Prison "to deter other women from killing their husbands."



Scottish feminists have rallied around the Grieg case. They have argued that the case is not atypical and have noted that Scottish laws do not provide adequate protection for the victims of domestic violence. In effect the law says that violence against women within marriage is a "private" matter. Yet when June decided to protect herself from her abusive husband in the only way she knew how, the law did not hesitate to intervene — against her. The Grieg case has also focused attention on the lack of facilities for battered women in Scotland. Shelters have nowhere near enough places to accommodate the number of women who need help, and social service cutbacks are threatening the refuges that do exist.

As the date for June's appeal draws nearer, Scottish feminists continue to expand their campaign against domestic violence. On the night prior to her appeal they will be holding an all-woman vigil outside the court. A mass assembly is planned to coincide with the court appearance.

● Feminists — Write On

The Feminist Writers Guild is an organization based in the U.S.A. that promotes the growth and development of feminist literature. It is comprised of members in local chapters throughout the country, as well as many other members living in areas which have not yet formed chapters. The Guild's goals are three-fold. As a service organization, the Guild encourages growth of communities among feminist writers, and facilitates small writing groups where women can share their work. To increase political impact, it encourages reviewers to give feminist literature adequate coverage; urges bookstores to carry feminist literature; promotes publication of more works by Third World women; and fights suppression of works by Lesbians. As an educational force, the Guild sponsors events such as readings, workshops, and retreats, to educate members and the public regarding issues related to feminist writing.

One of the projects that the Guild is currently promoting is the publication of an anthology of essays written and edited by Third World women. The essays will explore the experiences and perspectives of Third World feminists. Contributors to the *Radical Third World Feminists' Anthology: A Woman to Woman Dialogue* are asked to submit their essays by October 15, 1979. The ideal length for a submission is considered to be seven to ten pages double-spaced, but articles as short as two pages will be considered. Mail essays and a stamped, self-addressed envelope to Gloria Anzaldua, 948 Noe Street, San Francisco, California, 94114, or Cher'rie Moraga Lawrence, 2435 Jefferson Avenue, Apt. H, Berkely, California 94703.

Women interested in joining the Guild should write to Outreach Committee, Feminist Writers' Guild, P.O. Box 9396, Berkely, California, 94709. Membership dues are ten dollars per year, five dollars for low-income earners, and include a subscription to the National Newsletter.

● Irish Women Demand Reproductive Freedom

Ten years ago feminists in the Republic of Ireland launched a campaign to remove the archaic laws that denied Irish women any access to contraceptive devices. To publicise their case a small number of feminists took a train to Belfast, bought a sizeable quantity of contraceptives, and attempted to bring them across the border. Although the women were prevented from bringing the contraceptives across the border they did succeed in launching a public debate on the question. Since that time the debate has exploded. Feminists have continued to organize and have managed to set up a small network of clinics that dispense aid and advice.

The government has responded to the issue by introducing legislation which will supposedly provide a "comprehensive family-planning service." If the legislation is passed the availability of birth control devices would be further restricted. Advertising of contraceptives would be limited to medical journals, and devices would be available on a prescription basis only. Both doctors and pharmacists would be able to refuse their services on the grounds of conscientious objections. The voluntary clinics would be closed down and control over women's fertility would be handed over to a conservative medical community.

The situation is further complicated by the timing of the Pope's visit to Ireland. On his tour he is scheduled to speak on the question of contraception and abortion. His opposition will certainly strengthen the determination of groups and individuals who oppose a woman's right to fertility control.

To counteract the hysteria that has been whipped up around the question of birth control, Irish feminists are launching a number of actions. The Dublin based Contraceptive Action Programme (CAP) has announced that it will challenge the new family planning law by running a caravan service in Dublin, Limerick, Cork and Galway. The purpose of the caravan is to show women the kind of non-medical services that the state should be providing. In braving the law these women face fines of up to five thousand pounds or one year in prison. During the Pope's visit CAP intends to initiate an international campaign to explain the real problems that face Irish women.

● Pornography Is The Issue

In September several hundred women from across the U.S.A., England and Ireland gathered at Martin Luther King Jr. High School in New York City to discuss the issue of pornography. The East Coast Feminist Conference, which was organized by New York based Women Against Pornography, featured a series of lectures, workshops, panels, films and discussions. Organizers were pleased by the large turn-out and felt that the discussions at the conference helped to clarify feminist perspectives on the issue of pornography.

When a newspaper wishes to disprove a woman's contention or demolish her theories, it draws ugly pictures of her. If it can show that she has big feet or red hands or wears unbecoming clothes, that certainly settles the case and puts her where she belongs.

Nellie McClung
In Times Like These

THE UNIVERSITY OF CALGARY

CREATIVE LIFE PLANNING

A life planning seminar
with Alene Moris (550-79)

When: Wednesday Oct. 31, 7:00 p.m. - 10:00 p.m.
Thursday Nov. 1, 9:00 a.m. - 3:45 p.m.

Where: The Calgary Convention Centre

Fee: \$35.00 (includes lunch and coffee)

Alene Moris: Director and founder of the Individual Development Centre in Seattle, Alene does life planning counselling for adults facing career or personal decisions.

Sponsored by: Alberta Women's Bureau, Family Life Education Council, Junior League of Calgary and Faculty of Continuing Education, U. of C.

For a brochure or to register: Call The Faculty of Continuing Education, 284-5431.



What is to be Done?

The Calgary Women's Newspaper will be presenting a series of debates on key issues facing the women's movement. We are launching this feature with a three part series on perspectives for Canadian feminism.

Katherine Woodward, a socialist feminist active in the Edmonton Women's Coalition, will be opening the debate. Future issues will feature contributions on this issue by a radical feminist and a reform feminist. We invite our readers to participate in these debates by sending their criticisms, comments or suggestions to the paper.

On October 18, 1929, the Lord Chancellor of the Privy Council of Great Britain delivered a judgement that "... the word 'person' in Section 24 [of the B.N.A. Act], includes members of both the male and female sex and ... women are eligible to be summoned to and become members of the Senate of Canada ...", which overturned the ruling of the Supreme Court of Canada some 18 months earlier. On this, the fiftieth anniversary of the "Persons" Case as women carrying on the struggles of Emily Murphy, Nellie McClung, Louise McKinney and the thousands of other women who made the case possible, we must pause for a moment and reflect back over our past. Have we achieved "personhood"? Are we free? or is there still unplowed ground that lies ahead?

Before beginning to discuss these questions an attempt must be made to do something that to this point has remained somewhat elusive. We must define ourselves. Women in Canada are not all alike. They differ from each other because of the kind of work they do outside the home (this is part of the definition of "class") and because of the ethnicity (Quebecoise, English, Ukrainian, African, Etc.). Within these categories are other differences: some work and some do not; some marry and some do not, or do so more than once; some have children and some do not. Because of this lack of uniformity, sections or groups of women have achieved goals that others have not. For example, Canadian white women struggled for basic legal or democratic rights, like the right to vote or the right to inherit property; which in this aspect puts them on equal footing with Canadian white men. Native women, on the other hand, do not have all these rights. The race of their husband determines their position in both white and Indian society, according to the Indian Act of 1867. Women in Canada, then, cannot be neatly filed into four or five folders. We are not a class, a race, a caste — we share common characteristics with other minorities and thus can fight side by side with them, at the same time maintaining our distinctions. The differences are what define us as "women", and shape our past and our future. With this in mind, then, let us look back over the past and see what women have achieved.

According to any history of women in Canada, the decade following the "Persons" Case, the 1930s, was relatively quiet except in Quebec. Provincial suffrage was not achieved until 1940, after a long battle had been fought with what was then the most powerful institution in Quebec, the Roman Catholic Church. At the same time that this was culminating, World War II began. Out of necessity thousands of women entered the work force, and for the first time in Canadian history women had some economic and political power. Unfortunately, female participation in the work force was extremely well controlled by the government. Women were formally registered and in the early war years, the majority of working women were single or childless. It became obvious, however, that married women with children would have to be used, too; childcare facilities were set up and tax laws were

revised to entice married women with children into the labor force. This entrance of women into the work force was neither out of recognition of a woman's rightful place in society, nor of her abilities or needs. It was part of her duty to support the war effort. Once that function was fulfilled and as more and more men returned to Canada, childcare facilities were closed and women returned to their homes in the newly developing suburbs, where they would remain for almost another fifteen years.



The late forties and fifties were years of torment for large numbers of women. More and more began to question the role of (contented) homemaker that lined the pages of magazines and beamed down from billboards. Dissatisfaction spilled over into the sixties. Once more women entered the labor force, this time out of economic necessity. Taking a page from history, self-organized women's groups of all shapes and sizes sprang into being as it became obvious that the "right to choose" had little or no meaning when the choices were limited. Students, blacks and other ethnic groups, the Quebecois, gays, began to question the system and be critical of it. The problem was not just a problem for women, it seemed, but a problem for the majority of people whose decisions continue to be made for them in the interest of others; namely, in the interests of those who own big business and who accumulate property and thereby acquire the ticket to manipulate the laws of this country to suit the interests of big business.

The problem seems enormous. Where is the way forward? Our goals are four-fold. Firstly, we must achieve control of our bodies. The ability to bear children has been inextricably linked to the division of roles within the family, which in turn is reflected in society at large. This splitting of roles is no longer useful, if it ever was, and until women control their own reproductive function, their role in the world will be defined for them as child-bearers and childrearers. Secondly, all forms of discrimination in the law must be done away with. The laws that exist about abortion clearly limit the right to choose, particularly for working or Native and immigrant women. Thirdly, women must be economically independent. They must be allowed to work at the job of their own choosing,

and must become a permanent part of the labor force. As it is now, during periods of so-called "recession", women are the first to be fired or laid off from their jobs.

They are at the mercy of a capitalist economy. Lastly, more and more responsibilities of the family must be shifted to the government and to society as a whole. Raising children is neither a man's job nor a woman's. It is both. But staying at home, no matter which sex does it, is not the answer. It makes much more sense for everyone

historic task and take its destiny into its own hands. But the working class cannot do this alone. It needs the political support and strength of other oppressed layers of society — women, ethnic minorities, gays, youth — who, in fact, make up the working class. Thus, issues like the right to work and the right to organize into unions can be fought and won when all the oppressed link together to fight their common enemy and begin to build a socialist society.

Even a society with no divisions

to work and for society to then assume the responsibility for child-rearing.

These goals cannot be realized under capitalism, where money equals political power for only a few individuals. Socialism is based on everyone having the right to control their lives; where each has a voice in deciding how industry and business will be organized and where everyone's needs are satisfied equally. Class lines will begin to fade away, and the working class, because it is numerically the largest class and most exploited under capitalism, will finally fulfill its

based on money or property does not guarantee the liberation of women, however. Only women can do that, by organizing independently of other groups, establishing goals and waging a political fight. The right to vote and the "Persons" Case were not won because of the efforts of five individuals but because of the effort of thousands of women who wrote, discussed and went out in the streets with their demands. As we continue to strive for our liberation let us learn from our predecessors and learn from each other: WOMEN UNITE!

Women Celebrate Women

invites you to a

Gala Evening

to celebrate the 50th Anniversary of the
Naming of Women as Legal Persons

on

Thursday, October 18, 1979

at

The Calgary Inn Ballroom

RECEPTION 6:30 P.M.

DINNER 8:00 P.M.

WOMEN OF THE YEAR AWARDS

\$35 PER PERSON

ENTERTAINMENT

Confirmed entertainers include Sylvia Tyson, and the Nellie McClung Theatre Troupe. For tickets and further information contact Mary Collins at 266-5074 or Pat Preston at 283-3451, or write to #502 - 330 9th Ave. S.W., Calgary.

How Canadian Women Became Persons

by Gunilla Mungan

On Oct. 18, all of Canada will be celebrating the 50th anniversary of the famous "Are Women Persons?" case (as it is popularly but misleadingly known). To us Albertans, this case should have a special interest, for reasons that many may not be aware of.

That the five women who brought the case to court — Emily Murphy, Nellie McClung, Irene Parlby, Louise McKinney, and Henrietta Muir Edwards — were all from Alberta you probably know.

But did you know Alberta was the only province in Canada to legally support these women in the case? Though all the provinces had been invited, as required by law, to make submissions in the case, only Alberta and Quebec cared enough to participate. Quebec argued strongly against the contention that women could be deemed "persons" under the British North America Act and thus able to be appointed to the Senate, which was the issue at stake. (This stand by Quebec should not surprise anyone who remembers that Quebec women did not get the provincial vote until 1940!) The Attorney-General of Canada also argued against the women, on behalf of the Government of Canada. Only the attorney-general of Alberta made submissions in favor of women being considered persons under the B.N.A. act.

While this might seem surprising to some — given the present red-neck, conservative image of Alberta — it is not so surprising in view of the legal history of Alberta. In fact, twelve whole years before the famous "Persons" case, the Alberta Supreme Court had already, in the little known case *Regina v. Cyr*, decided a very similar issue in favor of women's right to hold office.

You are not even a Person

The first woman in the British Empire to be appointed Police Magistrate was Emily Murphy, in Edmonton, 1916. Shortly afterwards, Calgary got its first woman magistrate in Alice Jamieson.

The question of whether a woman could legally be appointed to such a position arose almost immediately. Emily Murphy has described being pestered by a prominent defence lawyer, who every time he appeared before her, would shout: "You're not even a person! You have no right to be holding court!"

The legal basis for his objections was an 1876 British case (subsequently much relied on by the Supreme Court in the "Persons" case) which declared that "Women are persons in matters of pains and penalties, but are not persons in matters of rights and privileges."

The Alberta case that finally settled the issue, however, involved not Emily Murphy, but Alice Jamieson in Calgary. In May, 1917, the latter sentenced Lizzie Cyr, a prostitute, to six months in jail. Her attorney appealed the case to the Supreme Court in Chambers, on the grounds, among others, that "a woman is incompetent and incapable of holding the position of police magistrate."

Alberta leads the way

Though Mr. Justice Scott dismissed the appeal, he neatly sidestepped the issue by declaring that although he, too, had serious doubts whether a woman was qualified, the possible invalidity of the appointment did in no way affect the legality of the conviction of Lizzie Cyr.

The defence council did not give up, but immediately reappealed to the highest court in the province, the Appellate Division of the Supreme Court. The appeal was heard on Nov. 23, 1917.

This time Mr. Justice Stewart, the judge, faced the issue squarely. Dismissing the appeal, he said, among other things:

In my opinion in a matter of this kind the Courts of this province are not in every case to be held strictly bound by the decisions of English Courts as to the state of the Common law of England in 1870. We are at liberty to take cognizance of the different conditions here, not merely different physical conditions, but the general

the Senate, in what has become known as the "Persons" case.

That case arose when the five women previously mentioned petitioned the Governor-General asking for a judicial interpretation of the word "persons" in s. 24 (which deals with appointments to the Senate) of the British North America Act. The Governor-General was empowered by the Supreme Court Act (as he still is: s. 55) to refer any matter deemed to be of public importance to the Supreme



Judge Emily Murphy

conditions of our public affairs and the general attitude of the community in regard to the particular matter in question. . . . I therefore think that applying the general principle upon which the common law rests, namely that of reason and good sense as applied to new conditions, this Court ought to declare that in this province and at this time in our presently existing conditions there is at common law no legal disqualification for holding public office in the government of the country arising from any distinction of sex. And in doing this I am strongly of opinion that we are returning to the more liberal and enlightened view of the middle ages in England and passing over the narrower and more hardened view, which possibly by the middle of the nineteenth century, had gained the ascendancy in England.

It is unfortunate that this refreshingly common-sense approach was not adopted by the Supreme Court 12 years later, when called upon to decide whether women could be appointed to

Court of Canada for consideration and to pay the expenses involved.

Without these statutory provisions, the legal and financial difficulties in bringing a case to the Supreme Court of Canada, not to mention the appeal to the Privy Council, would have been almost insurmountable for the five women.

Handed down on April 24, 1928, the decision of the Court was a bitter disappointment. The Supreme Court was unanimous in declaring that the word "persons" in s. 24 of the B.N.A. act did not include women.

It is important to realise that the decision did NOT state, contrary to what is often said, that women were not persons, period. Rather, the Court conceded that the word "persons" must ordinarily be deemed to include women, but found that in the context of the B.N.A. Act it must be narrowly interpreted to mean only what it had been intended to mean when the act was originally made law, in 1867.

In reaching this conclusion, the Court relied partly on the fact that the

English common law prior to 1867 had usually held women not to be qualified to hold public office. It also applied the long accepted rule of statutory interpretation that words in a statute must be understood in their original meaning. Since the meaning of many words change over the years (take, for instance, the word "gay"), this is generally a sound rule. However, as the Privy Council later pointed out in reversing the judgment, the rule must not be used to create an absurdity — such as, in this case, the conclusion that a woman would have the legal right to become Prime Minister or Governor-General of Canada, but not be able to be appointed to the Senate.

On appeal to the Privy Council (P.C. for short) in England, the case was heard again in July 1929. The judgment reversing the Supreme Court decision was handed down on Oct. 18, 1929 — the 50th anniversary of which we are about to celebrate.

Appeals from decisions of the Supreme Court of Canada to the Privy Council in England are no longer possible, the practice having been abolished in 1949. It is interesting to speculate on what might have happened if the decision of the Supreme Court in 1928 had been final, as it would be today. How long would it have taken for the Supreme Court to reverse its stand?

If you look up the text of either of the two judgments — S.C.C. or P.C. — expecting to find a thorough canvassing of the subject of women's rights, you will be disappointed. Both are in fact rather dry and legalistic exercises in case law and statutory interpretation. Ostensibly at least (but who knows what might have been at the back of the judges' minds?) questions of justice or equality do not enter into it at all.

In reaching an opposite conclusion from the S.C.C., the P.C. expressed similar sentiments to those which have been quoted above from the *Cyr* case (which, incidentally, is never mentioned) twelve years earlier: that whatever the position of women at English common law might have been (and it may not have been as bad as the S.C.C. had thought, in any case), present-day Canadian affairs should not be restrictively governed thereby. In giving the word "persons" in S. 24 a liberal interpretation, the P.C. looked at the meaning of the word in other sections of the British North America Act. S. 133, for instance, decrees that either English or French may be used in pleadings at court by "any person". Surely, the Privy Council said, "person" must in that section be taken to include women, "as it can hardly have been supposed that a man might use either the English or the French language, but a woman might not."

So the "Alberta five" won their fight to have women declared capable of becoming Senators. What good did this do? In practical terms, not very much. In 1931, Cairine Wilson became the first woman senator in Canada, but between then and 1975, only 14 other women were appointed. At present, there are 9 women compared to 86 men in the Senate.

Perhaps a greater significance of the case lies in the amount of consciousness-raising it generated among women (in that respect similar to the *Murdoch*) case. Far from being overjoyed at hearing the news that they could now be considered persons, many women — who had always taken their personhood for granted — were shocked to find that this was still a matter for controversy, and were motivated to push harder for other reforms as a result. From this we might do well to learn, 50 years later, not to take anything for granted and to continue to insist on our right to full participation in society.

A former editor of the C.W.N., Gunilla is now a 2nd year law student at the University of Calgary.

Friend or Foe?

Fifty one years after British women obtained the right to vote Margaret Hilda Thatcher was elected prime minister of the United Kingdom. Thatcher's election has posed a problem for the feminist movement. For years feminists have argued against the exclusion of women from the political process. Women, they argued, were just as capable of directing the affairs of state as men. After ten years of agitation a woman has assumed the leadership of a major European nation. But is Thatcher's election a victory for women?

On this question the feminist movement is divided. Susan Sontag, for example, has hailed the election as a "radical event for women." She suggests that feminists should support politicians like Thatcher because their presence in the political system will change the nature of power-sharing relations in our society. Other feminists have argued that Thatcher's policies are anti-women and that we should not support her simply because of her sex.

The debate provoked by Thatcher's election is important because it raises key questions for the women's movement. How should the women's movement orient to the electoral process? Does Thatcher's election signify a new political trend? Are traditional political parties opening their ranks to women of "merit"? Will the presence of more women in the parliamentary system bring better policies for women? Should feminists vote for the woman or her politics? To answer some of these questions it is worthwhile to examine Thatcher's rise to power and her politics.

From the moment that Thatcher assumed leadership of the Conservative Party she has benefited from positive press coverage. In this sense her gender has proven to be a political bonus. Newspapers and magazines have focused more on the woman politician than her political positions. We have been treated to endless descriptions of her appearance, deportment, and feminine qualities (the state of Callaghan's complexion is considered to be unimportant). Moreover a veritable cult has been built around Thatcher's rise to power. Inevitably she is described as the ambitious, hard-working grocer's daughter whose determination and skill finally won her the highest office in the land. The facts do not support the myth. In the context of pre-war England Thatcher's upbringing was a substantial and privileged one. Unlike ninety per cent of the population, for example, she was able to obtain a decent secondary education. Although her educational achievements are partially based on merit it is doubtful whether she could have gone on to Oxford if her parents had lacked money.

Thatcher's socio-economic status was assured when she married a wealthy Tory businessman. Shortly after her marriage she abandoned her career in law and left the political arena. Eight years later, when her twins were six years old, Thatcher took up politics on a full time basis. In 1959 she was elected as a member of parliament in the "safe" Tory seat of Finchley — a suburb north of London. For sixteen years she sat as a member of parliament. When Teddy Heath led the Conservative Party to victory in 1970 she was appointed to the cabinet. Five years later, when the Conservative Party was at one of its lowest ebbs, Thatcher stood as the only candidate to oppose the unpopular Ted Heath. She won the leadership of the party with a slim majority of votes.

Throughout her political career Thatcher has voted with the right wing of the Tory party. For example, during her twenty years in Parliament she has consistently voted against social reform bills. In 1964, 1966, 1969, and 1974, she voted for a restoration of the death penalty. She failed to vote on

homosexual-law reform and opposed the liberalization of divorce and abortion laws. During her four year tenure in the Ministry of Education she cut back University budgets, withdrew free-milk allowances for elementary school children, and opposed reforms of the educational system. Thatcher's performance as Minister of Education won her the dubious distinction of being the least popular member of the Heath government.

Under Thatcher's leadership the Conservative party has veered to the right. Moderates in the party leadership (chairman, deputy chairman, four vice-chairman, a treasurer, the head of research, the director and the director general of the organization) have been replaced with men who share Thatcher's conservative political views. The tory election manifesto, which never once mentioned women as a group, promised tax cuts, social service cutbacks, restrictive immigration policies, legislation curbing the power of the unions, and the sale of nationalized industries to the private sector. Currently many of these policies are being implemented by the new government. Cutbacks have affected all areas of the social service system — the national

Nellie McClung

by Nellie McClung

"By nice women, you probably mean selfish women who have no more thought for the underpaid, over-worked women than a pussycat in a sunny window has for the starving kitten on the street. Now in that sense I am not a nice woman, for I do care."

The Stream Runs Fast, 1945

"Sex prejudice and the male superiority complex, built up since time began, will not go out in one generation. And we, who have emerged from the shadows of the past, and are set free from many of its illusions, but are not yet received as members in full standing of the human family, chafe under some of its restrictions that are still laid upon us."

Canadian Home Journal, March 1929

"For generations, women have been thinking, and thought without expression is dynamic and gathers volume by repression. Evolution blocked and suppressed becomes revolution."

In Times Like These, 1935

"Women have been creatures of relationships, sex-relationships. She was someone's daughter, wife or mother. See what the Encyclopedia Britannica has to say: 'The very word "woman" (old English wifman), etymologically meaning wife, sums up a long history of dependence and subordination from which the women of today have only gradually emancipated themselves in such parts of the world as come under Western civilization.' Even yet, this question is eagerly asked about a woman who achieves distinction in any department of life: Who is she? Where is her man? What does he think of her activities?"

"Now that we are persons, I wonder if we will notice any difference. Will women cease to ask for confirmation of their stories or opinions from their nearest male relative?"

"Will women still give as an excuse, when they do not want to do something, 'My husband will not let me?'"

"Will women ever grow to trust other women — will women doctors, dentists and lawyers receive their share of clients?"

Farm and Ranch Review

"Women have accomplished so much in the last few years that they have firmly established their humanity. They have become people. They are persons, not only 'in pains and penalties', but also 'in rights and

health system, housing programs, educational spending, and welfare programs. The first budget slashed income taxes and raised sales taxes. Tory bills restricting abortions and the rights of unions are now being debated in the British legislature.

Thatcher's legislative program offers no benefits for the majority of British women. Critics of the Tories' economic programs have predicted that they will lead to a sharp rise in unemployment and inflation rates. For women this means layoffs, fewer jobs and a decrease in the purchasing power of the pound. Social service cutbacks are restricting access to low cost housing, shutting down child care facilities, increasing medical costs, and closing down badly needed facilities such as battered women's shelters. New revisions to the Abortion Act will restrict women's right to control their bodies. It is unlikely that these policies will encourage more women to take an active role in electoral politics.

Thatcher's sex has muted criticisms from the feminist movement. If Thatcher were a male politician it is doubtful that she would win any support from the feminist community. Many of the policies that she stands for set back

the struggle to achieve political, economic, and social rights for women. Ironically these policies are stimulating the growth of the women's movement in Britain. As the social crisis intensifies increasing numbers of women are looking to feminism as a solution to the problems they face as women.

Shortly before Thatcher was elected prime minister she told reporters that she admired capable women but had little respect for "strident" women. The implication being that women who do not make it in the system have only themselves to blame. What Thatcher fails to acknowledge is that her election would never have taken place without the thousands of strident women who fought for the vote and equal representation for women. On the basis of Thatcher's political record feminists should have no qualms in rejecting her as a politician. What can we learn from the whole episode is that it is a fallacy to believe that simply because we elect a woman politician she will represent our needs. The movement should support politicians not on the basis of their sex but on the basis of their politics.

Natalie Chomiak

Let 'em howl!

privileges.

"The trench has been taken, but it has to be held, and that is sometimes the more difficult achievement. Sex prejudice is not dead. It is still hard for some to believe that those who are physically weaker may be equal in intelligence. But there will come, as a result of this new freedom for women, a great harvest of women writers . . . There will be books written from new angles and a new method of reasoning, and surprising may be the conclusions reached."

Personal Papers

"Our discontents are passing. We may yet live to see the day when

women will be no longer news! And it cannot come too soon. I want to be a peaceful, happy, normal human being, pursuing my unimpeded way through life, never having to stop to explain, defend or apologize for my sex."

The Country Guide, Dec. 1929

"The country is yours ladies; politics is simply public affairs. Yours and mine and everyone's. The government has enfranchised you, but it cannot emancipate you; that is done by your own processes of thought."

The Calgary News-Telegram, 1917

Compiled by Karen Lodl, from *A Harvest Yet To Reap*.



Book Reviews

The Strength To Change— Woman As Rebel

The Hard Way, the autobiography of Hannah Mitchell, suffragette and rebel. Virago Press.

In the same year that women became "persons" in Canada, Hannah Mitchell, at the age of 58, won for the third time a seat on Manchester City Council. As the title of her autobiography implies, the road to that point was indeed 'the hard way up'.

She tells her story with great simplicity, and I found her honesty and refusal to see the past through rose-colored spectacles refreshingly free of sentimentality and distorted vision. Throughout her life runs a thread of individuality and self-reliance, which matures and develops from the time

when, as a young woman, she ran away first from home and then from her first job because she could not stand her mother's rage and her long hours and poor working conditions; through her middle years when, as an early union organizer and member of the Independent Labour Party she fought for better working conditions and quality of life for herself and other members of the working classes; till her final period as City Councillor and Magistrate for the city of Manchester where she was able to see her long training in public life bear fruit.

Although her story is mainly about this public side of her life, I found her insights into marriage and family life

realistic and honest. She married the man who introduced her to socialism, and while respecting his commitment to their common cause, she is exasperated by his lack of real understanding of her activities as a Suffragette. On being released unexpectedly from jail, she says, "I was not pleased to find my husband outside. He knew that we did not wish our fines to be paid, and was quite in sympathy with the militant campaign, but men are not so singleminded as women are; they are much too given to talking about their ideals, rather than working for them."

Personal Politics

She bore one child, a son, and she has no pleasant memories of his birth. She remembers that in her case the Scripture quotation should read, "she remembereth forever the anguish". She and her husband agreed to have no more children feeling it "impossible to face again either the personal suffering, or the task of bringing a second child up in poverty". Her son plays almost no part in her narrative until, as a young man at the outbreak of World War I, he chooses to be a conscientious objector, in line with her own pacifist ideals. She tells the story of his wartime service with quiet pride.

Hannah Mitchell spent the last 20 years of her life as a respected member

of Manchester civic life. Even though she was still infuriated by the lack of realism of her "male colleagues" (sometimes a woman who normally earned her living as a charwoman yet who was at the time unfit would be pronounced "fit for light work". I could never get my male colleagues to see that no-one would employ a woman to dust china")—this nevertheless was the period in which she found the greatest personal fulfillment. Her sense of justice was as strong as ever, and her skill in communicating her ideals to others was developed to the point where she was able to derive some personal satisfaction from her influence.

I've said very little about the more colorful parts of the book — and there are plenty, because it was a hard fight she fought all the way. Somehow I was aware throughout the book of a steadfast, quiet person beneath all the fight and activity and it was this side of Hannah which attracted me to her the most. I feel that her last years were a just and fitting end for a lifelong fighting feminist with just "a fortnight's schoolin'".

This book and other neat and wonderful books, records, posters and jewellery can be obtained from Common Woman Books, 11236 95A St. Edmonton. Phone 474-9087 or write for a catalogue.

Women's Resource Centre Begins Anew

If you need a referral to a good doctor or lawyer, want information on how to change your name or apply for a credit card, or just a cup of coffee and a sympathetic ear, the staff of the YWCA Women's Resource Centre will be glad to help. Just call 263-1550 (local 397) during weekdays, or drop into the centre on the second floor of the YWCA (320 - 5 Avenue S.E.) and you will be in touch with Sandi Scott and the Centre's dedicated volunteers:

According to Sandi — the Centre's co-ordinator — approximately 300 women a month are contacting the centre, wanting information on matters such as the law, employment, day care or women's groups in Calgary. Sandi has been kept hopping answering telephones and chatting with drop-ins, despite the fact that the centre only reopened in April, and won't be officially open until October 18. The Centre originally opened in 1973, but was forced to close three years later because of financial difficulties. The YWCA is now on a firmer financial footing, and provision for the Centre was included in the recently-accepted YWCA five year plan. The Centre's annual budget is about \$38,000.

"It was decided that the YWCA needed to become a multi-faceted operation, meeting the emotional and intellectual, as well as the physical needs of women in Calgary," Sandi said, adding, "the Adult Program and Services subcommittee of the 'Y' Board looked at the need for a women's resource centre, and monies were budgeted. The centre will remain operating as long as it is used."

Most of the women contacting Sandi simply want information on housing, employment, day care, divorce and child custody. Some however, are in need of counselling, and they are desperate to find someone they can talk to. Sandi has discovered that, although she isn't a trained counsellor,

a large proportion of her time is spent listening to lonely women who need support. Although she makes referrals to professional counsellors, she has recognized the need for a counselling service especially for women. Hopefully such a service would operate out of the Resource Centre.

In November a legal guidance clinic will open Tuesday, and future plans include upgrading the referral file, expanding the employment opportunities board and instituting a self help group for widows. According to Sandi there are between 17 and 18 thousand widows in Calgary — many of them living in poverty, without any financial or emotional support.

Sandi also sees the need for a support group for professional women and something for women who have gone through the Contemporary Woman program. The program, designed to raise women's self-esteem and increase their range of choices, has no formal follow-up, and Sandi believes that many women, once they have completed the CW program, are in need of further support and encouragement.

All women are invited to attend the official opening of the Resource Centre, to be held at the YWCA at 1:30 p.m. on the 18th. (The 50th anniversary of the Persons Case.) During the

opening ceremony, women will be asked to attach their wish-for-women to a balloon which will be released at the ribbon cutting ceremony. Hopefully, the Women's Resource Centre will help to make women's wishes come true.

Gay Calgary Evolves

Gay Calgary, this City's monthly publication for lesbians and gay men, is alive, well and flourishing. The magazine, published by Gay Information and Resources, Calgary, will be changing its name.

Gay Horizons is expanding its size and distribution to increase readership and meet the needs of Western Canada's lesbians and gay men. Although GIRC will continue to be responsible for content, ALGRA (Alberta Lesbian and Gay Rights Association) will assume sponsorship of the paper. Members of ALGRA will receive a subscription as part of their membership.

Gay Horizons needs input from lesbian feminists. They will welcome you even if you can't type. Phone GIRC at 264-3911 between 7:00 and 9:00 p.m.

CBCA Funding Debate

continued from page one.
followed the abortion procedure from the initial CBCA contact.

CBCA refers a client wanting an abortion to a doctor, more specifically a gynecologist, who examines the woman and presents her case to a therapeutic abortion committee at an accredited hospital. The committee then decides if the woman may have an abortion.

"CBCA simply gives information on abortion, and refers a woman to a gynecologist. They don't do abortions, nor do they decide which women will have abortions," Mr. Gomery said. "The United Way studied the Criminal Code regarding abortions, and the Law of the Dominion permits abortion on a broad definition of health. Those people objecting to CBCA's being accepted as a United Way funded agency should perhaps be objecting to the law."

CBCA, according to Mr. Gomery,

meets all the criteria for United Way funding. On the basis of merit, the Social Planning and Review Committee of the United Way has recommended that CBCA be accepted as a funded agency. An ad hoc committee has conducted a thorough investigation of CBCA, and now they have placed the facts before the Board on which to make a decision. Mr. Gomery is confident that the Board will make a decision on CBCA based on logic and reason, after considering how their ultimate decision will affect future United Way campaigns.

Should CBCA be accepted as a member agency, United Way funding would probably begin in 1981. CBCA has indicated to the United Way that they have a cushion of funds to see them through the next year, so it is unlikely that CBCA will be provided with funds from the current United Way campaign, even if they are accepted as a member agency.



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In Search of the Deerhunter

The Deerhunter is a cynical, manipulative film. It is also an effective powerful piece of cinema. On a technical and dramatic level the film works. Much of the controversy generated by the film is a testament to the director's cinematic skills. Had Michael Cimino, whose previous credits include *Dirty Harry* and *Magnum Force*, produced a simplistic right-wing western a la *The Green Berets* he would have been ignored or laughed out of the box office. Instead Cimino has manipulated time and place, fact and fiction, so skillfully that audiences and critics have accepted the film as reality. It is this conception of "reality" that deserves further scrutiny.

At the heart of the controversy is the film's treatment of the war in Vietnam. From the outset Cimino and his colleagues have insisted that the film is an "apolitical" examination of "the people who fight wars, produce materials for them, and suffer the consequences of them." Vietnam, therefore, is simply a metaphor for all wars. If this is the case one must question why so much of the action is set in Vietnam and so little of the film deals with the mechanics of war. For example, the soldier-heroes have no problem with the heirarchical, authoritarian structure of the army. The petty humiliations of boot camp, the bureaucratic structures spawned by an army numbering in the thousands, and the basic strategy and direction of the war seem to play no part in their lives. Throughout the drama Nick, Mike and Steve act as individuals. By divorcing his characters from the structures that spawn and direct war, Cimino clearly strays from the classic motifs that make up the anti-war game.

governed by blind fate, not by concrete historical and political forces. By this twist of logic, the element of human choice is eliminated, and the war is shorn of any nasty ideological or moral considerations. The audience is asked to sit back and admire the timeless, apolitical bonds developed between



American soldiers — courage, trust, friendship, love and loyalty. After all, how could our heroes possibly develop bonds with the brutal Vietnamese male? The suffering inflicted on the Vietnamese people is dismissed as if it were so much irrelevant, trivial data.

Cimino prepares the way for his conservative views of the war through his portrayal of working class life in Clairton, Pennsylvania. Critics have

girlfriend. Community elders do not utter a single disapproving word, Stan is not booted out of the hall, and all is quickly forgiven. This community does not wield the powers of censure; they simply provide a lot of local color.

wedding reception a choreographed ballet

Traditionally the slavic wedding reception is an exercise in organized chaos. Following a long drawn out meal, endless speeches, and the first waltz the community begins to break down into groups along age, sex and kinship lines. Old ladies sit around in clusters discussing their fate and exchanging gossip. Teenagers sneak outside the hall to neck or light up a joint. Almost inevitably groups of drunkards break into song. Cimino's version of the wedding reception is a choreographed ballet. Everyone dances on cue, applauds wildly, and spends their evening watching the antics of their favorite sons. The camera locks in on our heroes and follows them like some lost puppy.

While Cimino spends a great deal of time and effort developing and delineating the characters of the central male figures he does not extend this ef-

fort to his female leads. The women are passive and bloodless. Linda, the heroine of the film, is a blonde, blue-eyed princess who looks good in bruises. When she is beaten by her father she does not question her situation but rushes off to Nick for protection. Being a chivalrous type (the lighter side of the macho myth) he obliges her. Throughout the film she is defined by the men around her. She has no strong bonds with other women. The turbulence of the war leaves her untouched. From beginning to end she is a sweet, demure, feminine creature. That Linda seems plausible is due to the acting skills of Meryl Streep. Angie, Stevie's wife, manages to make it through the film with approximately fifty lines of dialogue. Now that's character development.

Deerhunter disappoints

Sitting through the *Deerhunter* is an exhausting and disappointing experience. Cimino has obviously mastered the art of developing a story. However, this film lacks any real substance or depth. From a distance the film sparkles like a rare jewel but the closer one gets the more it looks like paste.

Natalie Chomiak



All of the brutalities endured by the heroes are meted out by the Vietnamese. The images that flashed across television screens, or appeared frozen on the pages of newspapers and magazines during the war are so totally reworked that one begins to believe that the American cause was just. American troops are portrayed as the defenders of Vietnamese women and babies. My Lai took place on another planet. The notorious tiger cages do not house South Vietnamese political prisoners but American P.O.Ws. Sadistic Vietnamese males force American soldiers to play endless rounds of Russian Roulette. Americans never interrogate shivering, bound N.L.F. sympathizers. The very metaphor of Russian Roulette is reminiscent of the photo showing Saigon's Chief of Police shooting a Viet Cong suspect in the head.

America the good

The "evils" of war seem to have little effect on the politics of the protagonists. They emerge from Vietnam as hardened individuals, minus arms or legs, but with their patriotism intact. The only thing they salvage from the war is their faith in the community — i.e. America. It is only natural that the film closes with a sentimental rendition of God Bless America. Watching these closing shots one would never believe that thousands of American soldiers deserted or that veterans of the war played a key role in the anti-war movement.

Cimino situates the war within the natural ebb and flow of the life cycle — birth, marriage, and death. The war is defined as an abstract game of chance,

lavished praise on the opening hour of the film. Yet a careful examination of this slice of life reveals numerous flaws. The Ukrainian, Russo-Orthodox community examined by Cimino seemingly exists without the bonds and tensions that beset a community of this type. With the exception of Stevie, none of the men seem to have families. We see none of the complex set of interrelationships that define the ethnic community and extended family. Parents, siblings, in-laws, cousins, godparents, aunts and uncles exist as part of a crowd but have no direct influence on the protagonists. Children never figure in the film. The generation gap disappears with the wave of a magic wand.

The central male characters in the film create their own nuclear family, with Michael assuming the role of patriarch (After all, he can kill a deer with one shot). It is not accidental that Michael resurrects Stevie from the Veterans hospital and assumes the responsibility for rescuing Nick. Functions traditionally provided by the family and community are taken over by the family of hunters. When Stevie returns to Clairton it is the boys who provide him with support, comradeship, and affection. It seems that the bonds developed through endless rounds of drinking and twinkie-eating orgies on picturesque mountainsides are much stronger than blood ties.

The absence of any real family or community ties is most evident in the scenes dealing with the wedding reception. When Stan publicly assaults his girlfriend for allowing her dancing partner to feel her ass the community stands by passively. Not one furious relative chastises Stan or aids his

FROM HERE TO EQUALITY

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The conference will reflect ASWAC's shift in focus *away* from lobbying government *toward* organizing ourselves around issues which affect us all.

The NATIONAL ACTION COMMITTEE is sharing this conference with us. Women from all over Canada will be coming to meet Alberta women and share experiences and plans.

There will be lectures, meetings & workshops, as well as much opportunity to meet in small groups to make friends and discuss what you learned at the workshops.

Workshops will include:		(Check 2 — 1 for a.m. & 1 for p.m.)	
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3) Sexuality and Health	☐	☐	☐
5) Matrimonial Property Update	☐	☐	☐
7) Employment Strategy	☐	☐	☐
2) Day Care	☐	☐	☐
4) Women and Welfare	☐	☐	☐
6) Indian Women	☐	☐	☐
8) Economic Penalties of Parenting	☐	☐	☐

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Feedback

A.B.C.s Angers Reader

Dear Ladies,

I am, through some unknown source, in receipt of your publication. Having read it, I have no desire to continue receiving it. Although I do not doubt your sincerity, or the nobility of the cause — i.e. the raising of consciousness, I found myself more than slightly irritated by much of the thinking. Basically, we differ on too many points of philosophy to begin to explore in a letter.

Two specific items may serve to illustrate the reason for my long-time disenchantment with your movement. The first . . .

. . . On page 4 (June issue) Ms. Halyna Freeland lists a number of sad situations peculiar to women and states "the solution to these problems will not come until women understand that they are caused by society and not themselves personally." The cry that it is "someone else's fault" is the call of snivelling cowards and spoiled brats and other kinds of failures since time began. It is literally irresponsible to deny responsibility for one's own actions. Unfortunately, this is a basic premise and fatal flaw in the foundation of organizations such as yours — Patricia Millar on page 7 has the common sense to consider using foresight, but even she says one must use it to prevent "HIM" from doing you in.

I'm sorry — that kind of thought is useful only to those seeking scapegoats. Until you place *much* more emphasis on constructive techniques for growth of consciousness you will not be providing anyone with the tools to solve their own problems.

Second point . . .

. . . My mother wanted me to marry a doctor, but it was so much easier to become one than to live with one . . . "We don't hate ALL men . . ." and the cartoon from *New Woman*, p. 11.

You rail and complain against the degradation and hurt suffered by women, yet I find you haven't learned much from the experience — You dish it out in great doses — in some cases, to other women. The cartoon from *New Woman* portrays only the drudgery in life. You do not seem capable of acknowledging the possibility of a satisfying marriage — I am not flattered by the suggestion that only unmarried women enjoy life — I was one for quite a while and I know what they enjoy and what I enjoy now and you are too *damn narrow* for me!

I happen to be married to one of the nicest men God ever made, and he just happens to work very hard for a lot of people, through the practice of medicine — and I do not appreciate what amounts to bigotry in any form. It is always ignorant and the en-

joyment of it is always a bit sick — You will appeal greatly to those who enjoy such low thinking — unless your mind is no deeper than a cookie sheet it just isn't funny. The saddest point is the hate that is expressed deliberate, unconscious or otherwise — it is there. And if it is significant in your motivation, all your valiant efforts will be so much caribou poo —

There I guess it's all out now. The women's movement expresses too much negativity for me — I can't buy

into what often comes across as shallow and vicious — and I'm saddened by the impossibility, on these grounds, of working with and knowing women who are otherwise energetic and interesting.

I hope to teach my daughter (who was born at home when I was 34) to create love and gentleness and justice and creativity around her — and not to hate the lack of it — I wish you the same — yours truly,
Kathryn C. Toane

Welfare Programs lauded

Dear Madam:

No Help From Welfare — pg. 2
July-August /79 issue

While I am in sympathy with the aims of your Newspaper on the whole, this particular article concerns me more than a little. I do not know whether the writer, L.W., got an inexperienced worker or whether she was confused by a foul-up in communication. I worked in Public Assistance until Dec./75 and a mother with 2 dependents was eligible for assistance — the amount depending on need (not enough, I admit, but some of my clients managed very well). *Never* did the client have to contact her debtors or have a divorce petition. We did ask about debts, financial resources, and marital status as it did effect eligibility under the rules but the Alberta Government was not promoting divorce. We did *attempt* to have the spouse contribute.

My friends in Social Services advise, though policies have become more rigid, a mother (or father) with 2 dependents and in financial need would still be helped immediately. As for waiting 2 hours for an appointment, yes, if she did not phone ahead of time; she certainly would have to

wait. The intake workers are frequently heavily booked. I have done as many as 9 extensive interviews in a day. If we were to help and explain all benefits as thoroughly as possible it took an hour, especially for the intake interview.

As for the lien, that may be a new policy — it was implemented once before and proved to be more costly than it was worth.

What really concerns me about this letter is that you published it without asking Social Services if this in fact were there *eligibility requirements*. Therefore many women who need help and who could get it promptly will not see that as an alternative. For 14,000 one-parent families in Alberta it is an alternative they are using at this point in time. How about asking the Department for their side? There are a lot of concerned, dedicated *women* social workers who will give you the straight story. I challenge you.

Nadine Vester, B.A., M.Ed.
P.S. I am a member of ASWAC and a firm supporter of Patricia Millar's point of view (pg. 7 June 79 issue) because of my Public Assistance experience. I challenge you — both sides please!

Support on Mutilation Issue Urged

Dear Editor:

RE: EDITORIAL "FEMINISTS PROTEST GENITAL MUTILATION"

Pleasure-in-sex for women has been a "no-no" in European and American countries. For women in Africa and Asia it has been REMOVED. CLITORIDECTOMY and female "circumcision" are prerequisites of fidelity-marriage — except for young people of well-to-do families who have been educated elsewhere. The denial of sexual pleasure to women, whether psychological or surgical, is cruel. It is also a denial of one of Nature's designs to ensure that human parents will stay together long enough to raise their children to be happy, healthy adults. Children need 50% love and 50% food/care/etc.

"Genital mutilation" must be stopped!

However, consider the frantic opposition generated in Canada by proposed "Sex Education" programs. What of Africa and Asia?

Dr. W. Williams, a woman, Lebanese, head of the KHARTOUM CLINIC, KHARTOUM, SUDAN, told me that it will take at least two generations to stop this "barbaric" custom. Having flown into the back area of SUDAN; EGYPT and KENYA, I know that she is correct. Care must be taken that we give help, *and not do more harm*, to these girls and women.

This custom has actually been a form of population control. Therefore education — *and supplies* — for other methods of birth control must be part of a program. It could be that this inhumane practice was what very early "Christians" termed "artificial birth-control". If so, then it would be the one time that I agree with the Roman Catholic Church's stand against "birth control". However, I'm afraid the custom was more along the lines of a "chastity belt".

The International Federation of University Women will hold their 1980

Triennial meeting in CANADA at the University of British Columbia, Vancouver, B.C., August 17-25. I have submitted Dr. Williams name as a speaker. She would be one to show the right way to help. She is willing to come to Vancouver to speak on this subject, but would have to know by January (1980), so that she could adjust her schedule at the clinic. It would be best if she could bring a Sudanese woman with her. The return fare, Khartoum-Vancouver, will be approx. \$2,000.00 (canadian) each. I have written to The Honourable Flora MacDonald, Canadian Minister of External Affairs and to the group, "Women Against Mutilation". I'm sure that any support and financial assistance to bring Dr. Williams to Canada would be greatly appreciated. If you can help, write to:

Margaret Redmond, Chairman
IFUW CONFERENCE IN
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1489 McRae Avenue
VANCOUVER, B.C. CANADA
V6H 1V1

Dr. W. Williams M.R.C.S. L.R.C.P.
KHARTOUM CLINIC
P.O. BOX 2210
KHARTOUM, SUDAN

International Federation of
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Case Postale 398
1211 Geneva 2
SWITZERLAND

Norma F. Bicknell



OUR HERITAGE 50

Hasty Notes

Reproduced from a state proof of an original intaglio etching by JEANETTE L. WALKER commemorating the 50th anniversary of the 'Persons Case', October 18, 1979 and honoring the five Alberta women (Louise McKinney, Irene Parlby, Emily Murphy, Nellie McClung and Henrietta Muir Edwards) who effected the change.

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- ☐ Ending a Marriage: Separation, Annulment and Divorce
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Edmonton, Alberta T5J 0H1
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Alberta
WOMEN'S BUREAU

Canadian Research Institute
for the Advancement of Women
Third Annual Meeting

Women as Persons

November 9 to 11, 1979
Chateau Lacombe, Edmonton, Alberta

Program

Friday, November 9

1800-2230 Registration

2000-2230 Reception

Saturday, November 10

0900-1030 *Opening and Welcome*

**Keynote Address: Achieving*

Personhood: Self-definition and Direction

Greta Nemiroff, The New School,
Dawson College, and Simone de
Beauvoir Institute, Concordia
University

1100-1230

***Career Choice and Personhood**

High school girl's choice of science
subjects • Introducing women to a social
structure • Professional careers and self-
esteem • Promotion of women in Quebec
businesses

Theology and Personhood I

Feminist theology • The Christian •
Experiences of women and theology

Health and Personhood

Post-partum depression (panel)

Minority Women and Personhood

Indian women's art • Women's liberation
and minority women

1400-1530

***Community and Personhood**

Community and communications (A-V
presentation)

Professions and Personhood

Nursing profession as a political pressure
group • Occupations and sex roles in the
Canadian Armed Forces • Women in the
press gallery

Sexuality and Personhood

Conception control in Canadian society •

Female sexual liberation

Theology and Personhood II

Workshop organized by Canadian
Women in Religion

1600-1800

Annual meeting of CRIAW

1900-2200

Reception, Banquet, and Entertainment

Sunday, 11 November

0900-1030

***Law and Personhood**

Women as persons: statutory
interpretations • Women and the
Criminal Code in Canada

Studying Women as Persons

Women's life history project • Women's
studies as humanistic education

Psychology and Personhood

Women as psychological persons •
Equality of opportunity and female traits
• Masochism

Economics and Personhood

Women's interest groups and equal pay
policies in Ontario • Women and wage
inequality • Women in the English
workforce, 1815-1850 • Women in the
Canadian economic system

1100-1230

***Education and Personhood**

Louise McKinney and the WCTU in
Alberta • Adult education in two
Canadian women's organizations •
Women academics at McGill • Viability
of the Quebec teachers' status of women
committee

Polity and Personhood

Political fate of women in Canada •
Women in Atlantic Canadian
communities • Women and socialism in
Canada, 1909

Counselling and Personhood

Theoretical models for counselling
women • Problems of divorced mothers •
Resolving chronic shame

Research and Personhood

Misuse of science • Some myths of
method • Feminist research

1400-1600

***Closing Session: CRIAW in the 1980s:**

**The Role of a Research Institute in
Furthering Personhood**

Dorothy Smith, Sociologist, OISE
Discussant, Margrit Eichler, OISE

**Simultaneous translation available.*

For additional information about the conference, write to the Conference Coordinator,
Ann Hall, Department of Physical Education, The University of Alberta, Edmonton,
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Registration Form

Return by October 12, 1979, to Ann Dea,
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Please make your own arrangements for accommodation during the Conference. A reservation card is
enclosed to assist participants from outside Edmonton. Hotel bookings cannot be guaranteed after October 12.

CALGARY WOMEN'S NEWSPAPER

is published monthly by the Calgary Status of Women Action Committee for the benefit of all Alberta women regardless of affiliation. Views expressed are not necessarily those of the Committee.

The paper is dependent on subscriptions, advertising, and donations for its existence.

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What's Happening

Oct. 1 - 19: WOMEN ARTISTS IN ALBERTA. co-sponsored by Alberta Culture and Alberta Art Foundation, commemorating the 'Persons' Case. 9 A.M. to 4:30 P.M. at the Beaver House Gallery, 3rd floor - 10158 - 103 St. Edmonton.

Oct. 5: "WOMEN ARE PERSONS" commemorative concert featuring music by women composers. Guest conductor Eve Queller of Pittsburgh. Convocation Hall, The Arts Building, U of A. Edmonton. 8:30 p.m. Tickets \$5 from the Edmonton Women's Symphony Society of Alta. Women's Bureau.

Oct. 2 - 21: WOMEN AS CREATOR, An exhibition of works by Alberta women artists. Muttart Galler, 1221 - 2 St. S.W. Tues. to Friday 10 a.m. to 9 p.m. Sat. and Sun. 1:30 - 5 p.m. Contact Dan Deyell 266-2754.

October 5 - 8: Women's Cultural Harvest Festival - a festival of learning and sharing for women involved or interested in the arts. Held at Rundle Park Family Centre. Contact Trish Smith, 9584 84 Ave., Edmonton T6E 2G2 for further information.

Oct. 11: Newspaper Staff Meeting 523 - 15 Ave. N.E. Calgary 7:30 p.m. Contact 262-1873.

Oct. 17: Seminar - On the Job Perils Examination of sexual harassment in the workplace. Rm. 112 at SAIT. 1 p.m. to 3 p.m. Contact Pat Preston 284-8344.

Oct. 18: OFFICIAL OPENING OF THE WOMENS RESOURCE CENTRE. YWCA 320 - 5 Ave. S.E. 1:30 to 4 p.m. contact Sandi Scott 263-1550 Loc. 397.

Oct. 18 - Women Celebrate Women: Celebrating the 50th anniversary of The Persons Case - Naming women as legal persons. Calgary Inn, Tickets: \$35.00 per person.

Oct. 19 - 22: ASWAC Annual General Meeting and Conference in Edmonton. See ASWAC column this paper for details.

Oct 19-21: WORKSHOP - HOW TO GET THE JOB YOU WANT. Assisting women who wish to return to the workforce or to sharpen their skills in order to progress to higher positions. University of Calgary. Registration \$50. Contact 284-5431.

Oct. 22 - 28: Play "Sarah and Gabriel" Theatre Network - a musical mystery about 2 women from different centuries who meet in conflict. Will only perform in Calgary if it can find a performance space. For further information or suggestions for performance spaces, contact Dana Marks at 262-1873.

Oct. 24: Children's Rally: To commemorate U.N. week and the international year of the child. Will feature a variety of children's choral groups. Contact: John Guy 284-5451.

Oct. 27: PEACE IN THE INTERNATIONAL YEAR OF THE CHILD: Symposium will focus on alternatives to nuclear energy and the arms race. There will be films, workshops and discussions focusing on children. Children encouraged to come. Location U of C. contact: Nancy Dudley at 288-0196.

Oct. 27: WOMEN'S FESTIVAL OF POETRY AND MUSIC: featuring women in the performing arts. Location: National Film Board Theatre, Gov't of Canada Buidling, 8 p.m. to 10 p.m.

Oct. 27 - 28: WOMEN AS CREATOR, Seminar featuring women in poetry, fiction, music and visual arts. Location: McDougall School, 412 - 7 St. S.W. contact Carol Blyth at 261-4297 or Elyse Eliot at 289-8547

Nov. 9 - 11: WOMEN AS PERSONS, Canadian Research Institute for the Advancement of Women third annual meeting. Chateau Lacombe, Edmonton, Alta. contact: Ann Hall, Dept. of Phys Ed, U. of A.

Unclassified

If you have a Classified Ad for Calgary Women's Newspaper, contact Dana Marks at 262-1873. Rates are \$1.00 per line.

Lesbian Friendship: For information on meetings, gay life in Calgary or if you are coming out and need friendship and support, contact Lynne and Gwen at 278-2133.

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