A WOMEN'S LIBERATION NEWSPAPER

PEDESTAL

25¢

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THIS MONTH: AVERAGE HOMES AND GARDENS HALLOWEEN ISSUE ... AND LOTS MORE

CANADIAN WOMEN'S PRESS

at last

The Canadian Women's Educational Press, a small publishing group committed to publishing material by, for, and about Canadian women, has been operating in Toronto since February of this year. The difficulties Canadian publishers face of a virtual monopoly of their market by U.S. publishing and distribution companies is well known. The Canadian industry is foundering in the race with the U.S., which is able to produce inexpensive, large runs of books, and to advertise and distribute with little difficulty. Distribution costs alone can absorb half the value of a book, making it quite untenable for a small, non-profit publisher to use these services. The Women's Press is meeting the obstacles by undertaking its own distribution. The people to whom they sell their books will be from their own distribution file, made up of their own cross-Canada contacts.

The Women's Press is a unique publishing company in several ways, not the least of which is their non-profit orientation. An important distinction from other publishing houses is that the people on the Women's Press operate on a rotational basis, in order to learn all the skill of publishing, not normally taught to women. That is, if a woman does not know layout or typesetting, she is quickly initiated into the job by someone who has experience.

The Women's Press, is, to some extent, a reaction to the general misconception that women are the task masters of the publishing industry. In fact, women comprise less than half of the employees in the printing and publishing industries. Of these, the greatest concentration work in office and clerical positions, and have little control of the actual printing and production of the book.

The sixteen members of the Press, consisting of paid and unpaid workers, operate on a collective basis, in which everyone participates equally in decision-making. They are financed by funds received from personal donations and a grant from the Department of Manpower and Immigration which pays salaries until the end of September. Whether or not further grants are received, the Press will maintain its operations. Revenues from the sale of their publications will be sufficient to continue publishing and distribution. The women involved see the Press as a greatly needed service rather than as a business venture. They are willing and committed to establishing the viability of the Press, and will therefore work on a completely volunteer basis if necessary.

For further information, contact Sandra Foster or Kathy Jackson at the Canadian Women's Educational Press.

Their primary objective is to provide incentive to women in Canada who want to have their writing published. Because publishing has generally been controlled by men, women writers are often placed in a disadvantageous position. The responses the Press have encountered to their work have convinced them that people are now becoming aware of the lack of material relevant to Canadian women.

There is quite obviously a dearth of writing by Canadian women. For while the U.S. has produced several anthologies of women's writing, *Women Unite!*, the Press's first publication, is Canada's only anthology. In an attempt to compensate for the lack of information in regards to the Canadian movement, the publishers have anthologized articles of particular historical and political significance, including "Sisters, Brothers, Lovers....Listen", which landmarks the initial stages of the movement. The rest of the book is devoted to articles on alternatives to the family, methods of child care, the situation of working women, the politics of sex, strategy for women's liberation, and a bibliography of material on Canadian women.

Women's Liberation in Canada at present is a multi-dimensional movement, ranging from radical feminist, to women only vaguely aware of women's issues. The complete spectrum of ideas are reflected and discussed in this anthology. The Press, in their first book, at least, does not take allegiance with one side or another. Their object is to give an over-view. The material in the book, which until this time has only appeared in diverse magazines and papers, is interspersed with graphics and poetry, creating an appealing and significant book on the subject of this contemporary, political movement.

The Canadian Women's Press is now preparing to publish material in more specific areas of concern to women. In the near future, they plan to publish non-sexist children's books, a book on Day Care, an examination of women in our culture, articles dealing with the early history of Canadian women. But the need for women's writing goes far beyond these areas. The Press is anxious to receive manuscripts on these and other topics. They would welcome any responses to their book and further questions about publication of women's writing.

Wominfo

One of the most exciting, and sometimes frustrating, features of the women's liberation movement is the rapidity with which it grows. The energy of women working and growing together seems to shoot like a light from a Hallowe'en sparkler, touching and glowing and lighting other women's energies. Each of us is no longer as isolated when this happens, but it happens so fast that often all we know about what is happening is what we are doing in our own groups. True, we can get bits of information about the larger framework, but how can we get in touch with women in our own areas that we don't already know?

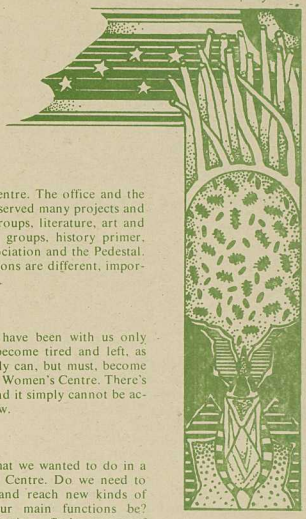
As the centre is presently established any woman desiring to form, join, or contact a women's consciousness raising group, rap group, writers' group, theatre group, action group, or any kind of activity she is or would like to be a part of, can call 291-4205 Monday through Friday, 8:30-4:30, and get or give information about what she is doing or wants to do and how to reach her. She can be put directly in touch with groups or events, or large get-togethers can be arranged periodically for her to meet any other women interested in the same or different things. Information will be available (when accumulated) on existing groups and activities, and groups will have access to participation in many more things than is possible at present.

A group of women connected (somehow or other now or in the past) with the Simon Fraser University community, frustrated by the difficulty of finding out what other groups are doing, have begun to work on the establishment of a referral and resource centre for women, using the facilities of the Counselling services. Counselling has donated the use of the telephone, rooms, supplies, and so on, and will allow the use of their resources (videotape equipment, workshops in communications, symposiums on various subjects as requested by women using the centre, or whatever groups wish to do.) and to some extent, their staff, to take messages, for example, or give people using the centre information and training if requested to do so. The centre does not as yet have specific rooms set aside for its use, but these will be available as needed.

The referral and resource centre offers us a new opportunity to fill our need for information about, and communications with each other, and in the future, when the isolated parts of our community are united, we can, because there are so many of us and because we will be strong together, change our society so that liberation is something that happens for all people.

What is needed at this point is, first, women who are interested in operating or staffing or in some way participating in this referral and resource centre.

What we are needed to do is dependent on what we want to happen. Second, we need information; we need to know what groups presently exist in the Vancouver area, and what they are doing...whether they are open or closed, and so on. We need to know who wants to get into various things, and what things, and when, and so on. We need to know who you are and where you are, so we can all work together and be together.



Listen, the Women's Centre is going to stay open or it's going to fold. That is the fact of the matter. Which, depends on you. Right you are, woman, we do mean you. If you're waiting for someone else to generate an exciting, active, important Women's Centre, it isn't going to happen.

We sent out 80 letters about our notice of eviction and an announcement of an emergency meeting last week. Twenty people showed up. Four or five of them were concerned women from A Woman's Place who already have heavy schedules trying to maintain and deal with the problems that arise in keeping A Woman's Place operating. Six or seven of the women at the meeting were there (as far as we know) for the first time. (They heard about the meeting from other sources, not the letter.) One woman, with a baby at home, came on time for the meeting at 7:00 but because of her babysitting situation had to leave before the meeting proper had begun. (Almost everyone was from 15 minutes to an hour late.)

That leaves about eight or nine tired regulars. Women with jobs, women with children, women with other responsibilities and interests, too. Women who started and have helped keep the Centre open for more than a year. Women who hardly have energy again, and again, and again, to do everything there is to do to maintain the Centre.

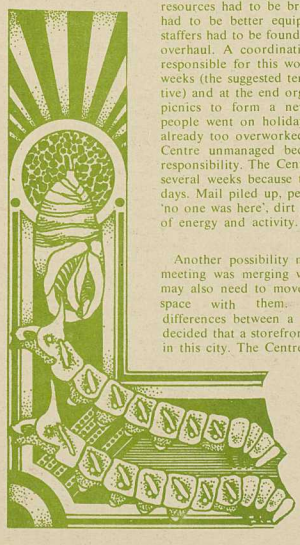
All of us were generally aware of what was happening at the Centre and did not respond because of the mailing. Some of us didn't even get one. Where were all of you who did?

The notice was sent in a hurry and failed perhaps to fully explain the real emergency. That is the attempt of this letter.

On September 1, we received an eviction notice. After talking with the landlord, we managed to get a one month extension (October 31, 1972) so we can complete our film series.

At the emergency meeting we decided that moving, or folding, the Centre were our only choices. Folding became a possibility after reviewing the last few months.

The Women's Centre had a general meeting at the end of last spring. New ideas are greatly needed, resources had to be brought up to date, the office had to be better equipped with information, new staffers had to be found, the whole Centre needed an overhaul. A coordinating collective formed to be responsible for this work. They functioned for six weeks (the suggested term of a coordinating collective) and at the end organized two general meeting picnics to form a new collective. Unfortunately people went on holidays, or lost interest, or were already too overworked to volunteer. This left the Centre unmanaged because no one took on the responsibility. The Centre was closed altogether for several weeks because there was no one to do the days. Mail piled up, people came by and left notes 'no one was here', dirt grew. There was a total lack of energy and activity.



Another possibility mentioned at the emergency meeting was merging with A Woman's Place who may also need to move soon, or at least sharing space with them. We talked briefly about the differences between a house and a storefront and decided that a storefront Women's Centre is needed in this city. The Centre had operated mainly as an information and drop-in centre. The office and the large space in the back has served many projects and groups - theatre and rap groups, literature, art and film collectives, discussion groups, history primer, the Working Women's Association and the Pedestal. We resolved that our functions are different, important and equally necessary.

All of the women who have been with us only marginally, or who have become tired and left, as well as new people not only can, but must, become involved in order to have a Women's Centre. There's a lot of work to be done and it simply cannot be accomplished by us here now.

We then talked about what we wanted to do in a new, hopefully revitalized, Centre. Do we need to work in new directions, and reach new kinds of people - what should our main functions be? Relocating is a good opportunity to find new ways of working, to re-define our purpose if this needs to be done.

If we are to move (and not to fold) the very least we need is: women to find a space. Thoughts at the last meeting were about a downtown storefront with room for a feminist bookstore, a comfortable reading, talking area, a room for the Pedestal office and a separate large space for meetings, workshops, film and art shows, etc. We can only pay from $100-$200 per month.

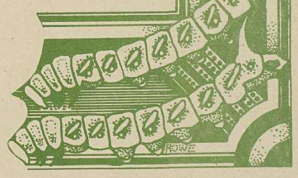
2. Women to physically move us and fix up the new centre - cars, trucks, tools, hands, feet, bodies to move, clean, paint, and make a comfortable place.

3. Women who will contribute money for the security, and fixing it up, (we'd be able to use rugs, furniture and appliances, too) And who'll make monthly pledges to pay the rent.

4. MOST IMPORTANT — women with a basic commitment to STAFF the Centre one time period a week (daytime, evening, weekend) (i.e. answer phones and letters, keep the information up, and mostly talk to women about being a woman, women's liberation, and what's going on.) , to be on a rotating coordinating collective (if that is what we want) and to decide and make the Women's Centre do (be) what we want.

We think that the Women's Centre is important and necessary. At least 2 new women come into the office daily, we receive a lot of mail, requests for speakers, desperate telephone calls from isolated women, requests for information, child care needs, the list is endless. The need is there, we want to continue to give our energies but they aren't enough. We need more women with new energies, ideas and a commitment to continue.

COME TO OUR NEXT MEETING
October 11, 1972
Wednesday night at 8:00 at the Women's Centre, 511 Carrall St.
684-0523



VD HANDBOOK; a review

It appears to be the old bible prophecy, the end of an era-- a dissipated Aquarian monster. In 1971 there were 2 million people suffering from gonorrhea; 1 hundred thousand suffered from infectious syphilis. Then, from this there are the thousands of vague shadows--the carriers who repeat the cycle, unknown and often unknowing. In science this is an epidemic.

The government- power -- has responded to the situation with old pulpit morals

The Canadian Department of National Health and Welfare advises:

"The only sure way to avoid venereal disease is to avoid promiscuous sexual relations... By avoiding cheap dance halls, bars and all-night hangouts, one can avoid the kind of people who continue to disseminate venereal infection."

A black frame is drawn around us and we are caught in cross-echoes of guilt, fear, and accusations. Only one choice exists--a small door into the crowded public health units, into more insults, hurried nakedness, ignorance and common prescriptions, the old sex sin implicit, an obscene embarassment. Still, the epidemic.

Finally now a break out of the old hysteria has come with the publishing of the VD Handbook, the second effort of the Handbook Collective based out of Montreal (their first publication was the Birth Control Handbook). The book forges a clear, open, positive approach, a human bond against the social disease:

"In addition to obtaining factual information about VD we must also educate ourselves to accept our human responsibilities to our lovers. People who have VD must immediately inform all recent sexual partners of their common infection. We must not leave such responsibilities to the social health nurses who work in VD clinics. We must create a new morality based not necessarily on premarital virginity and monogamous relations, but rather on mutual respect and concern. We must learn to enjoy free **and** responsible love."

This responsibility can only grow out of the old fears with knowledge so the Handbook first presents an illustrated description of the female and male anatomy, dispelling the old lies like the effectiveness of douching, the relation between the size of the penis and female orgasm, or the extreme danger of anal or oral-genital intercourse. The venereal diseases and other genital infections are examined through the most current medical knowledge which is not always the practise in the poorly organized VD clinics. In discussing the symptoms, complications, examination and laboratory testing, the Handbook stresses the rights each person should demand for proper treatment. Finally, a slow evolution out of unquestioning loyalties.

The Handbook is full of questions about old loyalties: the political question on the Vietnam war and its new strain of penicillin resistant gonorrhea that now requires 8 times the dosage needed in 1960; the economic question on the drug companies' patent monopoly and the profiteering on "me-too" drugs and incomplete testing; the ethical question on the drug testing on "volunteer' prisoners.

Each of these questions, long threads of sound, branching, coiling into towers, vibrating until we can't escape the action. We must absorb the power and assume responsibility for our own health and those around us. The VD handbook was prepared for mass distribution. For single copies and information send 25 cents for the first copy and 10 cents for each additional copy (mailing and handling) to VD Handbook-Birth Control Handbook
P.O. Box 1000, Station G
Montreal 130, Quebec.

....now if we only can get the government out of "cheap dance halls" and "all-night hangouts."

-by Susan Gillingham

STERILIZATION

by Liz Kinsella

The increasing demand for control of family size is exposing the inadequacies of traditional methods of birth control. Undesirable immediate side effects and fears of possible long-term hazards restrict the usefulness of some contraceptive methods and have led to a greater demand for permanent control by sterilization. One hospital reports that the rate of demand has increased tenfold over the past two years. What leads a woman to consider sterilization and what means are available to her? To find out, I interviewed two young women and talked to a General Practitioner.

Colette, the first woman I talked to, gave many reasons for seeking sterilization. Colette is twenty-four years of age and has a little girl. She has been pregnant three times. Her little girl was conceived on birth control pills. No one warned Colette to use some other means of birth control during the first month when she started on them. Her second pregnancy occurred when she was using the intrauterine loop. When she started hemorrhaging, she went to see the doctor. The intrauterine loop was in place and pregnancy tests came out negative.

The doctor then requested x-rays because Colette had a lump in her stomach. X-rays showed the "lump" to be a four-month old foetus. This x-ray was then placed on the back of the doctor's door to warn other doctors in the clinic that no means of birth control is certain. A week later, Colette hemmoraged and had a miscarriage. "Nobody appeared very concerned that I had lost a baby," said Colette. "And it was only later that a doctor told me having a child after being pregnant for four months is equivalent in shock to having a car accident.

Six months later Colette had her third pregnancy. This time she had been using the rhythm method which she says "worked like clockwork for the first six months and then my periods became irregular." When Colette realized that the rhythm system would not work, she became terrified of becoming pregnant. "My man accused me of emasculating him and laid a trip on me about not coming across."

Colette still sometimes forgets that she has been sterilized and that the nightmarish fear of pregnancy is over. A therapeutic abortion terminated her third pregnancy and after that she decided to get sterilized.

At the Lion's Gate Hospital where Colette had her operation, a woman must be twenty-four years of age to be sterilized. At other hospitals, she must be twenty-five. By the time Colette reached the doctor who performed her operation, she was terrified of doctors, "I had been fucked over so many times by them". She met with the doctor her General Practitioner referred her to and told him all the reasons she wanted to be sterilized. "After giving me the standard questions, such as 'What if you meet the man of your dreams and he really wanted children', he said to come back in a week and he'd set the operation up. Colette cautions, "You really have to persuade them, you have to be really together about not wanting children."

Colette's operation required vaginal surgery, one of the two classic methods of sterilization. The other method requires abdominal surgery. She said she was in the hospital one day and out by eleven o'clock the next morning and feeling fine.

She looks back on those years of being a prisoner of her own body with horror. "I am happy having one little girl and I have absolutely no desire to have any more children."

The second interview was with Josie who is twenty-seven years of age and was sterilized last January by the operation known as tubal ligation which requires major abdominal surgery.

"I spent five days in the hospital," she says. "I couldn't do very much for two weeks and I didn't have my strength back for six weeks. The thing that upset me was when I went to be sterilized, I asked my G.P. if there was any other way to do it. The G.P. said there was no other way. He referred me to a gynecologist who, when I inquired about vaginal surgery, put his hand on my knee and said, 'Love, we only want to do the best for you and you can't have that operation, except right after the birth of a child.'

As far as Josie knew there were no vaginal operations in Grace Hospital, at the time she went in. She stressed the complete body change that major surgery produced, "my hair was different, my skin was different, my body was really strange."

Josie continued, "I was just an isolated woman. I didn't know any other women who had been sterilized. I read about the vaginal thing in "Redbook" or some magazine. I had no access to other information."

She fiercely believes that women must be educated about their bodies. They must look further if their own doctor does not give them complete information.

I contacted a young General Practitioner to find out more about the two operations. A General Practitioner, as you know, refers you to a specialist.

He told me that "various doctors had various procedures" when I asked him why vaginal surgery was not done more often. He went on to say that vaginal surgery or colpotomy could be a "tricky operation for gynecologists who were not experienced with it. If a gynecologist has spent years and years doing the abdominal operation, and knows it is best, he will naturally perform that operation." The G.P. then suggested that I talk further with a gynecologist on the matter.

A top nurse, most knowledgeable in this area, suggested that the vaginal operation had a "greater risk". She then passed on three fascinating articles on a third new method of sterilization called laparoscopy

In 1957 Dr. A.E. Garb reported in a leading medical journal, that in a review of 29, 496 tubal sterilizations by the classical abdominal or vaginal route, there was an over-all failure rate of 0.71 per cent. Dr. P.C. Steptoe reported to the Fifth World Congress on Fertility and Sterility in 1966, one failure in 310 laparoscopic sterilizations, a failure rate of 0.3 per cent.

Laparoscopy involves actually burning the tubes with a moderate wave form of cutting current at 30 per cent intensity. The operation requires only two miniature incisions and twenty-four hours later the skin clips are removed from the two miniature incisions and the patient is discharged. She may return to full activity immediately.

Compared to the classical methods of sterilization via laparotomy (abdominal incision) or colpotomy (vaginal incision), laparoscopy is reported to have the following advantages: the patient is only briefly hospitalized, there is little or not postoperative discomfort, the tiny incisions leave no unsightly scars and it is hightly effective.

Next month I will report on an interview with a gynecologist who will give further details on these three operations.

A FRIEND IN NEED
by JUDY JALOPY

There is a certain stoicism associated with women's physiological functions: We are taught to grin (or grit) and bear it, whatever "it" may be - pregnancy, menstruation, menopause. Some women even contract bladder infections because they don't pee as often as they should (women have to empty their bladders more often than men). We're taught to "hold it in" in order not to be embarrassed by constantly excusing ourselves to go to the bathroom. The most obvious social stigma centers around wanting or needing an abortion. We are plagued by guilt and fear of social disapproval. How can we get help?

There are six women working at the Women's Referral Bureau on 1766 W. Broadway. They have been giving abortion counselling and referral for two years on a volunteer basis. This summer they were salaried by an OFY grant, and it's come September, and they're back to volunteering, this time with even more services to offer us. We can obtain birth-control information and counselling here, plus the W.R.B. now has what they call the "Health Line".

Started two months ago, the Health Line (phone 736-8471 or 736-8472) handles a wide range of problems and questions. They have information on everything from urinary infections to doctor guides. I talked to a woman named Jane, who told me,

"We are gathering information about different problems women have, and we have the results of various health-oriented projects, (i.e.) a childbirth practices study group and a health survey questionnaire.

We aren't medically trained, so we can't give out medical advice, but we have our experiences and those of other women. We also have factual data that people are welcome to come and look at or phone us about."

All the projects have pooled their information into a booklet called the Vancouver Women's Health Manual, available at Woman's Place, 1766 W. Broadway, or you can phone in and have one sent to you.

The W.R.B. also has a Feedback form for abortion patients to fill out. This ensures that the W.R.B. knows (1) what kind of medical care women received and (2) how women feel about the treatment they were given.

All in all, the Women's Referral Bureau offers a wide variety of services to women in the Vancouver area, and we should take advantage of it.

I intended to write this article on the subject of How to Get an Abortion, but I found the variables (money, residency, stage of pregnancy, etc.) so great that one article couldn't possibly tell all women what they personally would encounter. So if you have any gynecological problems or questions concerning pregnancy tests, abortions, etc., give them a call (736-8471 or 736-8472) or drop in at 1766 W. Broadway. All services are free (and confidential), but donations are appreciated.

A VANCOUVER WOMEN'S HEALTH BOOKLET ♀
available now
YOU AND YOUR DOCTORS health survey results
ANALYSIS AND ACTION health strategy & action
HELP YOURSELF guide to health care services
write or phone & HELP! we need money
A WOMAN'S PLACE
1766 W. BROADWAY
VANCOUVER 9 731-9619

REFLECTIONS ON RESENTMENT by Frances Rooney

MONDAY: A kitchen where I can reach the top shelves. The first such kitchen I can remember, and at 5'5" I'm no Amazon, but I'm taller than a lot. Houses designed by men, scaled to men, staffed by women. How many hours does the average man spend in a kitchen? Many of them grumbling because he's been called away from his newspaper to get something from a place he can easily reach, that she could reach only by playing monkey and climbing and swinging. I stare at the shelf, wondering how many houses in how many centuries have been built by and for how many men, feeling for each woman, loathing each complaint from each man, wondering at the thoughtlessness of each architect, contractor and-or husband, resenting each house.

MONDAY NIGHT: At work. A man walks into the kitchen. His hand goes under my sweater and begins the upward journey. I say, "Keep your damned hands to yourself," and wipe the filthy sponge in my hand all over his face. Satisfaction. He throws a glass of water at me, says he was only fooling, and what's so special about another broad, anyway? I say maybe he wants to fool around, but I don't. I don't like him, his attitudes or his actions. He laughs, calls me a crazy broad, looks me over and walks off. He has had the last word. I am soaked, impotent, furious. The rage wears off, leaving a residue of resentment.

TUESDAY: I tell a friend of last night's incident. He is in a position to influence the creep to leave me alone, and since he is a great proponent of equality for women, I am optimistic. He listens, laughs, says, "That's not my department," and walks off. I am resentful, not so much that he won't do my dirty work for me, but that he doesn't have any possible, remotest idea of what it means to have your body considered part of the public domain, and nothing more important than an amusement park. I resent his lifelong freedom from sidewalk anatomical examinations, from anxieties in crowds, from conversations directed at the chest rather than at the face. This broadens into resentment of the freedom- always and forever and ever and EVER- from the fear of pregnancy. I am down and alone; if I let it, this resentment could broaden to include all kinds of other things. I can't let it - it's pushing me further down and is exhausting me. I must do something else.**WEDNESDAY:** A washer is gone in the sink. I go to a hardware store, not sure of the size I need. The clerk-female says, "Oh, why don't you let hubby do that?" I don't have a "hubby." "Then daddy or any man, that's a man's job." I look her up and down, yell, "No, damn it!" and stomp out. I resent the implied dependency. I resent it especially coming from another female. But most of all, I think, I resent my own acceptance of a kind of double standard that goes against all I believe in: I resent the fact that I can blow up at a woman in a way that I could never dare to do with a man. I resent my ability to examine a woman the way men do - like a half-rotted piece of meat. I wouldn't yell at a male clerk, let alone swear at one. I know I'm not as liberated as I like to think, but incidents like this one rub it in. More resentment.

THURSDAY: Last night the only male in the house (with two women) said he'd like breakfast this morning but didn't have time. The other female offered to get up and cook for him. He gets up at six, she works evenings and usually sleeps until noon. My reaction: what if a girl had said that? She (me,too, probably) would suggest getting up fifteen minutes earlier and that would be that. But he's male, so she's waiting on him. But that's only the beginning of my resentment. A wall goes up between me and two of my best friends. I resent that. I resent my response - how do I know she wouldn't do the same for a woman? Why can't I accept a simple act of friendship- and a very nice one - for what it is? But then, I cannot honestly visualize many women who would be so considerate of one another.

FRIDAY: Four of us have brunch, two male, two female. It doesn't occur to the males to clear the table. It doesn't occur to us not to. We ask them to do their share. They comply, rather enjoying the novelty of playing in dishwater and helping us. I resent this instance and every one like it. I resent my own lost ability to giggle over soap suds and splash and play. I resent the concept of their helping us- it's no help to me that two hundred pounds of superiority discovers that he can, presto chango, make a dirty plate clean. I resent not being able to remember the last meal I didn't help to prepare. I resent my inability to really ignore, and sometimes not even to see, ugly, lousy, repetitive little domestic chores. I resent being the final recepticle of domestic responsibility.

I apply for a credit card. I am separated from my husband, have been for a year. During our four years of marriage his credit rating was terrible. I cannot get the card. "Unless," says the man. Unless? Unless I get someone to cosign for me. Who do I get to cosign? "Well, since he now has a good job, a car, and lives in the West End, your husband can sign." I have a job, have had it longer than he has had his. I have collateral equal in value to his car, why can't I get it on my own signature? "Sorry, why don't you be a good girl and get him to cosign?" A perfect finish to a delightful week.

Resentment: It drains huge amounts of energy. It requires vast ability to feel sorry for onself. It is not necessary-its hell is a selfimposed one. But it is part of the price of liberation. Without it I wouldn't get to the point where I could externalize my anger--yell at male clerks instead of going away hurt and furious. I wouldn't realize the extent of woman's inhumanity to woman - I wouldn't resolve to go out of my way to do for a woman some of the things I would think of to do for a man. I wouldn't see the progress of my own liberation quite so clearly. Without it I could be no better off than my grandmother- and all she could hope for was that the boot that ground her soul into the dust was one of high quality.

WOMEN'S STUDIES '72

WOMEN'S STUDIES BEGAN AT UBC IN 1971 AS THE CANADIAN WOMAN: OUR STORY. NOW IN THE FALL SESSION OF THE SECOND YEAR OF OPERATION, WOMEN'S STUDIES WILL CONTINUE AS AN INTER-DISCIPLINARY STUDY OF THE HISTORY AND CONTEMPORARY SITUATION OF THE CANADIAN WOMAN. AS WELL, WE WILL EXPLORE NEW AREAS DEALING WITH ROLES OF WOMEN, AND TRY TO OPEN NEW PERSPECTIVES ON WOMEN IN SOCIETY

THE COURSE WILL BE OFFERED ONE EVENING A WEEK FOR TEN WEEKS PER SESSION, STARTING TUESDAY OCTOBER 3, TO DECEMBER 5, IN THE STUDENT UNION BUILDING BALLROOM AT UBC. THE ONE HOUR LECTURES OR PRESENTATIONS WILL BEGIN AT 7:30 IN THE BALLROOM AND WILL BE FOLLOWED BY SEMINAR DISCUSSIONS. THE SEMINAR GROUPS WILL MEET AFTER THE LECTURE IN SEPERATE PLACES ON THE UBC CAMPUS.

THE ONGOING SEMINAR GROUPS WILL BE LED BY STUDENTS, FACULTY, AND WORKING WOMEN WHO HAVE BEEN INTERESTED IN WOMEN'S STUDIES DURING THE PAST FEW YEARS.

SUGGESTED READING WILL BE AVAILABLE FROM INDIVIDUAL SEMINAR LEADERS. MOST OF THE BOOKS ON THE READING LIST WILL BE FOR SALE AT EACH LECTURE.

WOMEN'S STUDIES IS A NON-CREDIT COURSE, AND IS OPEN TO BOTH MEN AND WOMEN, ON CAMPUS OR OFF, WHO ARE INTERESTED IN INVESTIGATING AND UNDERSTANDING THE PRESENT CONCERN OVER THE STATUS OF WOMEN.

FREE BABYSITTING!

FREE BABYSITTING WILL BE AVAILABLE FOR THE DURATION OF THE EVENING.

COST OF ATTENDING THE COURSE IS $2 FOR REGISTRATION OR 25¢ PER LECTURE.

YOU CAN REGISTER FOR WOMEN'S STUDIES '72 BY COMPLETING THE ABOVE FORM AND RETURNING IT TO BOX 85, SUB, UBC, VANCOUVER 8.

FALL SESSION SEMINARS

OCT. 3 IMAGES OF WOMEN
INTRODUCTION

OCT. 10 WOMEN IN CANADIAN HISTORY
SPEAKER - BARBARA TODD

OCT. 17 FEMINIST PERSPECTIVES ON FEMALE SEXUALITY
SPEAKER - PEPPER SCHWARTZ

OCT. 24 SEX ROLE SOCIALIZATION
SPEAKER - MEREDITH KIMBALL

OCT. 31 THREE LIVES
A FILM BY KATE MILLET

NOV. 7 CONFLICT
A PSYCHODRAMATIC PRESENTATION

NOV. 14 ANGER
SPEAKER - SHELAGH DAY

NOV. 21 WOMEN ON WELFARE
A PANEL DISCUSSION

NOV. 28 STATEMENTS FROM WOMEN IN PRISONS

DEC. 5 SOCIALISM, COMMUNISM AND FEMINISM
SPEAKER LISA HOBBS

(SPRING SESSION TO BE ANNOUNCED)

THIS YEAR WE ARE OFFERING THEME-ORIENTED AND SPECIALTY GROUP SEMINARS, AS WELL AS GENERAL, NON SPECIFIC SEMINARS.
SOME OF THE SEMINARS ALREADY SET UP ARE:

- LIBERATED RELATIONSHIPS
- MARXISM AND FEMINISM
- LESBIAN LIFE-STYLES
- WOMEN ARTISTS
- WOMEN IN LITERATURE
- FEMALE PSYCHOLOGY
- FEMINIST THERAPY
- STUDY OF THE STATUS OF WOMEN IN NON-WESTERN CULTURES
- SELF DEFENSE FOR WOMEN

THERE WILL BE MIXED GROUPS AS WELL AS WOMEN-ONLY SEMINARS.

IF YOU WISH TO ATTEND A SEMINAR AND HAVE A SPECIFIC AREA OF INTEREST, PLEASE INDICATE ON THE REGISTRATION FORM.

NAME _____ FEMALE ____ MALE ____

ADDRESS _____ PHONE _____

FACULTY _____ YEAR _____ OFF-CAMPUS _____

DO YOU WISH TO PARTICIPATE IN A SEMINAR ____ MIXED ____ WOMEN ONLY

AREA OF INTEREST IN SEMINAR _____

ENCLOSED IS A CHEQUE ( ) MONEY ORDER ( ) CASH ( ) TO COVER THE $2 REGISTRATION FEE.

PLEASE RETURN THIS FORM TO BOX 85, SUB, UBC, VANCOUVER 8

YOU CAN ALSO REGISTER AT THE WOMEN'S STUDIES OFFICE ROOM 218, SUB, UBC.

RECEIVED FROM _____
THE SUM OF _____
SIGNED _____

The Working Women's Association is currently holding a series of seminars about Unions, with experienced unionists sharing their knowledge with unorganized (mostly women) workers.

In the first seminar, Jess Succamore of CAIMAW outlined the procedure for setting up a union, Fred Mullin of Pulp and Paper Workers described the problems involved in getting certified (legally recognized) by the Labor Relations Board, Lori Whitehead talked about the experience of setting up a new union at UBC, and Jackie Ainsworth discussed the struggle to unionize Smitty's Pancake House.

The following is the talk presented by Jess Succamore. The series is continuing, and there will be further reports in future Pedestals.

unions

by Jess Succamore, CAIMAW

A group of workers wanting to become organized into a Trade Union has two alternatives -

First Join an established union

Secondly Start their own new union

Under normal circumstances it is far more practical and principled position to join an established union. However, due to the unique situation we have in Canada, a move to an established union does not in many cases meet the requirements of the more affluent workers of today. In short, workers are more and more demanding to know what type of organization they are contemplating joining. This demand for more information about organizations before signing up will become the criterion of the future. This is good because it raises the consciousness of those concerned. However, as was previously stated, we have a unique situation in Canada, and although most unorganized workers who are becoming organized **are** joining established unions, we find many new unions being set up by workers who are not satisfied with belonging to a union which no longer serves their needs or caters to their aspirations.

To set up a new union is a relatively simple procedure. With a little guidance or little research of Roberts Rules, for instance, the formula for a founding convention can be laid out. And if those concerned follow the procedure there is no problem at all. What does cloud the issue many times is the Constitution to be adopted. **So let us deal then with Constitutions.**

All Constitutions must include items that make it a trade union legally - but a good Constitution should also project the ideals that make it a moral document in the Trade Union sense.Attached to the end of this presentation is the general layout of a Union Constitution, and also a brief outline of a procedure for founding a Union).

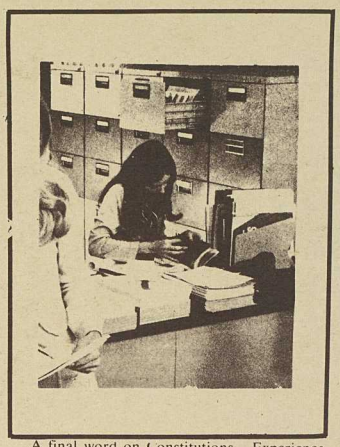
Many of the provisions or Articles in a Constitution vary greatly with the type of Union it will be, i.e. Company, Provincial, National, or International. So the first thing to settle when organizing or founding a new union is to consider the alternatives and then construct the Constitution to cover the situation.

Because **Company** or one plant unions invariably tend to become companyoriented, they are the least desirable of unions.

Provincial unions, as do Company unions, tend to become 'provincial', narrow-minded and restricted as far as organizing and policy goes.

International unions, or I should say American unions, for that is what they are, demean the very fundamental principles of trade unionism. For, although true International unions are an ideal to dream about for the future, they certainly have no place in our society at present or in the forseeable future.

This leaves us with the last, and in my opinion the most practical and efficient alternative, a **National** union, which can have members from coast to coast - where consideration can and would be given to Canadian workers - their political enlightenment and the right to **cooperate freely** with workers throughout the world.



A final word on Constitutions... Experience has taught me that many members belonging to or beginning a new union try to find a remedy for all their fears and problems by creating the perfect Constitution. This endeavor to cover all existant and non-existant circumstances causes constant friction, saps the time and energies of many intelligent and creative people, thus robbing the union of valuable and sometimes irreplaceable efforts in policy making, servicing and organizing.A Constitution could be perfect, but that does not mean a thing unless the union functions properly. However, with good policies and competent officers, a bad Constitution would not stand in the way of having a decent union.

GENERAL LAYOUT OF A UNION CONSTITUTION

1. **TITLE** — tells name and type of union, i.e. Company (or one unit), Provincial, National or International.
2. **OBJECTS** — tells of ideals and principles aimed at by the Union.
3. **SCOPE** — (also known as jurisdiction) tells what type of workers can be organized into the Union.
4. **CHARTERS** — (sometimes included in SCOPE) - tells how Charters are granted and who can authorize same. Also type of Charters that can be granted, e.g. Local, Regional.
5. **MEMBERSHIP** — (qualifications) tells requirements for membership.
6. **REVENUE** — tells how revenue is obtained. If a National Union, it would tell what per capital locals would pay to the National Union and, if assments are mentioned, how such monies could be collected, also monies to be delegated to strikes or emergency funds, etc...
7. **CONVENTIONS** — tells of delegates to Conventions, eligibility, how many, also how dates of Convention are set, also procedure for submitting resolutions, Committees, etc...
8. **OFFICERS** — tells what officers are to be elected.
9. **DUTIES OF OFFICERS** — tells just that.
10. **AUDITOR** — tells how union records are to be audited and when.
11. **PLEDGE OF OFFICE** — tells what type of obligation should be taken by elected union officers.
12. **DISCIPLINE** — tells what constitutes chargeable actions, procedures to be followed re charges and trials, appeals, penalties, etc...
13. **RIGHT TO RECALL** — tells how officers can be removed from office.
14. **STRIKES AND LOCKOUTS** — tells what procedures are necessary before benefits can be authorized.
15. **PROCEDURE** — tells how elections are conducted, who is eligible, what rules govern Conventions and meetings, etc...
16. **LOCAL UNION AUTONOMY** — tells what rights locals have, and the obligations necessary to maintain them.
17. **LOCAL UNION BYLAWS** — tells Officers - elections - committees - initiations - signing officers - bonding - discipline - how amended - and any other function to be carried out or authorized.

It must be remembered that the Bylaws cannot be in conflict with the spirit or intent of the Constitution proper.

FORMING A UNION

FIRST ORGANIZING MEETING

1. Those interested in forming the Union should make sure that only those interested in it are invited to this meeting.
2. A Chairman should be chosen.
3. The Chair's first duty - to open nominations for a Secretary, and elect same.
4. Chair then asks for any speaker or speakers wishing to address the meeting about the purpose of the meeting.
5. A Resolution should be then passed stating "That it is the sense of this meeting, that a Trade Union (give name and objects) should now be formed in Vancouver, B.C." (This motion could be passed immediately after election of Secretary).
6. A Motion should be made to elect a committee of (name how many) to draft a Constitution and Bylaws.
7. A Motion is then made to adjourn the meeting. Time and place of the next meeting should be set at adjournment, or provision for the Chair to call same.

SECOND ORGANIZING MEETING... FOUNDING CONVENTION

Previous officers should serve if present. If not, pro tem officers should be elected (Chairman and Secretary).

1. Chair would call the meeting to order.
2. Secretary reads the Minutes.
3. Chair asks if 'any ommission or errors'...then adopt the Minutes.
4. Chair states next order ofbusinesswill be the Report of the Constitutional Committee. Chair would then ask 'You have heard the Report of the Committee, what order shall be taken on it?'
5. Someone should then move

"The adoption of the Constitution reported by the Committee" and when seconded the Chair should state

"That the question is on the adoption of the Constitution reported by the Committee" and then reads each article in turn, asking, after each article

"Are there any amendments proposed to this article?"

If none - after a pause, the next article is read, etc...

After the last article has been dealt with, the Chair states

"The whole Constitution having been read, it is now open to amendment.".

Final amendment can be made now.

Then the question to adopt the Constitution is put,

"As many as are in favor of adopting the Constitution as amended will raise their hands".

All those opposed.

Chair will then distinctly announce the result of the vote.

6. Chair then states that the Constitution having been adopted, it will be necessary for those wishing to become members to sign it (and pay the initiation fee, if required by the Constitution) and suggests a recess while this is being done
7. Motion is made to recess for 10 minutes (or whatever)

(If membership cards have already been prepared they also can be signed at this time).

8. **Chair** then calls meeting to order - and declares only those who have signed into membership can now vote on the proceedings.
9. Chair then states next order of business is the adoption of the Bylaws reported by the Committee and these are dealt with same as the Constitution was.
10. Chair then declares next order of business is the election of permanent officers of the Union.

11. Officers are then elected as provided for in the Constitution.

N.B. It is wise to have the Constitution make pro' sion for 'electing at founding Convention', if tne regular Constitutional election could not be implemented. e.g. referendums.

Permanent officers replace temporary officers as they are elected.

12. Meeting can then be adjourned.

Please note that it is usual for many meetings to be held before the 'first organizational meeting' and after it and prior to the founding Convention, but these are the two basic requirements that should be followed for the record. In essence, if amendments, etc., to the Constitution are to be made of a controversial nature they should be agreed upon before the founding meeting.

AVERAGE HOMES & GARDENS

OUTDOOR REPAIRS

The latch on the fence broke and I was marching through the house cursing and groaning and saying (because I was too tired) "I JUST CAN'T FIX IT RIGHT NOW!" and thinking I really should because Brad would crawl over and open it and get out of the yard. Siobhan (pronounced "Shavonne") is three and she looked up at me and said: (oh, and the devil in her eye when she said it!)

WHY CAN'T YOU DO IT MOMMY?
CUZ YOU'RE **JUST A WOMAN?**

She was sitting on the bed and looking at me. I came right back to her and said, "What did you say?" and Siobhan had a little impish smile and didn't answer. Later on that day I was talking to someone on the phone and I said, sort of whispering, "Siobhan said a terrible thing to me today," and I heard Siobhan pipe up in the next room:

I SAID CUZ YOU'RE JUST A WOMAN, DIDN'T I?

pleased that she had made a stir.

Typist: *You don't have to be able to do everything, Josie. Who wants to be superwoman?*

Josie: Sure, I know.

BRINGING UP BABY IS A GAS ESPECIALLY WHEN YOU JUST WATCH IT ON TELEVISION

The baby-sitter when we can afford it

Fourteen year old kids are good, better than the elderly lady across the street who will baby-sit because she needs the money and is too old to get other work, but who has a really strong sense of Sin that she exercises all the time and spreads around on little kids, too. She won't let the kids in the bathroom together. She's afraid they will find out that there is a DIFFERENCE.

Kids Ain't Necessarily What We Think They Should Be

Little Sarah likes to be pretty and wear pretty things, and her mama just wants to be a real good feminist. Colin wants to buy a $700 colour TV although he still has trouble making his CAFO auto insurance payments, and his mother just wants to be a real good socialist.

Advice on Bringing Up Children

1. Keep your mouth shut.

2. If you have to communicate with another parent about your kid, talk in pig-latin.

The kids don't need very much advice. If you are half-way decent to them they will be relaxed enough to tell you how they feel about things, I think. If they know they are not going to get hit or verbally slammed when they speak out, they'll speak.

Kids and Sex and Grandma

Scene: Grandma changing baby Brad's diaper. Siobhan watching.

Siobhan: He's got a penis. Tickle, tickle, tickle (she tickles)

Brad: (Squeals of delight)

Siobhan: (Hearty laughter)

Grandma: (Ignores the situation in a well-bred way.)

I remembered when that happened that we didn't talk about certain things when I was growing up. There was always a subtle constant ignoring of anything that produced sexual pleasure. I remembered it again when I sav Grandma quietly take Siobhan's hand away from her crotch.

"Why did you do that?" I asked her.

"I don't want her to get into bad habits," Grandma said.

I began to understand why I had a couple of hang-ups myself about my own body.

Nice Polite Children Grow Up Too

I was brought up to be NICE. Pleasing. Acquiescent. Maybe that's why I don't deal very well with men who hassle and grab me when I go downtown by myself. I feel trapped and scared, and then I become this smiley person who slowly moves away. A friend told me to memorize a bunch of things to say in those situations. Maybe once I've made myself say them a few times I won't feel as helpless and scared.

Continence

The thing I hate more than anything about being a mother is shit. I would like to THROW UP EVERY TIME I change a shitty diaper.

SELF

You know what? I think every mother should read *Sanity, Madness and the Family* by R.D. Laing. It explained so many things to me. It was such a relief. Like why for four hours after my mother phones me from Regina I am almost hysterical, and we have really not argued. The last time, after I calmed down, I realized that the whole tone of our mother-daughter conversation had been that the things I am doing or the way I am doing them is "not quite right". There is an oblique guilting.

Typist: *My god, I think I do that to mykids all the time. I get this feeling when they come to see me or I go to see them, now that they are grown up, that I haven't quite finished bringing them up. That there are some things still to teach, and I've got to hurry up and finish. The first time Colin came for a meal in my new little apartment of myown, we sat down (Colin, his girlfriend and me) and I said, "Are you going to eat a meal with hands like that? Go and wash them!" and he got up sheepishly and washed them. His girl-friend looked embarrassed and I realized that my behavior was not appropriate with a 20-yearoldman who happened to be my son. Ed says there's nothing like* **miles** *between relatives to keep things peaceful. But how does that explain why I was so often horrid to them when they were small? Picky. The big smart mother. I don't like to think very much about this but maybe it was because I couldn't bring myself to say "I hate you. You have stolen my life. You are driving me crazy. I am the saddest person in the world because I will never be a person because I have to be your mother. All the things I thought I might try to do when I was young, I have not done because you were born." Nobody can say those terrible things. I wouldn't have dreamed of saying them. So I often had a lot of anger and I sometimes had a vicious tongue. Only the sweetness and delightfulness of my kids often made me forget how I sometimes resented them, and I would enjoy them and think "Gee, this isn't all that bad. I am lucky that I have these nice kids." At the low times a feeling would return that my life was ebbing away, my strengths were being diluted, and still I had not accomplished anything that once I held to be my dearest goals. So that I would ooze out mean things to the kids, things that puzzled them and made them feel guilty (because I would be* **right***) and I would feel rotten still. The kids would usually show no reaction but would try to be far from me at those times. In their teens it was seldom that they were home. At least I allowed them that. But then I resented being left with the god-damned chores of the house that had to be done and they would never be around to give me a hand. Yet I see women who seem to work things out better, and their kids help out at home. Maybe having the fear of God and dreadful retribution makes kids do chores, but there must be some middle ground between martyrdom and autocracy. The funny thing is they are nice people, my kids. I used to often say that I could more easily die for them (and I would of course, wouldn't I) than live with them. Colin's defence was simple. He hung out with boys and lots of these boys had an interest in electronics and a nice older guy let them all hang around his store and they took a ham radio course in his basement from a CJOR technician. This nice older guy became more his father than his father, who by then was coming around only once a month, having married again and having another son. And from these males he learned how to be a man, so that when I spoke to him as I would to any friend and told him of things that troubled me deeply, he could say coldly:*

"There's really nothing I can do about that."

HEALING

Josie: I have heard that too, and only from men. Only from men. Why do they think that we are expecting them to solve the problem? Of course there is nothing they can do. What we have asked is that they listen.

Why do they hate us?

Josie: There's never a time that I say there's nothing I can do, because I know for *me* just to know there is someone there listening to what I am saying can help. So many times that blank wall suddenly disappears....

These little subtle hostilities are there too. Not anything blatent. I take quite a lot of shit without saying anything. I think women take a lot of shit generally. The thing that is worrying Michael the most is that I am breaking out of this role of mother and housewife that I've been stuck in for so many years. But he says things like "You want to be a 'free woman' don't you, you're not natural." His face gets really really tense and along his jaw gets white when I talk about things I'm learning and wanting to get good at, like working the press machine. His face is very expressive. I think lots of men feel better if we stay in our "roles". One time Michael came home and I was cleaning the house like crazy and I was really feeling good about it because the end was in sight — I was cleaning it fast so I could go off to the press, and Michael said, "Oh, what are you doing, a domestic trip today?" He felt really relaxed with me. He would like to see me cook and clean and look after the kids and he be the big man building things in the basement. What really pisses Michael off is when he comes home from work and I've got to go off to work, and he has to share equal responsibility for the kids. And maybe he wants to go out and he can't find a baby-sitter. And how many times has that happened to women.

It's easy together with a man when you are both having a good time. No problems then.

Typist: *Remember what that woman said when we talked about Anger for the collective article in May? She said that her husband was saying now: "You're no fun any more," and the other women looked up as though they recognized a phrase. How many times have we heard that. I thought about it afterward. Someone said we were supposed to provide the ease and lightness in the serious, tough lives of men. And if our lives were tough and upsetting, our role was to shut up about it (STIFLE, EDITH) because that's what we were being kept for. "Why do you have to say that everything was so nice when you just said nice things." I remembered after I left the meeting that the phrase "You're no fun any more" had a couple of times signalled the disintegration of a relationship. I wonder does this happen with women who are lovers? Do they make walls and play power games? Do women do these things to men too?—*

My experience is that the man can freak out all he wants. But if I get angry I am either laughed at, dismissed, or allowed to know that my freaking out is unimportant.

We can't seem to say when stuff happens, "You are really being an ass." We can't confront it at the time. There are too many times when we have been slapped down. But I can have feelings. I'm afraid if I say it at the time I am hurt that I'll be hurt more. That the kind of response that's needed might not come. I don't want to know certain things: that things are bad, because then if I know, they can't stay the same. Things would have to change; I would have to *do* something and that's hard, hard, hard.

Typist: *And yet there are men, rare nice men, who think of us as human beings. That Bertrand Russell wrote about the women he loved and his own vulnerability in love. God bless that old guy, he wrote that a family needed more than anything good child care facilities that would free both parents to be kind and loving people to each other, their kids and other people. And maybe even work at a job they like. The nicest thing about that guy was that he culd see reality and still like people. Even women. I know some other men like him but they don't write as clearly as he did about their feelings.*

HOUSE BEAUTIFUL

Cleaning the God-damned Carpet

The carpet, yeah. Brad had puked on it and puked on it and puked on it when he was tiny. When my mother came to visit us, she told us in a really helpful way that if we just rented an electric carpet cleaner, that would do the trick. But guess what we had just done? Before she came, we had rented an electric carpet cleaner and cleaned the carpet with it.

NEIGHBOURS

We have had a succession of neighbours and I don't know if that is normal, or if we drive them away because Siobhan goes next door and says FUCK, or because we drink beer in the backyard sometimes. The couple who belonged to the Salvation Army who lived next door asked me a lot of questions. Like this:

1. How many beers a day do you drink?
2. Who drinks more, Tim or you?
3. Do you smoke?
4. Do you also drink wine?

They had heard that smoking leads to beer and beer can lead to wine. Then Ann came over and we were all talking and she destroyed the whole theory because she said she drinks beer and wine and she does not smoke.

SHOPPING

The Sally Ann can be a Good-bye Good Buy

The kids and I went to the Salvation Army Thrift Store on Fourth Avenue one day and I was at one counter and I heard a commotion at another counter and looked over. There was Siobhan fighting with this bigger kid. Siobhan was pulling on a vivid chartreuse imitation football jersey with an iridescent orange number (96) that this other kid was holding and Siobhan was yelling, "I want that one!" The big kid was laughing at her and it infuriated her. She kept screaming, "I want it! That's mine! I'm going to have it!" and finally she shrieked,

"IF YOU DON'T LET ME HAVE IT I'M GOING TO COME BACK HERE AND **GRAB IT!**"

and I was kind of horrified because that was not NICE and POLITE and also because everybody was looking at this child of mine. I wonder if she did that because she sees me going into the Sally Ann and go scrabble-scrabble-scrabblein the clothes when I'm looking through them. I must look very grabby in the Sally Ann. I'm always in a hurry because usually Brad is on either my back in the carrier weighing a little more each time, or he's out on the front sidewalk going into the street.

GARDEN. THE JOYS OF WATCHING THINGS GROW

Everything I planted when I was really depressed didn't grow: leeks, carrots, beets. Well, a very few beets came up: ten. But I planted an awful lot more than ten.

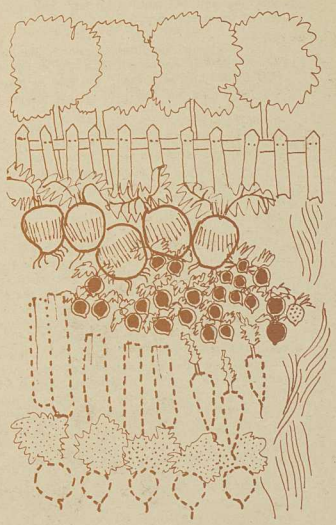
The back part of the garden that I planted when I wasn't as depressed grew and multiplied and divided and became the Garden. Turnips and radishes grew. Boy, did the radishes grow! They grew even where I didn't plant them. So many of them grew that I took bags of them to meetings along with a recipe for Raw Radish Relish that would use up a lot of radishes. In fact here it is:

Raw Radish Relish

2 dozen radishes, sliced, then
3 scallions and tops, sliced then
1 clove garlic minced
3 tb. oil
3 tb. cider vinegar
1-quarter cup sesame seeds

Marinate radishes, scallions, and garlic in oil and vinegar for 10 minutes. Add seeds. Chill. (Makes 1 and a half pints.)

Typist: *I took the first draught of my notes of Josie's words over to her place and she showed me her room. Her own room. She has painted it all white and it's going to be her own special space. Siobhan was delighted to show me it, and plunked down onto her mother's own bed looking pleased. I think Siobhan is planning on a room of her own too when she grows up, and maybe will want to learn how to run a big press or some other typically female occupation.*



by JOSIE as told to her typist

THERE ONCE WAS THIS NICE POLICEMAN

by B. Thompson

I was laughing and talking to a friend on the telephone when Mary let herself into the house. She was quiet; I thought nothing of it until I looked round and saw her, white and serious.

Something was wrong. Maybe she had lost her bus transfer again and had walked the long way home from the bridge in the early winter dark. Maybe the movie had not been fun to see alone, this Saturday when her best friends had been busy. These things I thought vaguely while I continued my phone conversation after a quick hello to my child.

But something was wrong. Mary did not go to the refrigerator or race to the bathroom. Did not nuzzle up to me or go to find her book. She sat by herself, lonely, in a chair opposite, waiting for me to finish.

"What's wrong?" I whispered, hand over mouthpiece.

"I'll tell you *after*," she said, "when you're finished." But she moved close to me when I lifted my arm to make a place for her.

"Sorry," I said to my friend to whom I had not been listening. "Mary's upset about something," and I laughed apologetically. The little head dropped and dug hard into my side. I had made light of her need and made her trouble hers alone. In alarm I said again, urgently, "What's *wrong?*"

Again, "I'll tell you *after*," and I quickly ended the phone call to take the child, now trembling and weeping, on my lap.

"Don't ever tell *anyone*," she began, and I knew in a flood what was wrong and fear gripped tightly. What was it that we young mothers feared for our pretty little girls out by themselves as shadows lengthened in the autumn and winter? What had our own mothers feared when they cautioned us not to talk to strangers? Not wanting to frighten my child I had never so cautioned her; I just said vaguely BE CAREFUL and she looked both ways when she crossed the street. "Don't ever tell anyone," she said and I did not for a long long time. Now she is grown up and says I may. That day, with the early dusk black outside, the words came out in a torrent, the little voice shaking and high and tense and sobbing.

There had been two men, one in the theatre and another at the bus stop. In the darkened movie an experienced molester had chosen a seat in front of Mary so that his face was hidden from her. His hand had wandered back after he had sat for awhile with his arm draped over the empty seat beside him and in front of her. The child at first thought he was searching for something he had dropped, or an empty seat. Finally, as she continually pushed his hand away, with more and more force, until her leg was bleeding and his hand scratched, she realized he meant harm and fled.

But not home, she didn't flee home. She had spent her weekly allowance, all of it, on the movie and part of her fury at the man was that he had driven her from what she had paid all her money to see.

"Why didn't you *tell* someone?" I asked, knowing why. In my own childhood I had feared to tell even my own parents. Grownups stick together. They keep children in line. They protect each other and deliver naughty children up for justice. They do not always believe a child. Mary said, "I couldn't," and there it was.

She had re-entered the theatre, watching out for the man, sitting near the back and close to other children, and stayed to see the rest of the movie. "But I missed part, and it was his fault," she said. At 5 o'clock she set off for home, taking a bus over the bridge and at the south side descending to transfer to a second bus. The bus stop was deserted, and she sat upon the stone bench to wait. She counted the changes of the neon sign opposite; a blank, a blaze, a running circle, a reverse of colours, a blank, a blaze, a running circle, a reverse of colours, a blank, a blaze, and then a man was sitting at the other end of the bench.

"Where are you going?" he asked.

"Home," said Mary.

"Where do you live?"

"On Yew Street," said Mary.

"Do you want to come with me?" and her heart was pounding again.

She slid to the farthest end of the bench and wouldn't answer. He kept on:

"How old are you?..Where have you been?.....Look!" She looked. He had exposed his penis and was grinning.

"I was AFRAID!" she wailed, "I hate him!" she shrieked at me and then sobbing held me so tightly round the neck it hurt. What harm has been done to you, my baby, what repugnance will linger since that long time ago, I wonder now.

"I wanted to kill him," she cried and then wailed like a four-year-old, not a big girl of ten. I loosened her pigtails and rubbed her head. "Then what?"

"Some people came and he went away."

"Did you tell them?"

"No, I was scared."

"Will you let me just tell the police what the man looked like? Then some other little girl may not be frightened." We talked for a little about that, and finally she said,

"Okay. But *you* talk."

It was not a matter of the simple phone call I had suggested. The firm policewoman on the end of the wire said she would have a man over in about twenty minutes. In ten minutes he was there: tall, younger than I, diffident. He settled on the sofa where Mary and I had clung together earlier, and matter-of-factly took out a pad and pencil. We recited the facts, and Mary in detail described the men.

"This is common, very common," he said to me. "What school does she go to? What grade?" and later on, to the child, "I hate to use myself as a comparison, but was he younger than me?....Much older?.....Taller?.....Before we go on -- did he wear a cap of any kind?"

"No."

"I thought we might have saved some time. There's one fella always wears a baseball cap and a raincoat and he's a bus stop operator."

Back to the questions. Chris, Mary's big brother, returned from his Saturday paper route, curious about the police car outside and excited by the policeman inside. Poor Chris was shunted into his room, to Mary's relief and his chagrin.

I made visits to the kitchen to urge our supper on. Mary sat and answered questions, her tears and wailing long gone, enjoying the policeman but shying away from some questions. One was: "What did he do to draw your attention to himself when he was exposed?" She was silent, distressed. To me the cop said, "This is important, because the law says that unless the person draws attention to himself he is not committing a crime and we can't arrest him. It's to protect someone who has just been forgetful. I've done it myself; you forget to do up your fly..."

"Oh, sure."

"So, Mary, was there anything he did to make you look at him?"

Mary twisted in embarrassment and came to me. "Tell Mummy," I said, "and then I'll tell." She whispered in my ear, "He was rubbing it," and hid her head in my lap. I repeated what she had said.

"That'll do." He wrote again, slowly, taking pains. Then the careful questions continued. Chris came out of his room, and ate his supper in the kitchen, listening and silent, ill at ease. Finally the questions were finished and the policeman asked to use our phone. Mary came out to the kitchen to eat and we heard in the next room the long report begin again.

As a Saturday treat we had a pomegranate for dessert. Mary wanted the policeman to have part of hers (not all). "Not now, love, he's phoning. Have your bath and afterward you can give him the pomegranate."

"Slowly, dictating his notes to a slow receiver, he droned on, ".... a fuzzy yellow sweater..... receding hair....." Mary was still in her bath when he finished and hung up.

"Sorry to take your time, ma'am, but I thought if I got it in right away they might have something else to go on." We said goodbye and at the door I proffered the dripping pomegranite portion with Mary's

message. The policeman beamed. "I haven't had one of these for years. Thank her for me."

The next day, Sunday, Mary was sure she saw the sweater, but not the face, pass our old house going down toward the beach. I was paralyzed standing at the window after she called; I did not take action. What if by mistake--

On Monday when I got home from work she met me and said, "At school today I was called in to the principal's office and I was scared, but guess what. It was only about the men that scared me."

Why had the school dredged it up again. On Tuesday from work I telephoned the principal to make known my displeasure. Very quietly, so as not to be heard by the other typists, and with pounding heart and shaking hands, involuntary reactions to school authority.

The principal, a tight, brisk, tidy man said, "They always seem to do it in these cases. I always make sure I'm there the whole time with the detectives."

"But she went all over it, for TWO HOURS on Saturday," I said.

"Oh, I didn!t know that," he said. "But they always seem to do it. The children's stories sometimes change, you know."

Steaming, I said, "Will this sort of thing continue?"

"Oh, no. I think that will be all." Then, reflectively, "There were two things in her story that struck me as strange."

An old dread pressed down: *her story*. Grownups stick together. They believe what they want.

"One thing is that she returned to the theatre after the first occurrence."

"She wanted badly to see the show," I said weakly, hopelessly. Did he think my darling had gone courting molestation?

"And the second thing is: how did she come to be going to a downtown show *alone* on a *Saturday*? I have four boys, but none of them ever went alone downtown before he was ten.

There it was. It was I who was guilty. Me, the working mother. "But she goes everywhere alone. She goes to the Y on Wednesday for diving, she goes to orchestra practice downtown on Seymour Street, and to her violin lesson, clear across the city...." I thought of molesters lining the bus routes. "Her brother took her when she was smaller, but now she goes alone. HE has gone alone on the bus since he was eight."

"Well, that's *your* business," said Virtue through the phone, "But I wouldn't want a child of mine going to a show, specially on a Saturday afternoon, alone. But as I say, that's your business."

Speechless with rage and guilt (for certainly she should not have been allowed to go alone; I must be at fault) I searched for words. "Are you still there?" the principal enquired. Unevenly, making myself be reasonable, I said, "I hope if this matter comes up again you will phone me before you let detectives or anyone talk to her."

"Oh it won't come up ever again," he said with assurance. "Not ever again." Nor did it.

That was a long time ago. Mary's okay. We all survived her growing up and Chris growing up. They deal with lots of situations far better than I do. This summer when a fellow tried to rape her after he picked her up when she was hitch-hiking in Surrey, she surprised him by her quick strength, fought him off and held him off, and he stopped the struggle and they talked for a long, long time (she still watchful and frightened). She said that after about an hour he broke down and told her he was terribly lonely. She said that there were better ways to find girls; just be friendly to people and pick up boys too and talk to them and make friends and meet people. "Did you get the license?" I asked. "No, Mom, it was getting dark by the time he drove back onto the road, and I wanted to get away as fast as I could. Besides, remember that Ramparts article about the police not believing the girls who said they did not invite the rape attack?" And I did remember how terribly hard it is to prove rape even if it is accomplished. I remember an intelligent erudite educated man looking at the young girls on Granville Street and saying, "They sell themselves pretty cheaply," when all they were doing was thumbing a ride to save 25 cents.

But there was that other time, for which I am eternally grateful, when once there was this nice policeman.

Douglas College offers Sociology course on WOMEN

In the 1972 calendar for Douglas College, the following course is listed with others offered by the Sociology Department:

Sociology 23 - 240. The Role of Women in Society; a study of women in society with emphasis on the relationship between changes in their roles and changes in the social structure. Possible future trends analysed.

Sociology 240 is taught by Linda Turner (B.A., U. of Alta., B.S.W., U.B.C., Masters of Sociology, S.F.U.). Linda's area of study at S.F.U. was "The Family" and her final thesis was entitled "Husband-Wife Decision-Making: Roles Among Selected Couples in Burnaby and Coquitlam. When I commented politely that her thesis must have been interesting, she remarked dryly that it wasn't.

Linda joined the faculty of Douglas College in August, 1970 and began teaching what was basically an introductory Sociology course entitled, "Social Structure and Social Theory.

Sociology 240 came about when both Linda and another member of the faculty, entirely unbeknownst to each other, sent in an outline for a new course to the chairman of the Sociology Department which was almost identical. Now Sociology 240 is given credit by both Simon Fraser and U.B.C. as a second year Sociology course. Linda herself became Chairman of the Department of Sociology at Douglas this year. This came about after she complained that no woman had ever been chairman of the department.

Linda says that "The Role of Women in Society" is a look at women in historical times up until the present day. The course, however, does not dwell only on the historical perspective, it also examines the role of women today in the family, in education and in the economy. As well, it dwells on the psychological conditioning and socialization of women and some areas of major concern to women, such as women and the law. The semester is fifteen or sixteen weeks long and the first half is lecture and the second half is seminar. The history of women is covered in the first six weeks. The course is not concerned with individual women but considers women in groups. The seminar is a vital part of the course. The participants form groups and do research into their areas of interest e.g. Women and the Law.

Q. How did you become interested in the subject of Women's Role in Society?
A. Actually, I became interested in women as a subject for further study when I was down east at college in Thunder Bay, Ontario. I was responsible for starting the Women's Liberation group there.
Q. How does the college feel about your course?
A. I get a lot of static at the course about teaching a "Women's Lib Program", which I am not doing. There are two steps involved in something like Women's Liberation, knowledge and action. I am at the first step.
Q. What is your approach in the course?
A. My approach is the approach of the sociologist, gathering knowledge of a certain area of life. I regard it as my function to try to be as objective as possible. I am not there to bring about Women's Liberation. If anything, I would like to bring about human liberation.
Q. I noticed you were very much on the defensive when I phoned and told you I was from the "Pedestal"?
A. Well, I get a lot of static at Douglas, as I said, and the Student Handbook first listed the course as "Women's Liberation". They changed it when I complained. Consequently, I tend to be very defensive. You have to make it a solid type of course. Students can learn a lot from the history of societies and how the society affects people. I cover the problems that people face in today's world, primarily focussing on women, but naturally, where women are concerned, men are concerned.
Q. Do you see yourself as a liberated woman?
A. Well, not really. I'm basically, what I would term, a "liberal Victorian". I know many of my students are living with guys and in communal set-ups and I admire them for doing this. But for myself, I know that I need the security of marriage
Q. Tell me more about your lectures.
A. Well, my lectures are very structured. The part most of the class enjoys the most is on Courtly Love. You know Courtly Love happened about the 1100's and the 1200's. Remember stories like Tristan and Iseult, Abelard and Heloise and Eleanor of Aquitane, that whole period of chivalry and the cult of the Virgin Mary. I bring in the third film in Kenneth Clarke's series on Civilization, as well as all sorts of madrigals which were sung in this period.
Q. How did the Industrial Revolution affect women?
A. Actually, it really set them back. There is quite a bit of literature available on women in the Elizabethan times. Women had it quite good then and up until the time of the Industrial Revolution. They learned their husband's trade and took it over from him when he died. The Industrial Revolution was initially a very backward step for women. The men went out labouring and the women stayed home. It was in the Victorian times that women started protesting this and we have the appearance of the suffragettes.
Q. Can you cite any other events in history that strongly affected the role of women?
A. Well, of course there are many, but one event that has regularily affected women's status is war. It is most interesting to see the parallel between the effects of the ancient Punnic Wars and our World Wars. After the Punnic Wars, women could be economically independent because during the war, customs arose and a father could give his daughter land, knowing that her hubby would not be along to claim it. Gradually custom became law and, as a result, about this time, you have some women actually protesting against "taxation without representation."
Q. How do you want your students to be affected by your course?
A. I want them to think about it and apply it to themselves. If a student agrees with my material, she should start thinking of herself as an equal and start to stretch. Girls have to regard themselves as human beings, who just happened to be born into the female sex. I want them to read a report such as the Royal Commission's Report on the Status of Women and see what they themselves can do. I want them to try and understand themselves and their role in society.
Q. Are there any guys in your course. And if so, why are they in it?
A. The class is about one-third male. They are taking it for quite a variety of reasons. They need another Sociology course, or they think it's a "Mickey Mouser". Some of them goso far as to think, oh she wouldn't fail me, I'm a man. Yet some of them are very sincerely interested. They have sisters and girlfriends involved in Women's Liberation and they want to find out what impels women to get into it. Guys do have an idea that it is a "Women's Lib" course.
Q. What textbooks are used for the course?
A. For the history part of the course I use Queen and Haberstein's "The Family in Various Cultures". This book has a special section on women in each historical era. To cover women today, I use The Royal Commission's Report on the Status of Women and "The Woman in Canada", a book of readings which I have edited myself. This book of readings is a first try effort to get a book of readings together on women and their various roles in Canada.
Q. Where did you get your material for the book?
A. I tried to look through all the Canadian Periodicals, as well as the Underground Press. When I make up the second edition, I'm going to go to Toronto. The vast majority of the articles are written within the last two years. Of thirty articles, eight were taken from "Chatelaine", one from the "Pedestal", one from the "Georgia Straight" and the rest from other magazines such as "The B.C. Teacher" "Canadian Dimension", "This Magazine is about Schools" and some academic journals as well.

Linda Turner and I went on to briefly discuss the importance of such publications as the "Pedestal" as a source of articles on women for people like herself. Before we parted, she again stated that she was "not really radical at all", but a "liberal Victorian" (although I think I would term her RADICAL VIC) and that she hoped I would not portray Sociology 240 as a Women's Lib course. "Taking my course", she said, "is only a very small first step in a woman's personal liberation: the second step is action based on the knowledge acquired in my course. Whether they take that second step depends entirely on the student."

by Liz Kinsella

IT WAS ONE OF MY FIRST WAITRESSING JOBS.....

It was my first waitressing job and I suddenly found myself working very hard and yet getting very little in return. Waitressing I soon found out is both physically and mentally tiring. At Pizza Patio the waitress does the dishes, is responsible for all the cash, and prepares all the drinks as well as the more routine waitress duties such as presenting menus, taking orders, serving food and keeping the dining area in order. In addition, the "hostesses" are expected to sell the product, and a system has been worked out by which waitresses are compared to see who is selling the product and who isn't. For this tremendous amount of work I started at $1.50 an hour and was told I might get a raise to $1.60 in four or five months. I was told that some waitresses made $2.00 an hour but I never talked to a waitress who made more than $1.75 per hour, including two women who had worked there more than a year. Tips are small and almost non-existent in most of the stores. Cooks, bus boys, and drivers have equally bad conditions.

Needless to say everyone complained about the working conditions and the management. One morning the waitresses at my store talked about what we could do to improve them. I had a friend who was waitressing at Smitty's Pancake House and the employees there were organizing into the Hotel and Restaurant Association Union. We decided to find out more about the union, and in the meantime we wrote a letter to Mr. P. Barnett (our boss) to explain how bad the conditions were because, perhaps, the problem was that he just didn't know.

In our letter we explained that $1.50 per hour is insufficient wage to live on (a total of $2880 yearly). We suggested that the expense of better wages would be offset by the increased productivity of Pizza Patio Staff. We listed some aspects of our job, for which we should be paid more than minimum wage:

1) Physically tiring work.
2) Responsibility for cash, but not enough time to handle it carefully. Shortages are deducted.
3) Unsatisfactory break periods, but automatic deduction from pay.(This is illegal).
4) Night shift hours deserve compensation for upsetting normal life.
5) Transportation problems for night shifts.
6) Comments in anticipation of comparison with clerical jobs which often pay poorly to start (Clerical workers usually receive regular hours and breaks, medical insurance, etc.)

Finally, we requested a raise in wages to $2.00 per hour, and we gave a deadline for a reply.

The response to our letter was a discussion with Mr. P. Barnett. He was not at all sympathetic or interested in helping us, and probably just wanted to find out whether or not we were a threat. I contacted the Labour Relations office to find out what the employees could do if our letter was ignored. I found out that we had no legal stand at all. Barnett could fire us for merely writing the letter. In fact, he didn't even need a reason to fire us. If we handed out pamphlets to protest the working conditions we could be charged with slander and the burden of proof would fall on us. If we went on strike it would be illegal and the employer would quickly get an injunction against us. The officer told me the only way we'd gain any legal rights would be to join a union, and he suggested the Hotel and Restaurant Employee's Union.

The day after our discussion with Mr. Barnett, two of us received a raise to $1.65. This was the only response to our letter and meeting. We decided to try and certify into into the union. Within a few days we had 33 people out of 48 signed up, and this included the six licensed restaurants in Vancouver. The next week the Pizza Patio management received notice from Victoria that some of their employees were certifying into a union. Then as our manager later told us in guarded tones - "All hell had broke loose." The president of the company flew to Vancouver and held meetings with the managers, who were put under a great deal of pressure to "break the union." The next staff meeting we were told that things were going to get tougher. Our manager whom we all liked very much told us he was going to have to do things he didn't like in the next little while—that he was going to have to act like a puppet.

During this time I attended a lecture at UBC that was about unions. Here I discovered for the first time that there are "good" unions and there are "bad" unions and that this is largely determined by something called a union constitution. The criterion I use for judging a union is its relationship to the workers. A union should be a workers' institution. It should be run by the workers and for the workers. Some unions have only a very token democracy. The membership elects a few officials and then these officials appoint people to all the other positions and make all the decisions. Usually there is a President who has the powers of a dictator. He can do such things as refuse to send your members strike pay or place a "trusteeship" over your local. Often these unions have a very poor grievance system. Also many unions in Canada are American unions and historically these unions have given preference to American ideals and American workers.

In a good union, on the other hand, all union officials are elected by the memberships and may be withdrawn at any time by a vote of the memberships. No official makes more than the people working in the factories and shops in the union. All important decisions are made by the membership. The grievance procedure is considered very important. The employee is included in all discussions about the grievance and he or she decides whether or not to accept the settlement.Every local has autonomy such that if the membership disagrees with what the rest of the union is doing, they may withdraw from the union and take all funds, records and supplies with them. So that in a good union the workers are constantly in control and the union does not become a monstrous, impersonal bureaucracy.

The next day I went down to the Hotel and Restaurant Association union office to find out if we had certified into a bad or good union. First of all I was told I wasn't allowed to have a copy of the Constitution but only could look at it in the office. The reason soon became obvious. It was decidedly a bad union: it was an American union with a President who had the final say in everything and made $40,000 a year. The President had the power to place a trusteeship on the local and he appointed many of the officials. If your local tried to withdraw from the union (which was nearly impossible) your local would lose all its money, records and even the pencils used in the office. The grievance procedure was practically non-existent and I was told we weren't going to be allowed to elect a shop steward but would have to take a union representative, a man who had never worked in a restaurant in his life. I found it rather shocking that I had never been told any of these things before. But I guess that's another aspect of a bad union.

We went about trying to withdraw from that union. The union refused to withdraw for us until they found out that about 15 people had signed withdrawal cards and letters and sent them to Victoria. Meanwhile I had learned more about the Canadian Association of Industrial, Mechanical and Allied Workers, a union which at the present time is made up of factories but has the jurisdiction to organize almost anything, including restaurants. The union leadership was most sympathetic andwere willing to help us in any way they could, including taking us into the CAIMAW.

How did all this affect my fellow employees— not very well. A week after we began certification procedures, the managers began putting people on bad shifts, questioning them about whether they'd joined the union, and implying that joining a union was going to cause a lot of truble. There were rumours that Pizza Patio might go bankrupt if a union got in. The managers then announced that there was a 10 month wage freeze, and they made it known that this wage freeze was put on everyone because of certain "bad people" who had something to do with a union. And it was made known that they would have their raise when this union thing was over. Meanwhile new people were being hired on at higher rates than people who had been working there two or three months.

So far the union had made the employees' lives miserable and now after being asked to join a union the same people were asking them to withdraw——something about a bad union, American, undemocratic and that we could join a better union.

It was pretty confusing and at the gut level it was just plain awful. I tried to arrange some meetings to talk about what was happening to us, but the employees didn't come. Partly this was because it was very difficult to arrange a convenient meeting time and place. But also it was because the job is simply a crummy job. Employees see themselves as working perhaps another month but no longer (the turnover rate is in fact 300 per cent per year), and they want nothing to do with the job during their free time. Another important point is that many employees feel it is next to impossible to improve working conditions anyway.

By March 12 there were only two waitresses left who had originally written the letter of February 22, and we were told that our shifts would be changed to all nights. Then I was told to work at the Granville restaurant for the day. Granville is a very difficult store to work and has perhaps the highest waitress turnover. I felt I was being sent to Granville to be fired.

After working three days at the Granville store I received a call from the manager saying that I was going to be dismissed. The reason given was that I didn't write up a sandwich I ate one day—theft. (In fact that was a sandwich I brought from home.) It is possible that the manager was trying to fire me between unions. He nearly did. The next day the union had found out about the withdrawal cards and the

letter and asked to withdraw.

Although it was pretty obvious that I had been fired for organizing a union, I had no union to take my case. I went to the Labour Relations office to find out what I could do in order to get my job back. They told me to contact my union even though I explained to them that I had withdrawn from the union and I felt very sure that they would have nothing to do with me. With no union to take my case, I would have to hire a lawyer on my own. When I tried to find out how to fill out the forms myself, I was shown a lot of confusing and complicated legal documents. I left the office feeling confused and alone, as well as being out of work. I went to the CAIMAW office, where the people were very sympathetic and said they would take my case for me if I wanted. However, they felt that I had very little chance of getting my job back and told me that the Labour Relations Board was very pro-management.

On March 25 I received a letter from Pizza Patio Management stating that myself and one of the cooks involved in the organizing were banned from the restaurants "for activities contrary to the Labour Relations Act." The cook, Mike Bridge, having found it impossible to change conditions in the four years he had been with the company, was ready to quit and was gathering evidence of the illegal practices going on at Pizza Patio so as to lodge a complaint with Labour Relations. We hoped that if the union failed at least his complaint would do some good. The illegalities were mainly——no breaks and yet an automatic half-hour deduction from pay; no overtime no matter how late you worked and managers had to both cook two or three shifts a weeek and manage the store and received only a manager's salary. Mike saw a lawyer about the ban on our activities, and the lawyer became interested in my case and took it on for free.

By April 12 Labour Relations received my complaint. It was two months before the complaint was settled. During that time a lot of disgusting things went on. First of all, the Labour Relations officer assigned to my case made it clear that he wanted this "thing" settled without going before the Labour Relations Board, which mean that it was next to impossible for me to receive any back wages, even if I was reinstated. Another shocking thing was that this officer told P. Barnett that in his opinion Barnett would lose this case so he had better settle it now—if he really thought this, he should have tried to get maximum penalty against the company. In order to speed up the settlement, we were compelled to drop the back pay demand and ask for my reinstatement, removal of the ban, and a cash settlement for Mike. Weeks went by with phone calls, promises, and no results. Finally, on June 1, P. Barnett agreed at a meeting with my lawyer and me to take me on under the conditions that I work at the store I want, that I get a good shift and that the ban is removed.

I was fired on March 22 and did not work again until June 3. A person who makes $250 a month hardly has any savings to fall back on in an emergency like this, and in fact would get into serious financial difficulties within a month. But this was called "winning the case." This was a victory And it was also supposed to be justice.

I began working at Pizza Patio and found it the same as ever.During the 2 and one-half months I was away there was a 200 per cent turnover in staff. I knew very few of the people and found that they didn't know me nor that I was fired. I again tried to arrange meetings with employees to talk about unionizing, but again no one showed up, although many were interested and thought we needed a union.

After another week I was sent to the Granville restaurant and put on a bad shift. I considered this a violation of the reinstatement agreement and phoned my lawyer. After talking with my lawyer P. Barnett agreed to send me a letter changing me back to the Denman restaurant and also stating that if I violated section 7.5 of the Labour Relations Act I would be fired without notice. This section states that an employee is not to organize a union on the employer's time. However, the section is interpreted such that if an employee receives a letter such as I did that the employee need only say the word "union" in the restaurant to be fired. So I received a letter that effectively removed my freedom of speech, but I remained at the Granville restaurant. My lawyer pressed for a hearing before the Labour Relations Board.

On July 1 after working at the Granville Store for three weeks I was "suspended" by the same manager who had fired me. The Labour Relations Board, meanwhile, wrote that they considered the case closed unless we wished to write up a complaint. We wrote to them again, and finally I was granted a hearing on July 25. I was put on the stand for nearly two hours, answering questions about the details of my involvement with the union, my firing, my reinstatement, and my suspension. P. Barnett took the stand to talk about his business and about my personality conflicts with staff, customers and management. I was accused of being a student, a non-career waitress and many other things which were interesting, confusing and mostly untrue. They were pulling at straws.

On July 28 I received a letter from the Board stating that my request for reinstatement had been rejected because the complaint was without merit. My case, that Pizza Patio had changed me from shift to shift, store to store, fired me and suspended all because I tried to start a union was 'without merit'! I couldn't believe it. Because the Labour Relations Board does not legally record their decisions or the reasons for them the case cannot be taken to a higher court (none exists), nor can the members of the Board be held responsible for it. The Labour Relations Act forbids an employer to intimidate,dismiss, threaten or do anything else to compel or induce an employee to refrain from becoming or continuing to become a member or an officer of a trade union. However, this is rarely enforced, and intimidation such as we experienced is typical. And certainly the law was of no value in my case: I would have been better off if I had given up when I was fired instead of going through months of unemployment and harassment. It seems obvious to me that Labour Relations exists for the benefit of companies. And the laws we have to protect employees, which were brought about to appease the public's sense of justice, are next to useless. Good unions, such as CAIMAW, which try to improve the workers conditions are constantly abused by Labour Relations, but bad unions are not.

Many things should be improved. CKONIANIES SUCH AS Pizza Patio should be checked more thoroughly as to illegal practices. The minimum wage should be higher. The laws protecting employees should be enforced by the Labour Relations Board. And the whole structure of Labour Relations should be changed so as to really aid the worker. Also, people should be better educated about the structure and function of unions, as to how they aid or hinder the workers. Surely, in this capitalist society, we need a balance of power!

BY MELODY RUDD

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LETTER TO A FRIEND (MALE)

It seems as though it's a hard thing to do; to explain what Women's Liberation is to you, to a man. To explain how you feel without getting into a rage. I've felt illiterate, incoherent, and illogical, while trying to marshall an argument convincing on both a rational and emotional level. It becomes especially difficult when you care about the man as a friend--when you really want him to *understand*. I correspond regularly with a man I do regard as a friend. Ever since I began to be interested in Women's Liberation we have been carrying on a rather fragmentary debate on the subject, but I found I just wasn't getting through. Finally, one day I sat down and wrote out what I really felt and sent him this letter:

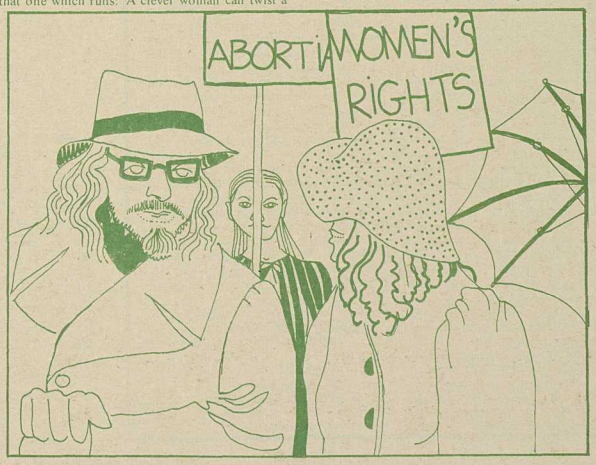
"You are, I think, quite right in saying that feelings cannot be separated from the conditioning that produces them; that "feeling is not a rational process"; and that likes and dislikes can be a result of ideologies (convictions), early acquired prejudices or deliberate conditioning. *But* you can go on to say that "you can't argue with a feeling"— I say you *can* argue with your feelings if the price you pay for having them is greater than the price you would pay to change. You say that "there is no sense in anyone going through his own personality with a hatchet, seeking to chop out of it anything he thinks was planted there by [evilly-disposed people]." That's quite true, so long as you are happy and comfortable with it and it all fits together-- but if it doesn't all fit together then living with yourself can be pure hell. I am sure you can think of examples. If part of your personality hurts you or makes you sick, you are better off to chop it out like an abscessed tooth and be rid of it. You are assuming (in your argument) that there are no painful contradictions in your personality. If there are, then common sense would dictate that you make a choice. You say that this cutting-out ends with a screaming-out against others and a resulting self-hatred. The theory sounds all right, but think you are confusing the cause with the result. For myself, and the women that I have asked about this, it all *started* with dissatisfaction and self-hatred. Self-hatred leads you to hatred of others, and of what you have been taugh to expect of yourself. (To a certain extent this is good -- I hope we never stop hating and crying out against the things that are wrong with the social, political, theological, etc. structures. But hatred *can* become an end in itself and you get the castraters, the bomb-throwers, the assassins. Like most things, hatred can be constructive or destructive.

All my life I tried to be the things a woman was supposed to be--I was supposed to want marriage and children, to put my husband before everything else, to be incompetent without a man to guide me. Well, I never did want to be married or to have children, and I had a strong suspicion that men weren't God. I felt awkward and wrong being "sweet, dainty and feminine." So I felt guilty-- I was unwomanly. I lived for years with guilt, with failure, and a resulting self-hatred (and I might add, a fear of deep emotional involvement with men). The discovery that I didn't have to be any of these things, that I could cut them out and still be valued was truly liberating. If you do the cutting because you cannot stand not to, then you feel good afterwards. The hatchet-work is a necessary step in the fight to gain self-respect, to gain the goals of self-love and consistency of character and personality.

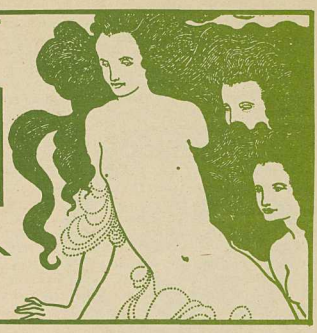
One of the arguments against Women's Liberation is that one which runs: 'A clever woman can twist a man around her little finger, can manipulate him so that she gets her own way. Why should she give up this power for mere equality?' Of course, you can wheedle and cajole a man in this way, but this kind of manipulation really is a slave weapon -- you coax the kind master to give you coax the kind master to give you what you want. Behavior of this kind is damaging to self and self-esteem. This fawning "Uncle Tomism" is looked upon as damning to a black man's self esteem. Why not a woman's? Try coaxing and flattery the next time you want a raise, or want your own way-- you may get it, but see what happens to your self respect. Surely this part of anyone's character should be rooted out, surely you can't just accept everything already existent in your personality no matter how damaging."

BY HONORÉE NEWCOMBE

[The man in question did not suddenly turn into a rabid supporter of femininism, but he has come around to feeling that women do have valid reasons for complaint; that something is badly wrong. He is starting to think about it--not just dismiss everything as Women's Liberation rhetoric.]



LETTERS



Dear Sisters,

Since February we have received no bulk orders of the Pedestal at our center and would like you to resume sending about 10 copies a month. Tho' we were far behind in paying for back orders, I sent along a money-order for back orders for $20.00 in Feb. and enclose a money-order for $5.00 in this letter...we hope to be more prompt in the future, recognizing the pressure which you are also under!

Please note the new address of our center. We have recently moved into a rent-free room in NIX, a local Drop-in Center. Extra monies will be put towards advertising which, in the past has greatly increased the demand for our services. We have also gathered together a wide variety of information of interest to women and would appreciate anything you can send on. Tho' our biggest difficulty is still finding regular volunteers to keep the center open, we are quite excited about its growing possibilities.

Amazingly enough, Saskatoon Women's Liberation has managed to keep up a fairly busy pace through the summer with the presentation of a brief to the provincial minimum wage board, a cookie and lemonade and distribution of literature sale and preliminary planning for a fall provincial stratagy conference. Our regular monthly raps have also brought out a good number of new women. All of which, adds up to anticipation of a busy fall.

Something else that might be of interest to you while I'm writing this is some discussion of our organizational structure. With it we have successfully avoided much of the factionalism that has split so many groups across the country - to be more specific how we have healed past splits and avoided new ones. Briefly the movement has developed into several different committees or groups which are held together by a central steering committee. The committees have developed around women with specific priorities such as working women, daycare, rap groups, study groups, abortion and contraception info and abortion law repeal, also a women's studies group at the U'. The steering committee acts only as coordinator and to call general meetings. General meetings deal only with business questions and to keep everybody in touch with what is happening. Theoretical and strategical discussions are generally avoided at general meetings, being left to each committee to work on according to their assessment of their own problems. Thus when disagreements about theory and strategy occur it is usually among smaller groups of women who are more personally involved with and committed to each other. This seems to result in a more balanced resolution or compromise. This structure also allows each woman to set her own priorities without being badgered or pressured by others. It has allowed the more conscious women in the Abortion Law Repeal Movement to maintain contact with the wider Women's Liberation Movement and yet has not tied us to the limitations of one issue. It has also allowed and encouraged the distribution of leadership abilities over a wider range of problems.

No doubt another important reason for our success has also been the conscious committment of most women to avoid factional splits. This includes women in those movements who have been most often accused in other places. It seems to be the general concensus that little can be gained at this stage in the development of the movement from letting strategical di agreements intensify when we have many goals in common. Some will no doubt accuse us of revisionism. Our reply would most likely be that it is practical personal *womanly* politics, developed in large part out of the sense of sisterhood which we have achieved through our involvement in this movement.

A major problem that I see for this fall will be how to draw more new women from the intellectual discussion type activities into the action-oriented activities. Also how to be more conscious about raising the general political consciousness of women in the movement. Any discussion in the Pedestal relevant to these problems will be much appreciated. Your book of articles on working women is excellent.

Now I really must close. I had no intention of going on at such length.

In sisterhood,
Wendy Land

Women's Center
Rm. 5 - 3rd Floor
155 - 2nd Ave. S.
Saskatoon, Sask.

SOJOURNER, a magazine of women's writing and visual arts is now accepting manuscripts for publications in fall. 5,000 max words for poetry and prose. 8 x 10 format for photography and graphics. Include self addressed envelope c/o Florence Epstein, 336 Central Park West, N.Y. PLEASE WRITE FOR DETAILS ON ADVERTISEMENT SPACE.

Announcement

The Literature seminar of Cambridge-Goddard Feminist Studies has just completed an extensive annotated bibliography on *Women in Literature*. There are four main sections in the bib., sections one and two list original prose works by women writers, published before and after 1900 respectively, section three lists 20th century women poets, and section four includes works about literature—specifically works that offer some perspective on the relationship between literature and women. These sections are followed by two summary checklists of books by black women and books which deal with lesbianism.

We hope that this bibliography will be of some use to women wanting to study the female experience as it has been portrayed in literature, to individual women simply looking for good reading, and to women teaching literature. We make occasional comments on books we consider especially suited to raising the consciousness of readers.

This bibliography is available for $.50 plus mailing costs from:

Cambridge-Goddard Feminist Studies
att: Ann Kautzmann or Liz Fenton
1878 Massachusetts Ave.
Cambridge, Mass. 02140

Note: the bib. is available at special rates for bulk orders.

August 4, 1972

The Psychology and Women seminar of the Cambridge-Goddard Graduate School has just completed an annotated bibliography on *Psychology and Women*. The bibliography is divided into six topic sections. Each section is preceded by an introduction describing how we selected and used materials in that section.

The bibliography is only a beginning and does not claim to be comprehensive. It is a selected bibliography based on the readings that we as feminists found useful in looking at psychology in answering the questions we raised.

The bibliography is available for $.25 plus mailing costs from:

Sheli Wortis
Feminist Studies
Cambridge-Goddard Graduate School
1878 Mass. Ave.
Cambridge, Mass. 02140

Please address requests and checks to Sheli Wortis at the Cambridge-Goddard address. Bulk orders are available upon request.

We hope this bibliography will be useful to others and we are trying to make it available to as many women as we can — a brief notice or announcement in your paper would be helpful in letting other women know of its contents and availability. We are printing the bibliography at cost and are unable to pay for an ad; however, upon request we will send review copies in exchange for an ad.

Witches, Midwives and Nurses: A History of Women Healers,

by Deirdre English and Barbara Ehrenreich. How women lay healers were suppressed and how the male medical profession rose to dominance. A study in the origins of institutional sexism. $.75 from Glass Mountain Pamphlets, P.O. Box 238, Oyster Bay, N.Y. 11771. Orders must be prepaid.

Dear Sister;

Last January an informal course was given through the Women's Centre on a Marxist analysis of Women. The course was organized by two women who hoped to incorporate their research and the contributions of the women taking this course into a book. We, participants in the course were excited by the ideas, the discussions and the solidarity that developed.

We feel that more women should have the opportunity of sharing this experience, therefore we have decided to attempt a repeat. We will discuss Women's liberation ideas in a Marxist perspective. Prior knowledge of Marxism in *not* necessary—just bring your ideas and enthusiasm.

An organizational meeting for the course will be held on Thursday, October 5th, at 7:30 p.m. at:
1932 Lakewood Drive
Vancouver 12 - and every Thurs. for about 17 weeks
If you miss Oct. 5, come next time.

Tel: 255-0357 for further information.

Anne Blakey
Sandy Carr
Shelley Rivkin
Maggie Benston
Cindy Kilgore

ROUGH TIMES
FORMERLY THE
RADICAL THERAPIST
PO. BOX 89
W. SOMERVILLE, MA.
02144

DEAR SISTERS,
WE ARE ABOUT TO COME OUT WITH OUR SECOND WOMEN'S ISSUE OF R.T. THE ISSUE WILL BE ALMOST TOTALLY ORIGINAL, AND CONTAIN ARTICLES, LETTERS, POETRY, AND GRAPHICS FROM WOMEN'S PERSPECTIVES ON THE OPPRESSIVE NATURE OF THE PSYCHOLOGY/PSYCHIATRY ESTABLISHMENT. THERAPY, MENTAL HOSPITALS, PSYCHOLOGICAL RESEARCH, POPULARIZED PSYCHOLOGY, SEX ROLES, SEXUALITY, AND MORE WILL BE COVERED.

PRICES ARE:
INDIVIDUAL COPIES ARE $.75
1-10 COPIES $.60
10 OR MORE $.50

STATUS anyone?

A Research Project on Women's Rights by the Status of Women Council

Two years ago the Royal Commission on the Status of Women published its report on the position of women in Canadian life. Has anything changed since then? To find out, the Status of Women Council surveyed the attitudes of women in Vancouver, Burnaby, North and West Vancouver. A stratified random sampling of 650 households produced 306 finished interviews, the results of which have been published in a 41-page handbook called **STATUS anyone?** The interviews dealt with the attitudes of women in five areas: Economic Status, (part-time work for women, equal pay-equal job opportunities); day care; Education; Lending Institutions; (i.e. loan policies in banks); Women in Politics. As well as including the specific results in percentage form from SWC's questionnaire, the booklet is filled with provocative comments both from the women interviewed and from the interviewers themselves. While the handbook concentrates on the Vancouver scene it should prove invaluable as study material to any Canadian groups concerned with the changing status of women.

STATUS anyone? can be obtained at: The Status of Women Council
No. 101 - 1045 East Broadway
Vancouver 9, B.C. Phone 733-1421
$1.00 per single copy.

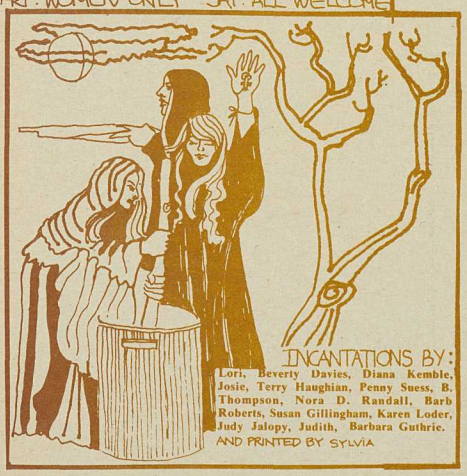
PART ONE
WOMEN'S FILM SERIES
511 CARRALL ST.

OCT. 6-7 THE WOMAN'S FILM
NEWSREEL 1971 SAN FRANSISCO WOMEN TALK ABOUT THEIR LIVES AND ATTITUDES.

OCT. 13-14 MARILYN
AMERICAN 1967 DOCUMENTARY ACCOUNT OF MARILYN MONROES LIFE AND MOVIE CAREER.

OCT. 20-21 SHE'S BEAUTIFUL WHEN SHE'S ANGRY
MOVEMENT FILM SEVERAL SHORTS GIVING HISTORICAL AND PERSONAL VIEWS OF THE MOVEMENT.

FILMS START AT 8:00 PM.
50¢ DONATION AT DOOR
FRI: WOMEN ONLY SAT: ALL WELCOME



AMAZON QUARTERLY

A new lesbian-feminist arts journal coming out this Fall with stories, plays, essays, reviews, poetry, black-and-white drawings and prints.

Send manuscripts and graphics to:
554 Valle Vista
Oakland, Ca. 94610
1 yr. sub. $4. Bulk order rates

A meeting called by the Working Women's Association attracted 20-25 department store workers to discuss their problems and the possibility of unionization, on Sept. 5.

The Association has set up three Action Committees, of waitresses, dept. store workers and office workers. Leafleting of hospitals and sales of the booklet **Working in Hospitals** (available for 25 cents) are continuing.

Membership in the Association costs $1 per year. Business meetings are held every Monday at 7:00 p.m. at the WWA office, Rm. 3, 45 Kingsway (872-1824), and general meetings are held monthly at the Library.

On Saturday, November 25, the Vancouver Art Gallery will be the scene of Women's Fete.

Women's Liberation in Vancouver is a diverse thing - we are working in different ways and different areas to end women's oppression.

Women's Fete will be an occasion to tell each other what we are doing and why. Groups can recruit new members, women who want to start new projects can look for help and those who want to get involved can find out what's going on.

Groups active in Vancouver will be doing displays, theatre, slide shows or workshops to tell others what they are doing. We'll have information, books, films, and lots more.

If you can help organize the Fete *or* if you want help in starting a group or project call Anne Blakey at 298-9196 for more information. There will be an organizational meeting in Mid-October to make definite plans. For time and place call Anne after about October 6. And read the November Pedestal for lots more details.

2521 Point Grey Road
Vancouver, B.C.
(formerly of 3821 West 34th Ave.)
732-0862 after 6:30 p.m.
September 17, 1972

Dear Pedestal People;

I think my subscription must have run out because the July issue was the last number I received- I really miss your paper when it doesn't come - its the *only* paper that I sit down and read right through as soon as it arrives and I have been meaning to sit down and write you all a letter saying how great it is - this, much too late, is it.

A friend of mine, Joy Long, told me that she had been down to see you and that you were rather discouraged and needed some help - could you use another middle-aged, but liberated, woman? I can give one evening a week, daytime I work.

In the meantime some new subscriptions plus my renewal - and again thank you all for a stimulating, interesting and well put together paper. It speaks to me - and I'm sure it does to many other women.

With best wishes
Diana B.

TO: *The Pedestal Staff*

I am writing in response to the letter in your last issue of Pedestal, regarding the mention of authorship in articles printed in the paper. I agree completely with the fact that authorship gives a good deal more credence to any article written. A "blurb" crediting the author for the articles and giving some small details of her past experience helps to make any story, particularly one of a subjective rather than an objective nature, more valuable to a reader (to myself at any rate). I see no reason why personal notes about your staff and contributors should not be included. The ability to relate to a writer as an individual rather than a nameless typer of copy would seem in my mind to give a feeling of personal identity and therefore more freedom of mind to all those of you involved with this worthwhile and very well produced paper.

Aside from this small criticism, I enjoy Pedestal immensely. There's a real need for this paper, and you're doing it well. May you continue with unlimited success.

Thanks,
Maie E. Jaanvere

Dear Subscriber-

Hello, we know we have missed another month's issue (there was no September) but rest assured! Relax! We have advanced every subscription expiry date two months so you'll be sure to get your whole 12 issues.

RADICALS LOOK AT BOOKS

DISCUSSIONS OF FIVE VITAL ISSUES AND THE BOOKS ABOUT THEM

Presented by the Committee for Radical Reading, Thurston Taylor, Co-ordinator

at the

Vancouver Public Library

Alternate Tuesdays at 7:30 p.m.
Room 307

October 3 - The Women's Movement: Dorothy E. Smith
October 17 - Quebec: Mordecai Briemberg
October 31 - The Environment: Robin Harger
November 14 - Psychotherapy: Lannie Beckman; Jeff Marvin; John Bogardus
November 28 - Education: Jim D. McFarland; Phil Dubois

Lists of the books to be discussed will be available at the Library before each meeting.

The Fourth Estate,
Box 11176, Palo Alto, Ca. 94306
August 25, 1972.

Dear Ms. Alway:

I am a volunteer for the Fourth Estate Alternative, a non-profit organization which is working on publishing a newspaper column in underground and 'aboveground' newspapers. The column will profile innovative individuals who are living all or part of their lives in different ways. To do this, we have a large network of correspondents all over the U.S., and some in Canada.

Your article in *The Pedestal* on a possible women's referral or crisis center is the sort of material we look for to get correspondents and leads to articles. If you are interested in becoming one of our regular correspondents, please let us know. Also, if and when the women's center gets going, we would like the name of the head of it for a possible article. Thank you very much.

Sincerely,
Nancy Baer

OCTOBER 1972

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 GANG NIGHT A WOMAN'S PLACE	2 WORKING WOMEN'S ASSOCIATION MEETING 7:00 45 KINGSWAY NO. 3	3 SALT OF THE EARTH 12:30 UBC SUB BALLROOM; WOMEN'S STUDIES UBC SUB BALLROOM 7:00 P.M.	4 NEW HEALTH GROUP MEETS 7:30 EVERY WEDNESDAY AT A WOMAN'S PLACE	5 MARXIST ANALYSIS OF WOMEN COURSE; ORGANIZATIONAL MEETING 7:30 P.M. 1932 LAKEWOOD DR. VANCOUVER 12 TEL. 255-0357	6 MOVIE: THE WOMAN'S FILM WOMEN'S CENTRE 8:00 50¢ DONATION WOMEN ONLY	7 NEW MOON; MOVIE: THE WOMEN'S FILM WOMEN'S CENTRE 8:00 50¢ DONATION ALL WELCOME
8 GANG NIGHT A WOMAN'S PLACE	9 W.W.A. MEETING NO. 3 45 KINGSWAY 7:00	10 THE WOMAN'S FILM 12:30 UBC SUB BALLROOM; WOMEN'S STUDIES UBC SUB BALLROOM 7:00 P.M.	11 IMPORTANT WOMEN'S CENTRE MEETING SIT CARRALL 7:30	12	13 A WOMAN'S PLACE GENERAL MEETING 7:30; MOVIE: MARILYN WOMEN'S CENTRE 8:00 WOMEN ONLY	14 MOVIE: MARILYN WOMEN'S CENTRE 8:00 ALL WELCOME
15 GANG NIGHT A WOMAN'S PLACE	16 W.W.A. MEETING NO. 3 45 KINGSWAY 7:00	17 MARILYN 12:30 UBC SUB BALLROOM; WOMEN'S STUDIES UBC SUB BALLROOM 7:00 P.M.	18	19	20 MOVIE: SHE'S BEAUTIFUL WHEN SHE'S ANGRY 8:00 WOMEN ONLY	21 MOVIE: SHE'S BEAUTIFUL WHEN SHE'S ANGRY 8:00 ALL WELCOME
22 GANG NIGHT A WOMAN'S PLACE FULL MOON	23 W.W.A MEETING NO. 3 45 KINGSWAY	24 WOMEN'S STUDIES UBC SUB BALLROOM 7:00 P.M.	25	26	27	28
29 GANG NIGHT A WOMAN'S PLACE	30 W.W.A. MEETING NO. 3 45 KINGSWAY	31 WOMEN'S STUDIES UBC SUB BALLROOM 7:00 P.M.	☉ IN ♎ TILL 23RD THEN ♏			

NAME _____

ADDRESS _____

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MAKE CHEQUES PAYABLE TO: THE PEDESTAL
511 CARRALL ST.
VANCOUVER, B.C.

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2.50 FOREIGN
10.00 LIBRARIES