THE OTHER WOMAN
MAY-JUNE '72  TORONTO  Vol. one No. one

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

Harriet Weinmann

If my mother dreams of me tonight
this night I will come crawling from the womb,
dragging our placenta,
red ribbons in my hair.
If tonight my mother dreams of me, her dreams
will swim with the moans of the sea
with amorphous jelly forms
moving along the ocean floor and
floating on the top,
in the undulation of herself.
She will struggle with me in those dreams,
to pull me back inside.
She'll strain with aching arms and back
and call out the names of people
who have passed this way before.
But I will win our tug of war,
wrench from her eyes the tears
of losing hold.
And in her dreams again,
she will bite down on a rag
and let me go.

Harriet Weinmann

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

It's a good thing they're not all like you—
I came here to make more friends and pull out a "good" women's paper. It took me 4 months to figure out what that meant for me. I have strong opinions like how the paper will relate to Canada in a revolutionary way, especially about American imperialism right here in Canada. But all our intense discussions left me confused and mostly alienated wondering when we would be friends as well as partners. I hope more women are interested enough in the issue to help in a stronger direction.

I hope after the paper gets out that lots of women will criticize us - let us know what they feel a Toronto women's paper should cover so it can be more relevant to them. We're a small collective so the paper reflects mainly our personal viewpoints and interests which are limited by our class (education, lifestyle), race. I want the paper to be able to speak to women who are not already into women's liberation or the left but are thinking about things and wanting to get together. I hope we can be open enough collective for women who are interested in doing paper stuff or who would like to see publicity for what they are doing don't feel that they wouldn't be welcome if they don't see themselves reflected in this issue's content.
I feel so strongly what I learned something about being a collective of women working on a specific project and learning to talk - feel - be with each other. I care for us all. I disagree with our feeling that our paper has to be all things to all to all women. We need more focus - more definition of which women we are speaking to. Perhaps more relevant to women's lives stuff - defining politics? in a way that moves ahead for women. Our paper is a collection of so many different ideas of what a women's paper is. It is a starting point.

The time is coming very soon when sisterhood and reform are not going to be enough. If you ask me the time is here now. It's all very well to direct all your energies into building our autonomous women's movement. It just has to be strong and feel the power of others. But there is a time when it is easy to be thinking about, feeling as I directly energies towards men. Men are our enemies. Every enemy a woman has to a man. We must recognize our enemies and we must be prepared to fight them. Fight them. Not just laws, not just police, not just guns. Those are just laws, police, and guns. Those are just laws. That man who pushes the power is not going to change. Because he's listening to his telling him. He's not going to change unless it's in his self-interest. To change. And nothing short of raw fear is going to make it in his self-interest. The fear must be faced by the autonomous women's movement. That's what we need. We need women who are not going to be changed. And those men, my sisters, are going to have to be made afraid. Kill them, destroy them. Most will change. But they will only begin to change when they fear. And many will only feel they must when they feel fear. They're about it. So exactly what is it that keeps you in line every day - your lives, your fear. And if they're not large and I think I'm the fear - the physical and spiritual. The tables must be turned. For a while the men must fear. For a while we must go too far in the other way. Give them their own medicine. Make them learn in the other language they understand. And then when they begin to more, to learn, we can teach the new way. We have learned the power and strength of communication of the autonomous movement, which will be the only thing that can keep us alive and the only thing the fight.

I am afraid of the strength of other women. I feel that much hope in the newspaper articles on women in the world free with no marks, secretaries, factory workers, housewives are missing the problems of women trying to get on organizing around jobs. We need more communication with women in industry groups in towns. We have discussed printing in other languages and still hope to. The greatest pressure I feel is to put out a political correct paper. I feel that it is impossible as we have not seen yet ahead of us the future until that paper. The women who are our political priority. I feel as we move into the next decade, we will face more breaking down of the rise of women on our own mission all over the world. It will be more important for us, as women who are already stronger, to organize with other women. This is just the beginning. We can only hope to change the conditions, to change the women's conditions. It is just a beginning. We can only hope to change.
CHINA'S DAUGHTERS AIM HIGH

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

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

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

The revolutionary road isn't all plain sailing. Their second day out the four girls (sic) ran into a test. A big wind came up. Their boat rose and fell in the waves, rolling from side to side. In no time they were seasick and the captain ordered them to rest below. Iying in her bunk, Wen Shu-chen went through a fierce mental struggle. She thought of how she had grown up she would follow in her daughter Chang Chien-hua's footsteps. Secretly she made up her mind that when she grew up she would follow in her footsteps.

After being on board only half a year, she joined the Communist Party. Before long she became the captain of the "March 8th" unit. One windy day not long after she became captain, Chang Chien-hua was in the wheelhouse directing the hauling of the net. Nervous, she did not hold the helm steady. Because the boat was not in the right position, the net slipped underneath the boat and was promptly brought around and the net pulled out, it could foul the propeller at any moment. The people on deck shouted to her to bring the boat around. Chang Chien-hua asked her what the trouble was and told her to put the helm hard to port, solving the problem. That night Chang Chien-hua could not get to sleep. Up on deck she studied Chairman Mao's Serve the People, In Memory of Norman Bethune and The Foolish Old Man Who Removed the Mountains under the anchor light late into the night. She realized that the reason she had been so nervous was the self-interest in her head. She did not have the Foolish Old Man's spirit of despising difficulties. Her low level of skill at the helm showed that she was not constantly perfecting her technique as Dr. Bethune had done. She opened up her notebook and wrote down what she had learned that day. After this she studied Chairman Mao's works more conscientiously.

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

Crew of the March 8th Fleet

Each spring, fishing boats shuttle back and forth over the blue expanse of the Pohai and Yellow seas. Among them is a pair of deep sea motorized junks piloted by girls (sic). Aside from a few old fishermen along for the ride, everything's lard in the beginning. Wen Shu-chen went through a fierce mental struggle. She thought of how she had grown up she would follow in her daughter Chang Chien-hua's footsteps.

The Moving of a Captain

The "March 8th" unit moves forward and a generation of new women matures. In winter 1968, 18-year-old fishermen's daughter Wen Shu-chen came aboard. In primary school the teacher had told the moving story of how Wen Shu-chen had started the "March 8th".

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

The Making of a Captain

Each spring, fishing boats shuttle back and forth over the blue expanse of the Pohai and Yellow seas. Among them is a pair of deep sea motorized junks piloted by girls (sic).
There's a unemployed. In the female population in the Ardoyne area five men to one are unemployed. Could you tell us something about Ardoyne and the relief committee?

The following interview with two women from the Ardoyne Relief Committee (Ardoyne is a Catholic neighborhood in Belfast) Rose McAdorie and Rose Craig, demonstrates that for many Irish women this struggle is a continuing effort to free Northern Ireland.

Could you tell us something about Ardoyne and the relief committee?

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

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

How effective do you think internment has been in cooling down protest?

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

They were stopping cars, beating up young fellows. They think they're taking all the leaders away, but they don't realise that working class people don't really need leaders. In this district we have street committees. People are nominated in the street and then they vote themselves and select representatives. If the army is raiding a house, they go in and enquire why the raid is taking place, and if anyone's lifted they inform their families or try to do what they can to help. Almost every street in the district has one of these committees, organised by the people, for the people.

They think that by taking so many men out of the district they're going to cripple the district. But they don't realise that as soon as they're out of the district, there's someone else to take their place. A revolution that's backed by the people. This district doesn't need leaders, everybody's fighting together, everybody's working together.

The Irish Republican Army's campaign of anti-internment rallies, keeping the massive walls crumbling down with the wee bastard, he's actually learning Irish.

This trouble going on is making them aware that it's not sectarian, this fight— it's political. And they don't believe that if you shoot a Protestant you are nearer to a socialist republic. Now they realise that you must fight the governments, you must break the system that is dominating you, dominating the working class. People have got a conscience now about the way the Protestants live too. This district isn't a grand house, but it's livable in, that's all—but there's some houses on the Shankhill Road (a Protestant neighborhood) that are unlivable, outside toilets, walls crumbling down with damp. They're so small yet there's only 8 or 9 living in those wee tiny houses.

THE WOMEN'S PLACE

We are now located at 130 Eglinton Ave. East. Phone 493-1471. On June 3 we will be moving to 205 Dupont East. Phone 489-4471. On June 3 we will be moving to 31 Dupont. We are now located at 130 Eglinton Ave.

We are running consciousness raising groups. We print a newsletter which is a brief summery of the activities of women's groups across the city. If interested write.

Some Recommended Reading

1. Earn It course— carpentry, auto repair, household plumbing
2. Introductory reading on W.I.
3. Women & Literature
4. Women & Literature
5. High School Women
6. Politics of the W.I. Movement
7. Perhaps? Catholic Feminism

We were never educated in the household electrical, plumbing. Beginning July 3rd we are having a series of classes for women.

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

Women's Action Committee news story. We are running consciousness raising groups. We print a newsletter which is a brief summery of the activities of women's groups across the city.
ON PROSTITUTION

by Susan Brownmiller

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

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

I understand in the last week you received several urgent phone calls from several women who consider themselves your peers - women from the New Democratic Coalition, a district leader or two - and they asked you to suspend the hearing. They told you that the women's liberation movement considers prostitution to be a woman's issue, along with child care, along with equal pay for equal work, along with marriage, abortion, contraception, and rape. They told you that they were planning a joint conference on prostitution with the Radical Feminists, and that this conference, to be held before the start of the legislative session, would evolve a new approach, a woman's approach to the issue of prostitution. But you refused to cancel the hearing, giving ample evidence, I think, to the weight you give to the political power of women. And so, against our will we are forced to use your hearing as our forum. We do this with regret, in haste and haste, without the proper thought, consideration, and democratic spirit of inquiry that our women's conference will have.

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

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

In the 1940s, the Kinsey Report - which was probably the last really documented report on sexuality - the Kinsey Report stated that two thirds of all American men have some experience with a prostitute. In 1964 R.E.L. Masters estimated that the figure was closer to one. But what do you think? I'm sure I don't have to play a shell game to figure out which one of you might have a clean slate.

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

Now the myth has it that the female prostitute is the seller of her own flesh, that she is a free participant in her act, that she has made a conscious choice to sell her body. This is a male myth, gentlemen, one that your sex has rather successfully popularized for your own self interest. It has not only absolved you of your responsibility in this terrible crime; it has even tried to operate the women engaged in prostitution from the rest of the women in the culture. It calls her "the other," it marks her as the bad woman, it sends her to jail, and it tells the rest of us that we are very good and virtuous and we have nothing in common with her.

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

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

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

There was a time when I was an unemployed actress, and working to support myself as a waitress and a file clerk. The disparity between my reality and my ambition for a better life was so great that I gave serious thought to the social pressure to do a little thing that I really don't think you comprehend. I don't think that anyone has ever asked you to sell your body, or presumed that your body was for sale. I wonder if a cab driver has ever turned to you and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one?"

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

I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor. I wonder if you've ever applied for work in a bar-restauran, and the boss perhaps he was only the manger, looked you up and down and said, "Are you sure you're over twenty-one? If you come downstairs with me and prove it, I'll pay it." That happened to me in the Hotel Astor.

Now that concludes the formal part of my testimony. I had a great deal of difficulty writing these words down because, as the poet Adrienne Rich once said in another context, "this is the oppressor's language." And it's very clear when you start to write about prostitution that you are using the oppressor's language, which is the male language. The institution is defined by the woman: prostitution; but it is the man who does the buying. There is no formal word to describe that man; we have just a couple of slang words like "john," "trick," that the police use, but they are not a specific word in the language that defines something which is their province. Anyway, I've had a trouble and difficulty about that I feel that other women from the movement must speak now...
I'm Tired of Fuckers
Fuckin' Over Me

When I'm walking down the street and every man I meet says "Hey girl you sure I could stream but ah..."

Though they're sick and think only of their own they're

They're all like a dog and make noises like a hog and ver-

2. When I'm trying to take a walk
And some guy says he wants to talk
And my way proceeds to block
I get real sore
Because I talk real fine
That ain't what's on his mind

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

CHORUS
Know they can get problems I can care, but there

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

CHORUS

So is singing this song in hope
That you don't think it's a joke
Now is time we all awake
To take a stand
We've been victims all our lives
Now it's time we organize
To fight we need each other's hand

CHORUS

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

Lesbian oppression is feeling that you are all alone.

Ways and Means

Abortion Coalition
Baldwin St. Gallery
23 Baldwin St.
Birth Control Exposition
Black Info. Center
1097 Bathurst
Community Co-op. Daycare
12 Sussex St.
Community Homophile Assoc.
of Toronto
58 Cecil St.
CONTRAST
28 Lennox
East Toronto Community Services--1905 Danforth
Free Youth Clinic 222 Dupont
Hall Switchboard
CRUNCH - 26 Oxford St.
Indian- Eskimo Ass'n of Can.
277 Victoria
Indian Center
210 Beverley St.
Local Aid

Abortion/Birth Control COLLECTIVE:
Liz Gunn 929-3624
Office hrs.: 7:30 to 9:30 P.M.
Tues. and Thurs.
631 Spadina Ave.
Abortion Referral Phone: 533-9906 (24 hr. answering service)

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

HEALTH CARE COLLECTIVE:
Carolyn Egan 920-1973
Maureen Bynes 536-0057
Mother & Baby Clinic
Sat. from 10:00 to 1:00
64 Augusta Ave.

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

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

The Women's Workshop in Photography invites women to bring their work and participate in gatherings. For more information contact the Baldwin Street Gallery.

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

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

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

The Canadian Women's Educational Press is a group of women brought together by their concern about the lack of available material by or about Canadian women. Their initial aims are to solicit, publish and distribute material written by or about or of interest to Canadian women and to train themselves and other women in publishing skills. They are seeking donations to help them get going. Anyone sending $3 or more with a note saying "Please accept my donation of " will receive a free copy of WOMEN UNITE!
THOUGHTS on COMING OUT

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

Some unintentional melodramatic scribbles from my diary. I have too much fear of rejection to unload my love for a woman and its problems onto anybody but a male-believe woman called Diary. I want to struggle with all sorts of women but I don't truly believe that they want to do the same with me. My fear of rejection is so deep that I believe I have so much to learn from other women but nothing to give in return. Would they really gain something from my first experience in actually loving another woman? Announcing my gayness is a hard, hard thing. But I must. How else will I share with other women? The gay experience is a common bond that excludes me.

For almost two years, I've wanted, in my own secret repressive way, to love women. Now it's a reality. My heart is full of love for one woman and my head with thoughts of respect and understanding for women in struggle. If I was still in a "straight" head space, I wouldn't be aware of tyranny by gay women. Though they may be valid, I'm tired of complaints from gay women about the tyranny of straight women. Or so-called straight women who are secretly gay. Like myself in a way. I can hardly blame these secret gays for not having the courage of their convictions and for not confronting their own gayness. It's a frightening step. Gay women are lonely women and have to carry a public burden on their shoulders. I want to help them lift it. I want to have the courage to be publicly gay.

But why don't they stop and see what they're doing or not doing to me? I must ask them what it's like to be gay. Why don't they ask me how I feel about being gay? Must I "come out" all by myself? Must I never say I love you?
The steady dripping of a leaky faucet is annoying. It can also be expensive, especially if it's the hot-water tap. Faucet repair is extremely simple: All you need is a wrench, a screwdriver, and possibly a seat-dressing tool (described in section 4). There are several reasons why a faucet may leak: (1) Faucet parts may be loose and simply need to be tightened; (2) packing around the valve stem may have deteriorated; (3) the valve washer may be worn out; or, (4) the valve seat may be nicked or pitted and need regrinding.

Most modern faucets have dual handles and a single spout, as shown in the illustration. The separate parts that fit into the handle assembly are shown below. (All of these parts may be obtained at plumbing and hardware stores.) Older faucets combine handle and spout in one unit, but they are similarly constructed and similarly repaired. (Cut off the new faucets that are controlled by a single lever; they are more complex and require the services of a plumber.

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

2. If this doesn't stop the drip, the packing under the nut may need to be replaced. First, shut off the water—either below the sink or at the main water-supply valve. It is wise for all members of the family to know the location of this main valve for emergency purposes. To remove the packing nut, first remove the faucet handle. If there is a sealer, remove it. You can buy packing at hardware stores. Some newer faucets may have a packing ring—a washerlike object beneath the nut instead of the fibrous material. If this is worn, it can be replaced. In other faucets, the ring is contained in the nut, in which case the whole nut must be replaced.

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

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

4. The only remaining problem area is the valve seat, the opening beneath the valve stem. The washer fits into it. If there are nicks or scratches in the valve seat, the washer won't fit tightly, and the faucet will leak. Remove the valve stem and washer, and check the condition of the valve seat with your finger or with a flashlight. If it is damaged, it can be regrinded. Most hardware stores sell an inexpensive seat-dressing tool. It has a threaded spindle with handle attached and a hard-steel cutting disk at the bottom. The spindle fits into the faucet, in place of the stem, centering the cutting disk on the middle of the faucet seat; just a few turns of the handle smooth the faucet seat clean. Flush out any metal particles with water before reinserting the new washer. If the new washer is too tight, remove the valve seat, and replace it. In other faucets, the seat is part of the valve stem, in one piece, and you must replace the entire valve stem with the same type. After repairing your faucet, be sure to replace all parts in the proper order and then tighten the packing nut and the top screw that holds the handle. Otherwise dripping will start all over again.

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

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Some Canadian Women-Identified-Women

Records: Beverly Glen-Copeland
Stereo: 9233-1001 GMT
Rita McNeil:
45 Single -Toronto Women's Caucus Records: Beverly Glen-Copeland
Poetry:Naked Poems Phyllis Webb
Selected Poems: 1964-1965
Talon Books
Do you have any suggestions?
Suffragette

The Women's Suffrage Movement in Canada
by Katie Curtin

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

From a Suffragist Pamphlet, early 1900s.

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

Under the colonial regime, which largely incorporated English law, there was no statute prohibiting women from voting; formally they had the right to vote so long as they met the necessary property qualifications. An alcoholic husband could take away a woman's wages, leaving her with no means of feeding the family. Since with the ballot, women could vote the saloons out of business, the WCTU was given official recognition by the government and organized delegations to the legislature. Dr. Stowe, a brave intelligent woman who convinced the public that women's only purpose was to fight against a society that oppressed her, is one of the many heroic women of our past whom we have lost. Her whole life was a continuous struggle against prejudices and discrimination. In the 1860s she was forced to support her invalid husband and 3 children. Living on an extremely low income, she managed to get enough money for a medical school. She was met with hostility by Canadian medical schools and refused admission. She then moved to the U.S. and went to the Women's New York medical school. Graduating in 1868, she returned to Canada and was its first woman doctor. Not satisfied with her own success, she fought to have U. of T. open to women, achieving her victory in 1886. Concerned with social reforms, she strove to have factory and health laws introduced. Suffrage was felt, would be a powerful lever in securing other reforms.

In 1852 and 1854, delegates from Canada attended women's rights conventions in the U.S. A meeting of the American Society for the Promotion of Woman's Rights was organized by this club in 1881. In 1891 it was disbanded to emerge as an open suffrage club. This change reflected the broadening public support in Toronto for woman's suffrage. Public support was sufficiently strong for MacDonald to introduce a limited form of the concept in each version of his franchise bill, presented in the sessions of 1883, 1884 and 1885. The bill first introduced in 1883 was intended primarily to extend the current franchise to widows and unmarried women-provided they had the necessary property qualifications. The bill was dropped without debate in 1884, and an identical bill was introduced and defeated the same year, 1885.

In 1889, the Dominion Women's Enfranchisement Association was founded, a branch of the National Council of Women. In 1891, it changed its name to the Dominion Canadian Suffrage Movement. In 1908 one of its most active members, Flora MacDonald, undertook an organizing tour of the Maritime provinces. In 1910, hundreds of men and women representing 14 different societies marched on Ontario legislature. Dr. Emily Howard Stowe presented a petition on their behalf to the Premier containing 100,000 signatures. That same year 200 women invaded the Provincial House presenting a similar petition. 33 referendum votes were passed across the province. In 1914, all of them having favourable results. But all this had no effect and not until 1917 did women win the vote in Ontario. In Newfoundland, a suffrage club was elected to the House of Assembly in 1921 and collecting 7,845 women's signatures for a petition demanding the provincial franchise that year. It wasn't until 1925 that the movement won.
WOMEN'S SUFFRAGE CONTINUED

In Alberta alone, its first petition had 12,000 signatures representing 44 societies. The B.C. women won suffrage in 1917 following a campaign that began in the 1880s. In Saskatchewan, an organized delegation of 100 presented a petition to the legislature in 1913. This period saw the further extension of the franchise on the municipal level in the prairie provinces. After 1914, great effort was put into organizing farm women who lived in small and widely scattered communities into local units.

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

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

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

In N.B., the campaign was the mostly active through a well-organized WCTU and a small but persevering suffrage organization in St. John. In N.B., by 1916 suffragists entered the N.B. legislature when a suffrage bill was being debated and were given the right by "Help Police" followed by a loud clanging of bells.

Quebec had a very active suffrage movement. The Montreal Suffrage Association, established in 1913, carried on intense activity until the war. When it entered the N.B. with Conservative Premier Borden, intent on winning re-election. The Military Voters Act of 1917 provided that all British subjects, whether male or female, who had participated actively in any branch of the armed services were to have a role in any general election held during the war or prior to demobilization. Its purpose was primarily to enfranchise soldiers and sailors under 21 but also included nurses. Later the same year, the government sought to ensure its return to power by enfranchising 500,000 women who had relatives in the armed services and who possessed the property qualifications. But the public outcry demanding all women be allowed to vote resulted finally in passage of such an Act in 1918. And this was followed in 1920 by the Dominion Elections Act allowing women to run for Parliament.

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

VICTORIA (CP) - Women-power and the accompanying competition between the sexes are the coming things in British Columbia's Indian Society.

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

"When a woman is appointed a chief sex does not come into the picture," she says.

"It is expected that they will develop..." According to the policy for candidates seeking WPA

Around midnight of March 19th nine women passed through the open doors of the Guerrilla Office at 201 Queen St. E. and non-violently asked the lone staff member and his male friend to leave the premises as we and other women on the way were putting out the next issue of the paper in celebration of International Women's Day. Women in other cities where the underground press has been sexist and unwilling to deal with women have successfully taken similar actions.

Many underground papers even go round begging women to put out all women's issues for occasions such as International Women's Day, which evidently passed unnoticed at Guerrilla.

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

We chose the first of a number of announcements of our desire that the Guerrilla men (there are no women on the more than 15 member collective) delegate a negotiating team to meet with our 3 member team. A list of demands and a reasoned explanation of our plan to turn out all women's issues were prepared. We were even prepared for the contingency of physical violence from several of the Guerrilla men. We had even discussed the possibility of these men calling the police but dismissed this as being clearly against the interests of Guerrilla's public image as a hip-left revolutionary voice in the community and as a betrayal of the conservatism and dishonesty of the Guerrilla staff.

Nonetheless, we soon were to see these men, whose rhetoric is filled with radical-sounding slogans offing the pigs', called the police before even a token attempt to negotiate, let alone our first communication with them was the phone message that they had called the police.

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

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

The abortive effort to put out the women's issue revealed much more. It made brutally clear the fact that the small group which controls Guerrilla is more than unresponsive to grass-roots demands for greater access to the communications media.

As a confrontation between conservative authority and women challenging that authority, it was a powerful consciousness-raising force around our status in male-dominated society and what will happen as we try to change it. That the Guerrilla men called the police before even examining our premises was a lesson that police will damage their hip left underground image.

It was learned by the Guerrilla staff that it was necessary to circulate distortions of what happened to justify their actions. One little gem of post-facto justification was that the women were already in the process of leaving. The most important thing to be learned by women from the experience is that all men are conservative authorities fearing loss of their prerogatives over women. The dominant group will fight to conserve its supremacy with whatever means necessary.

FREE BOOKLET

The Women's Bureau of the Department of Labour has published a booklet with three articles which should interest every female, parent of a Junior or of a Baby.

For a copy of the 59-page bilingual Women's Bureau 70 (in French under the title of Bureau de la main-d'oeuvre féminine 70), contact: Women's Bureau, Canada Department of Labour, Ottawa, KIA OY2.

Running as a feminist candidate: Aline Gregory, national Action Committee on Status of Women Independent Candidate for Federal Election Running as independent: Kay Macpherson Past President, League of Women Voters Independent Candidate for Federal Election

Also in this issue:

- A new book on women's liberation in Quebec is available in French from Diffusion-Québec

Women's Liberation in Quebec Manifeste des femmes Québécoises is available in French from Diffusion-Québec

Toronto

M.S. for M.P.

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

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

- To implement the recommendations of the Royal Commission on the Status of Women that ensures equality for women
- To repeal laws adversely affecting a woman's right to decide her reproductive and sexual life
- To challenge outmoded philosophies in such areas as technological growth gross national product, exploitation of natural resources, education, and social welfare

Strategy

- To educate women in the nature of political power, how to acquire it and how to use it
- To promote independent women candidates and support other women who uphold WPA policy and priority issues
- To form a women's Cabinet to monitor Government decisions and offer constructive alternatives
- Removal of discrimination in education and employment practices
- Increased availability of family planning information and services
- Right of all women to abortion
- Provision of more child care services including 24 hour child care centres

This interim policy forms the basis of agreement for candidates seeking WPA support.

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

Poem by Fran Crowchild, Sarcee Reserve, Alberta

Child of the Sarcee
You were so pretty, seven years old,
Seared by stigma, a Seminole squaw,
Plaything of punks, why expect more?

Hoping for happiness, status too,
But you've come to believe it's just not for you.
The Depot, the one place in town you knew,
You can't stay away, you just have to go.
To be picked up, used and cast aside,
Till your heart is broken and you're dead inside.

O yes you go back to the reservation,
A family reunion and celebration.
But even that does not satisfy,
You're lost and alone, unable to cry.

There are those who would help, but you don't trust one more.
You've been broken, time has done.
A lump and lumping, from an ancient tree,
Child of the Sarcee, Seventeen years old, adrift in the city.

Struggling to love, to belong,
You're so pretty, an Indian squaw.

Marx and Lenin are my lover.
GETTING INTO OUR BODIES

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

We will begin by discussing the construction and function (anatomy and physiology) of the female genital (reproductive, sexual) system. For one way to begin to overcome our alienation from ourselves is to learn about our bodies. Women's genital organs are described by dividing them into groups: the vulva (sexually mature woman looks quite different from a two year old. Besides being covered with pubic hair and serves to protect other female reproductive organs and functions in sexual stimulation (mons veneris); the other lips (labia minora) which unite anteriorly (towards the front of the body) with the mons are lined with mucous membrane and muscle which produce a lubricating film of mucus. The membrane and the muscle form folds which allow for stretch, of the vagina during intercourse and childbirth. Feel your own vagina with your fingers. At the end of it you will feel your cervix. It is that little dimple in the center. The cervix, the narrowest part or neck of the uterus, is a tight muscle with a small opening into the vagina—nothing larger than a straw will pass through the opening easily. The tight passage helps to keep the uterus free of germs and the cervix secretes cervical mucus which has a cleansing and lubricating function.

Perhaps this is the place to say a word about douching. The vagina is located internally between the urethra and the rectum. It is positioned so that when you are standing, sitting, or squatting, it extends toward the small of your back. (Think of the angle at which you put in a tampon). The vagina is a tubular channel that varies in length and is linied with mucous membrane and muscle which produce a cleansing, lubricating film of mucus. The membrane and the muscle form folds which allow for stretch, of the vagina during intercourse and childbirth. Feel your own vagina with your fingers. At the end of it you will feel your cervix. It is that little dimple in the center. The cervix, the narrowest part or neck of the uterus, is a tight muscle with a small opening into the vagina—nothing larger than a straw will pass through the opening easily. The tight passage helps to keep the uterus free of germs and the cervix secretes cervical mucus which has a cleansing and lubricating function.

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Internal Reproductive Organs

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

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

One of the first things we were told is that making the gay-straight distinction was being divisive, cutting ourselves off from other women, "alienating the new woman." On a personal level, some women often say sexual distinctions are irrelevant to them, "people are just people," am dubious of people who say this on any occasion, for I feel that sexuality is a basic part of our lives, and our relationships in a sexist society are mainly defined in sexual or sexually-related power terms. But I am particularly dubious of women who say this in women's liberation meetings discussing sexuality. Why would there be a need for a women's liberation movement if it were so easy to transcend the sexism conditioned in all of us and relate to "people as people." I feel that this is telling me that my sexuality is irrelevant to straight women or is somehow not a factor in the meeting situation. Telling women who are gay that the distinction between them and heterosexual women is artificial or unimportant is the same as the male loft telling us that the distinction between male and female is unimportant within some broader politics.

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

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

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

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

One of the personal level has its counterpart in political competition. Many of the women who have come through the left see themselves as more "real" than women who come to feminism without Marxist jargon. When "political" women become personally threatened by gay women's criticisms, it is very easy for them to use their political theories to ward off challenge. When they say being gay is just a "personal" matter, and of course everyone has worked those out already somewhere else, no one should be forced to expose things about their lives that they don't want to. But if women feel that they are not able or ready to begin to reconcile their lives with their politics they should not be forced to expose things, but if women feel that they are not able or ready to begin to reconcile their lives with their politics, they should not be forced to expose things, but if women feel that they are not able or ready to begin to reconcile their lives with their politics.

In the gay liberation movement it is the gay men who have, in general, come through the left, and the gay women's liberation movement is the gay women who have, in general, come through the left. This kind of orientation makes for the lack of support for gay liberation and the lack of identification with gay oppression, even among women who are gay themselves, in women's liberation. While everyone is always crying out that we must relate to the personally absent working class women and Third World women, lesbians are the scum of the earth. Many women have too many Marxist analysis to come to an exclusively gay meeting, a gay be- or party.
POWER

RELATIONSHIPS

eight or so women. Often I catch myself using my feminism militarily to go on trips or to look “heavy”—sort of mentally swaggering around with people. Using my feminism this way seems another way to get points in this competitive system.

Having not so long ago discovered that I was gay, I have been spending time with gay women. It is really fine finding a situation in which women treat each other as terribly important. There is some common basis of equality, perhaps coming from our oppression. No woman has any real economic power over another woman. Economic power is pretty much in the hands of so men. The implied power men have just by being men does not exist for women. Yet, I am finding that my only models for sexual relationships are based on the heterosexual world. All the ways I have ever seen people trying to love each other have been power struggles, not the freedom of people being hurt by irrational being important and so the dynamic of hierarchical relationships is just exasperatingly confusing. I am either being led or having to go against someone from somebody; groups are full of people trying desperately to be stars, be heard, respected, etc. People only listen a small part of the time. More time goes into composing their next position statement, because their lives are all tied up in what they have to say. All these situations seem to be part of what capitalism is all about— the need to possess each other, be famous, be a leader, be better, the best; all are power relations of one kind or another. A sort of consumer attitude to people and organizations.

Some basic power arrangement exists between men and women: that of the oppressor versus the oppressed. A woman working within a mixed group spends a huge amount of time dealing with her oppression. Pushing for leadership, feeling incapable and all the rest, I have always been terribly isolated from other women and feeling as if I was not capable as she. I am part of a food co-op (a cheap way of getting vegetables and an alternative to supermarkets). I spend a lot of time pushing myself to be as capable as the men in the group—a competitive situation at best, carrying huge crates around, tottering as I go.

My personal relationships with men has been in a similar pattern: proving my own capabilities, making sure I know I can do something, always trying to deal with that huge well of dependence. Okay—I spend a great deal of time with just women now—working for women's liberation Educationalists, spending time with gay women. A huge relief at not having to deal with the competitive pattern between men and women. Yet still I find hierarchies existing. Just because a group is only women doesn’t seem to eliminate ego trips of one kind or another. During a newspaper meeting I can feel myself trying to be important on the one hand, and wanting to be pushed on the other. My wanting to be pushed comes from feeling pushed for so long that it’s not something but frightening to have to really act for myself. My need for being pushed fits in with other people's need for being important and so the dynamic of a hierarchy gets set up so quickly it’s unbelievable. I am also in a group with many gay women who are really trying to deal with all their desires to be best, really trying to do things collectively. I think two things should happen in any kind of organization. One should fulfill its purpose but also we should watch all the time what is happening between the women, try to notice being "heavy," and talk about such imbalances all the time.

Otherwise hierarchies will happen before we even realize it—some people always leading, and others always being led.

Safe within the middle-class subculture of women's liberation, they can feel superior to the self-destructive trips many gay women went through coming out of the closet. Gay women are really skilled in manipulating one another to make their relationships known on the grapevine without ever openly saying they are lovers. This situation has been dealt with in a group situation. Middle class people are just more subtle, saying "I saw X with Y" rather than "X is going with Y." If we are to deal with monogamy in an open and honest way we will have to admit that very few people are able to deal with sexuality outside of a couple relationship, and we will have to find a lot of room for people's emotional needs.

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

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

Advertisers may not place and newspapers may not print advertisements limiting a position to a person of one sex or marital status. Reprisals against any person who has made, or may make, an inquiry or complaint under the act are prohibited.

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

Night Work
If a woman works on a shift that begins or ends between midnight and 6:00 a.m., she must be provided with private transportation from or to her home by her employer. No female employee under 18 shall work in an establishment between midnight and 6:00 a.m.

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

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

Hours of Work
A maximum work week of 48 hours applies to both men and women in Ontario. Supervisory personnel and certain classifications of professional workers are exempted. Under certain conditions, a permit to work overtime may be obtained by the employer from the Department. The permit allows up to 100 hours of overtime per employee per year.

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

CROSSWORD

across
1. one of the first working women
2. the first number
3. an end to domestic servitude
4. a way women can protect themselves
5. an insult
6. a way women can protect themselves
7. a way women can protect themselves
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down
1. oppressive religious counselor
2. what we hear with
3. drab
5. as we hear with
6. good for chopping unwanted protrusions
7. Canadian poet
8. a way women can protect themselves
9. a way women can protect themselves
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Iraqi women break tradition

BAGHDAD, Iraq (Reuters) - Iraqi women are undertaking careers unheard of in traditional Arab society.

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

The young women--all university or high school graduates--made their decision in a television interview. They confessed that they had to overcome an initial sense of shaming before taking such a step. But they felt they had a right to careers in catering.

Only half a century ago, Marilyn Monroe was shocked by the establishment in Iraq of the first girls school run on formal academic lines. It had an enrollment of only eight students.

The government at that time, 1930, had to reassure the public by pledging that no men, not even senior education officials, would be allowed to enter the school. After the first Iraqi women entered the law school in Baghdad in 1936, more and more women pursued higher studies at universities or for scholarships abroad.

Today, women are playing an increasingly active role in many fields of working life under Iraq's Socialist government. Over one third of the 20,000 students at the country's five universities are female.

In the past 20 years, Iraqi women have moved on from merely being accepted in education and occupations in education and are beginning to play a larger role.

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

The latest step in women's liberation was the decision of the airline company which opened in Baghdad in November.

Women university graduates are employed at a restaurant for the first time to work as hostesses on the scheduled flights. The airline has used hostesses since 1937, but no graduates so far.

The new graduate hostesses are employed in the country's five universities are female, 30 per cent of the country's working women.

They will be paid at least five times as much as a graduate hostess in Iraq--with special allowance when travelling, unlike the previous two.

Japanese women more militant!

TOKYO, (Reuters) -- Japan's left-wing women activists are taking on increasing roles in demonstrations, rejecting rear-guard actions for throwing themselves in front of government offices.

Weary of female demonstrators in Japan who are predominantly students who confined themselves to carrying weapons and to nursing male colleagues injured in the conflict.

Now many of them are college grad as a school teachers and much more to the fore.

In Nov. 19, Police blockaded for the first time a school teacher in elementary schools this year who was women.

The teachers represent nearly 80 per cent of all teachers in elementary schools and 27 per cent in junior high schools. Teaching jobs have become extremely difficult for women intellectualists.

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

About 600 of 700 new, junior school teachers in elementary schools this year were women.

They represent nearly 80 per cent of all teachers in elementary schools and 27 per cent in junior high schools. Teaching jobs have become extremely difficult for women intellectualists.

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

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

But there has been very little suggestion so far that the women activists bring political opinions into the classroom.

Our sisters are still fighting, bring the fight back home!

Vietnam

MAUREEN GODFORD OF EDMONTON

STARTED LEANING HOW TO FIX H P IN 1960. WORKS OUTSIDE THE HOME 40 HRS A WEEK, WINTER OR SUMMER.

--BY THE TIME SHE'S 65 SHE WILL HAVE A PROFESSIONAL FEVER--"I'M AN EIGHTY-FIVE PEST"

--CHAMPION'S GREATEST PLOT

GENERAL STORE, CANADA-HABIB

1969: 22,000 JAPS AND 20,000 CNRS. 10 YEARS AGO

CAN'T JAP AND CAN'T WIN. CAN'T WIN A SWEET SIXTEEN FOR THE TIME.

The 600 persons who attended a panel discussion on homosexuality at the Town Hall in St. Lawrence Centre last night were subjected to a verbal attack outside the centre and to a gas attack inside.

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

Outside, a Bible-quoting couple were denouncing gay people as an aberration of the Locos and urging all "straight" people not to attend the discussion.

The spray caused tears, shortness of breath and a man was taken to hospital. The meeting was released in time to return to the meeting with the others who were by then too late to leave.

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

Indian women's association plans 7 welfare programs

THUNDER BAY, Ont. (CP)-- The newly formed Ontario Native Women's Association has asked Indian Affairs Minister Jean Chretien to pay one-third of the cost of establishing $35,000 for a welfare program.

The association formed to work on a convention and pay one-third of the cost of establishing $35,000 for a welfare program was of the province's five universities are women, 30 per cent of the country's working women.

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

Feminists battle Rome police

ROME (Reuters) - A women's sit-in meeting at which American actress Jane Fonda was a principal speaker broke up in a scuffle with police here last night.

The leader of the demonstration was taken to hospital.

The scuffles broke out when the police tried to stop about 200 members of Italian women's liberation movements from staging a procession through the streets of Rome, police said.

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

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