PEDESTAL 35¢

A LESBIAN FEMINIST NEWSPAPER

VOL. 7 NO. 3 VANCOUVER, B.C SECOND CLASS MAIL REGISTRATION NUMBER 3359 OCT./NOV. 1975

LESBIAN RIGHTS BILL

B.C. FEDERATION OF WOMEN

LESBIAN MYTHS

BUTCH and FEMME

A WOMEN'S ADVOCATE

THE OCCUPATION

HERSTORY

MOTHERS and DAUGHTERS

Letters

Dear Pedestal,

We seem to have lost our common goal. When I first subscribed to Pedestal in 1971, it upheld my beliefs in the rights of a female person to be responsible for herself financially, socially and economically. I hated the protection and decision-making thrust on me by my father. I hated the role of mother and wife which society was trying to force on me- as a nurse, I saw how men were doctors and women were nurses. I hated the subjection I saw in the Obstetric unit case room. I welcomed Pedestal because you upheld my beliefs. I live with a man who helps to care for our children. We pay half each for food and payments. We both work in the home and out of the home. I have my own money, and so does he. When the children were small (1yr. and 21/2 yrs.) he stayed home full time and did the diapers and cooking and I worked full time outside the home, because we liked the idea.

Many people criticized our arrangement of "role reversal". He got a real rough deal- other men thought he was gay because he enjoys cooking. Actually, I am not a lesbian, and he is not gay; we are people who enjoy lots of different work. When we built a house I enjoyed banging in nails and working together with the wood.

The sex thing- well, I am not a lesbian, but I feel that's fine for some people just as some women enjoy staying and working in the house and not having a career.

I don't feel I want to subscribe to Pedestal anymore as it seems to be for lesbians. I don't subscribe to Chatelaine because it seems to be for stay-home housewives.

Yours Sincerely
Susan Steed

FRONT PAGE - BIRTHSTORY BODY MASK

PLEASE RETURN TO:
6854 INVERNESS ST.
VANCOUVER, B.C.

Dear Susan: 2

I wanted to reply to your letter to the Pedestal because you display some very common misconceptions about lesbianism and the purpose of a lesbian feminist newspaper.

All women in this culture are expected and trained to fit their lives into a very circumscribed role: that of wife and mother. All women are supposed to depend on, nurture, and do the emotional and physical shit-work for men. This extends into women as a class doing shit work for men as a class- nurses, secretaries, versus doctors, executives. This pattern is necessary to the survival of our patriarchal (capitalistic, racist, sexist, etc.) society.

Any deviation from this traditional pattern is regarded with suspicion, as you know from the difficulties you encountered when you tried to structure your life in a way that better met your needs.

The further the deviation from the pattern, the harsher the punishment. Lesbians are not oppressed because of indulging in some peculiar sexual abberration, but are oppressed as women who have deviated too far from what is considered "proper". This is where the basic misconception about lesbian feminism lies; it does not rely upon a purely sexual definition. And a lesbian feminist newspaper is not an exlusive organ for women who sleep with other women; it is a vehicle for all women who are concerned with their rights to individual selfhood.

The children of a lesbian mother can be and often are taken away from her on the grounds that her lesbianism (her "deviance") makes her an unfit mother. A state which has the power to do that also has the power to remove children from women who deviate in a lesser degree- ie. who have too many heterosexual lovers, etc. Until deviance from the feminine "norm", in whatever way, is no longer grounds for punishment, no woman is safe- or free.

Feminists have been fighting for a long time for the right of every woman to be a full, free human being- financially, socially, and emotionally. Susan, you obviously feel that some great chasm exists between you on one side and lesbians on the other. This saddens me, because I don't know how we will ever be able to change the world together to fit our needs if you persist in seeing me as some sort of separate species. And it angers me when you say that we have "lost our common goal" because my struggle is your struggle. Just because I use the word 'lesbian' instead of the all-inclusive "woman", changes nothing of our goals. When the world is a safe and happy place for lesbians to live, it will necessarily be a safe and happy place for any woman.

Nym Hughes

The Pedestal cordially invites you to send articles, letters, poetry, graphics- anything you care to send. We invite all to send into The Dream Page accounts of psychic experiences, astral travel, deja vu, mediumistic experiences or philosophies on where our dreams can lead us.
All mail should be addressed to: The Pedestal
6854 Inverness St.
Vancouver, BC

Suzzanne Benton, artist of METAL, MASK & RITUAL SCULPTURE has developed a unique aspect of mask through dramative narrative presentations of Women of Myth & Heritage who have long been defined through the eyes of the patriarchy. The power of their life stories is stunning.

Aspects of mask such as shield, disguise and transformation are employed to point out the similarities and dichotomies between the masks we choose to wear and those we are forced to wear. The ultimate use of mask is transcedence.

The Pedestal wishes to thank Suzanne Benton for permission to reprint photographs of her work.

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THE PEDESTAL COLLECTIVE
for this issue was:

Peregrine Adams	Nym
Marg	Yvonne
Maggy	Yvette
Deb D.	Judy
Harriet	Mary Anne and
Laura	Pat

The Molding of Young Women's Minds

The price we pay for endeavouring to live in an aware manner can, at times become very steep. Being closeted may be lonely and even self-defeating, but it is safely so, in many ways. To live openly even part of the time as a lesbian and a fenimist means not only to embrace your own selfhood but also to deal with the resulting attachs -- some harmless, some deadly -- from the society which seeks to maintain our oppression. None of us are totally unfamiliar with or immune to such situations; but many of them may pass right by us, because we become a little toughened through the necessity of interacting with our environment- all of it, and not only the elements with which we find rapport. Of course, part of this interaction is a practical necessity: there aren't many jobs available to fit the talents and needs of feminists.

One choice is to live a series of roles, according to the dictates of the situation; most of us do this to one extent or another. It is a schizophrenic choice because it means trading off conviction against necessity to try and acheive some kind of balance. I, for one, as well as working for a better day, often think about the alternatives, and wonder what would happen if I didn't give in now in order to be able to fight later.

The story I have to tell reads in some ways like a grade B movie script. It is a true story in every respect, except that the names and places have been changed in order to protect the innocent from the guilty The situation that resulted here is being contested and it is the hope of the contesteres that the complete story can be told in due time-for the sake of all of us.

Kathy is the name I will use for a woman who has worked for the past eight months as a casework supervisor for a local social service agency. She is a feminist. Within the context of her job she became a kind of sounding board for the grievances of the other staff members(all women) about the agency's autocratic director. (also a woman.) The situation had its compensations,

being a "helping" agency, but they were few.

Not too long ago, a lesbian I shall call Nora applied for the position of group home supervisor at the agency. As the director was on vacation, the person she contacted was Kathy. Nora in due course had two in-person interviews- one with Kathy and one with an older women, both of whom confirmed that she was well-qualified for the position. From Kathy she did learn some of the problems of working in the agency: that it was largely reactionary in a collective sense, and that although its clients were often lesbians, there was a good deal of anti-lesbian prejudice within the volunteer sraff. She also became aware that as a feminist and as a lesbian, who had previous contact with some of the agency staff members, she might find her application received with a negative slant. Whatever misgivings she may have had at this time proved to be well founded.

The final decision was in the hands of the director. Nora was in the final group of six applicants and she was Kathy's personal choice for the job. Kathy was then approached by three staff members who had known Nora previously. The first woman rushed into her office in a panic because she "just had to tell her" that Nora was a lesbian. This woman was quite taken aback to hear, rather than the expected gasp of horror, Kathy's opinion that, regardless, Nora was still well-qualified for the position. This same woman later expressed the opinion that it would be ok for a lesbian to be a baker or a truck driver, but not to work with children.

The second staff member to approach Kathy coined once more the famous phrase about "The molding of young women's minds", which, in intellectual retrospect, she retracted to a degree. The third was of the opinion that "a militant feminist would be disruptive in the office"- an astute observation which she also later retracted. No one who was contacted as a reference had any complaints about Nora's work- only misgivings about her "assertiveness", which in this situation was construed as a negative quality.

The director's first move upon her return was to recommend a man who had made a casual phone-call about the job, and to suggest hiring him at a higher salary than that originally offered, because they "couldn't expect to get a man at that price."

The outcome of all this was that Nora was not hired because, according to the director, "grave doubts had been expressed" to her about Nora, and that she had been "privy to information which made Nora an unsuitable candidate for the job." This coming from a woman who signs her letters Mrs. John Doe.

Not long after this Kathy was fired, without official reason (it's a nonunion agency) but, according to the director, because the two of them could no longer work together. Whereas she had previously had some staff support in private, at this point Kathy has no support from anyone in the agency in public or private. She cannot even get a letter of reference.

The agency in question is well-established and well-known. Here, lesbianism is viewed as a sickness, as immoral deviance, or as a criminal act. Volunteers are of the opinion that lesbians should be segregated and "not helped". It is, in essence, an arm of the government. This agency is anti-prisoner's rights, condescending, and paternalistic. This agency works with women.

- Judi Morton

The B.C. Lesbian Caucus in conjunction with the UBC Women's Office is giving a series of six seminars this year entitled Perspective on Lesbianism. If you can contributepersonal experience and information on topics such as Employment, Mental Health, Lesbian Mothers, the Media, etc., please write: B.C. Lesbian Caucus
Box 4294
Main Post Office
Vancouver, B.C.

LESBIAN 4 MYTHS

MARG

What's a normal woman?

"She does notreact with permanent psychopathology to the discovery of the anatomical differences between the sexes. These women accept and even welcome menstruation They do not dread mating. They also consider pregnancy, childbirth and nursing as creative, miraculous and happy priviledges. If it is possible to dissolve her castration fears, she may orient her erotic drive toward heterosexuality. She will then recognize that a woman is a person endowed with adequate sexual organs constructed to fit and fuse with the male sexual organs in lovemaking. She will then be become capable of enjoying orgiastic potency. She will welcome her fulfillment thru pregnancy and maternity, a process in the healthy woman that transcends all other satisfactions in life."

As Victorian as it may sound, this is the definition of natural woman that presides, and I found it in the Vancouver Library where I went to read about lesbians.

To begin with, most professional writers are heterosexual males, who have no vested interest in advertizing the fact that women can be happy together. When you're a lesbian wondering about yourself it takes a high degree of self confidence to disregard the major assumptions. Leafing through the most evident volumes I found the same old stories:

"Female homosexuality is a psychosexual aberration. It is an unfortunate result of the early impact of a stressful event upon an individual who, for reasons not yet fully understood, is unable to handle the ensuing anxiety connected with heterosexuality. As a compromise, such a person may take refuge in an erotic relationship with a member of her own sex.(Judd p.288) Marmor - Sexual Inversion,

"There are shifting roles in female homosexuality, as well as types. There is a spectrum ranging from femmehomosexuals to 'dykes', with frequent polarization at either end. The 'dyke' is considered the 'aggressive' individual, the woman who takes over the role of a man and may even talk as female homosexuals imagine that males talk in sexual situations. The aggressive female homosexual pretends that she has a penis. The feminine homosexual (the femme) acts the role of a female..."(273, Sexual Inversion)

That definition is unfair to young lesbians wandering into the library to read up on what's known of their sexuality. I'm indignant having lesbianism described as a psychosexual aberration, as a mimic of male and female lovemaking as though two women can see nothing in each other.

My experience and society's theories differ with the usual discrepancies I find between reality and what I'm told is reality. It is time we deciphered for ourselves what lesbianism means. We sat down to piece together some thoughts on butches and femmes and put them together into this article.

BUTCHES and FEMMES

Someone asked me once, in a bar, whether I was a butch or femme. I didn't know what to say. A lot of people assumed that I was a femme because my hair was long. But then, there was another woman who insisted on saying to me,"Oh,you're so butch". I felt so strange, I didn't feel like either. I was at Harpar College at the time, and wore flannel shirts and blue jeans like everybody else. I couldn't see what was so butch about me.

I'd heard it mentioned so often in connection with lesbianism that I couldn't help wondering about it in the back of my mind. Did this mean I'd be attracted to more masculine women or more feminine? I tried to find patterns with my friends. There weren't any patterns. I felt attracted to what is termed 'masculine' women for the energy with which they take the world in their hands, despite pressures to be ladies. I always enjoyed the same energy in myself.

Descriptions of butch-femme characteristics are no help at all. Invariably the one with short hair is smaller, or the one who knows about cars can also knit. It's impossible to tell who is what. And in myself, I recognise both feminine and masculine, and I call myself a woman. In times of uncertainty, I've played both roles alternately over a space of months, to see what worked best. I got turned off relating through roles.

The problem is with the terms. Most lesbians I know have been called 'butch' in derogatory tones at some time or other, for broadening the facts about what a woman can do. It's masculine to wear overalls, have short hair, do a man's job, smoke a pipe, have a deep voice, leave hair on your legs or develop muscles. It's feminine to keep your hair long, enjoy children, cooking, sewing, have a small body or not particularly enjoy speaking up in crowds.

With work in the women's movement and determination to live as we please, we've managed to loosen the definitions of masculine and feminine. Still the world clings to the notion that people exist in two distinct polarities - one hairy, one smooth, one money-earner one child-bearer. A system based on the family has to protect heterosexuality as the only sexuality. As an overall theory of humankind, it falls flat when you love women who use their bodies, speak their minds, love and live with each other.

Whatever roles we choose to play, we choose because they make us happy. Fred calls herself a butch. She adopted Fred, from Frieda, crops her hair, has a deep voice, wears men's suits, walks in great strides, slaps pals on the back, drinks beer in one gulp and tries to impress people with her strength to the point of breaking a window to open it. There are obvious Butches who go to a lot of trouble to simulate beards. And then there are more subtle types who wouldn't call themselves butches but who insist on being the Decider in relationships. guider of sexual activities, threatened by moves of independence on the part of their women. Then, I've met women who want some one to take care of worldly activities, protect her and keep her financially.

GAINSBOROUGH'S *LADY*

CARAVAGGIO'S *LUTE PLAYER*

WILLIAM SOFAIL TYLER COLLECTION

EDITH WHARTON, 1905
An Angel of Devastation.

One young couple I knew were into roles. The Butch was a meatcutter, the femme a cashier. In appearance, the roles weren't obvious. But Sally wasn't allowed out by herself, and threatened the relationship by wanting to drive her own car. Ann was called Daddy by Sally's kids, brought home the money, made the descisions, opened the bottles and wore the pants.

A lot of lesbian herstory has been determined by how difficult it is to construct a relationship with no patterns to follow. But the concept that all love relationships are male-female is going out of style, and with it goes the notion that a woman who wants a woman is looking for a man in disguise. Or that she wants to be like a man in order to attract another woman.

Lesbians who have no patterns are far more prevalent today than heavy butch women in three piece suits taking great strides accross the bar floor to bow to damsels in evening gowns.

The reality of it is, anyone who wants to believe that all lesbians are Butch or Femme, will be able to fit us into those categories by judging how we like to look, how we like to act, and how we relate to our lo lovers. But for the most part, by defining details based on old concepts of masculine and feminine, they end up with a gross generalization, are wrong in their conclusions, and at best work out a scale of points for which side of the line we lean toward .

Mostly, I don't think that we lesbians should define ourselves by heterosexual terms. It's a waste of talent to close off craft activity just because we're also carpenters. And it's detrimental to loving, to worry about whether you are going to do the touching,or be touched.

Sometimes I like to lie with my head on my lover's shoulder and feel secure with her strong arms around me. Sometimes when I hold her, she seems so delicate and breakable, and I sense her getting energy from my strength. I feel free to be as masculine and as feminine as is in me.

Butches and femmes are inexistent insofar as we decide to throw out the lines between masculine and feminine behaviour and choose exactly what we want to do with ourselves from the whole spectrum. It's part of being women as we see women are rather than as we were told we are.

It should be common knowledge that women can love women with no one more powerful than the other, and that lovemaking can be an expression of love we feel for each other, nothing to do with an act that has a beginning and an end.

B.C. Federation Of Women

second annual convention

FRIDAY 31 OCTOBER-SUNDAY 2 NOVEMBER 1975,

AT CAPILANO COLLEGE, NORTH VANCOUVER, BC

AGENDA TOPICS

Report from the Standing Committee on the first year of B.C.F.W., and discussion

Constitutional Proposals

Policy: Education, Childcare, Lesbian Rights

Election of Standing Committee for 1975-76

Convention opens with Registration at 7 pm Friday; at 8 pm, Report from the Standing Committee & discussion; Saturday and Sunday sessions open at 9 am

Please register early, since space is limited. Constitutional proposals will be mailed to those registering two weeks or more in advance

Childcare and billeting will be available $5.00 registration fee covers these) coffee and two lunches will be provided on a donation basis

LESBIAN RIGHTS POLICY PROPOSALS TO THE B.C. FEDERATION OF WOMEN

INTRODUCTION:

The position of the lesbian in this societyis, to say the least difficult. She has been branded for thousands of years as evil, shameful, sick and contageously corrupting, and must confront and combat these myths in almost every area of her life. She can be disowned, fired, deprived of her children, dishonorably discharged from the army, incarcerated, evicted, dispised and even driven to madness and death.

Lesbians are punished so harshly because they are deviants from the traditional feminine role. In a patriarchy where the exploitation of women as a servant class-wives, secretaries, child-rearers, cleaners- is necessary for the continuation of that society, deviance must be punished and thereby hopefully prevented. Ultimate acceptance of lesbianism is therefore impossible without a total restucturing of the culture. Feminism is the only political analysis which recognizes the reasons for lesbian oppression and sees the acceptance of lesbianism as integral to the freedom of all women. The feminist movement is the only vehicle now existing for the implementation of the vast changes necessary, and it is built to a large extent on the revolutionary energy and strength of women loving women.

Lesbians working within the feminist movement in B.C. have researched and developed the following proposals as suggestions for the policy platform of the B.C. Federation of Women. A BCFW convention later this fall (November) will vote on whether to accept these proposals. If adopted, they will become officially and publicly part of BCFW's stuggle for feminist reforms. A BCFW subcommittee will work towards implementation of the proposals.

The adoption of these proposals seems like an extremely small step towards the immense changes needed, but it is nontheless valid and should be sopported. For more information on The Rights Of Lesbians Interest Group of the BCFW, contact: PO Box 4294, Main Post Office, Vancouver, BC.

PREAMBLE:

Society defines women in relation to men. Women who choose not to relate to men in traditional ways, or who choose not to relate to men at all, are regarded with contempt and fear. All women who do not fit the approved female stereotype suffer severe consquences, especially those who deviate the furthest, that is, lesbians.

Women's fear of themselves and each other clearly divides our strength as a group. Until such fear is no longer used to control and manipulate us, women will not be free to choose alternate and living varying life styles.

We therefore fully affirm lesbianism as one of a variety of strong and free life choices for women, and recognize that the struggle for acceptance of lesbianism as a valid lifestyle is the struggle for the right of any woman to define her own life.

The goal of the feminist movement is to create a society where women are free, full human beings without being defined in relation to men; sexually, economically, politically or socially.

POLICY PROPOSALS:

1. Legal decisions concerning the "fitness" of mothers should have nothing to do with living arrangements and/or sexual preference. Lesbianism, in itself, should not be considered grounds for unfitness.

a) Children should not be discriminated against because of their parents' sexual orientation and/or living arrangements.

a) Lesbians should not be discriminated against because of their arrangements and/or openness about their sexual preference (i.e. living with another woman.)

Custody cases are decided more on social attitudes than on specific laws. There is no law prohibiting a lesbian mother from retaining custody of her children, but as far as we know there has not been one case in Canada where custody was awarded to a woman who was open about her lesbianism in court. Changing this situation necessitates changing societal attitudes towards lesbianism. The injustice of present legal attitudes is illustrated by the following:

A twelve year old girl living with her mother was raped by her father. Charges were dropped against the father in court on the grounds that because the mother was a lesbian the child was already living in an "immoral" home, therefore no further damage could have been done against her.

Instances like this are the reason for the clause prohibiting discrimination against children on the basis of the mother's lifestyle.

2. Re: Registration of children. There should be no special registration forms for the illegitimate. (i.e. Registration forms-a particular man's property who became legal with his name.)

The whole concept of illegitimacy must be destroyed as it reflects the attitude of women and children as property.
This proposal is included as a general feminist demand and specifically because many lesbians are singal mothers. If a child is registered as illegitimate then the state is legally constituted as the child's father. The state therefore has the power to easily remove the "illegitimate children from lesbian mothers.

3. Childcare: There should be no discrimination in hiring lesbians for childcare positions.

4. Health: Celibacy and lesbianism should be recognized by the medical and counselling professions as viable aspects of female sexuality. A therapy resource list must be compiled. A therapy residence for women living alternate lifestyles must be made available.

5. Education: a) Self-supporting attitudes and lifestyles alternatives should be discussed with women students and as lesbianism is an alternate for women, it should be openly discussed.
b) There should be no discrimination against lesbian teachers or non-teaching staff in hiring and promotional policies.

6. Employment: No. 8, section 1. of the Human Rights Code of B.C. Act reads:
1) Every person has the right of equality of opportunity based upon bona fide qualifications in respect of his occupation, employment, advancement or promotion and without limiting the generality of the foregoing:
a) no employer shall refuse to employ or to continue to employ, or to advance or promote that person or discriminate against that person in respect of employment or a condtion of employment.
b) no employment agency shall refuse to refer him for employment unless a reasonable case exists for such refusal or discrimination.
2) For the purposes of subsectional:
a) for the race, color religion, age, martial status, ancestry, place of origin, or political belief of any person or class of persons shall not constitute reasonable cause.

—Subsection 2 should read to include sexual preference. Lesbianism should not be a valid reason for the firing of an employee.

7. Housing: No. 4, Section 6 of the 1973 Human Rights Code Act of B.C. reads:
a) no person shall deny to any person or class of persons the right to occupy as a tenant any space that is advertised or otherwise represented as being available for occupancy by a tenant; or
b) discriminate against any person or class of persons with respect to any term or condition of the tenancy of such space because of religion, race, colour, ancestry or place of origin of that person or class of persons.

Subsection 6 should also include sexual preference, sex, marital status, or alternate living arrangements.

8. Any reference to a person's sexual orientation should be deleted from Immigration rules and regulations.
Immigration Act- Part 1, No 5E:
No person other than a person referred to in subsection 7(2) shall be admitted to Canada if he is a member of any of the following classes of persons:
e) prostitutes, homosexuals, or persons living on the avails of prostitution or homosexualism, pimps, or persons coming to Canada for these or any other immoral purposes.

These proposals are self-explanatory. All are designed to increase awareness and understanding of lesbianism and provide basic human rights protection.

9. Presently, the age of consent for homosexuals is 21 while the age of consent for heterosexual activities is 18. There should be no discrepancy in the age of consent for homo- or heterosexual activities.

The Gay Rights movement in Canada advocates the total abolition of age of consent legislation. As lesbian feminists we cannot support this demand. The present laws provide some protection against the sexual exploitation of young women. Abolition of age of consent laws would worsen the situation.

Registration form is on page 23.

carpentry

By DEB DUBELKO

In the last issue (Aug-Sept) of the Pedestal, I wrote the first article for the carpentry column. We received this letter from a reader in Winnipeg about that same article so I decided to share it with you. I really appreciate your feedback Paula, and hope you and others continue to write me about your experiences and your reflections on the column. Thanks - Deb.

Dear Sisters:

I read with great interest your article on carpentry in the Aug./Sept. issue as I am also a carpenter. My background is quite different from Deb's, so I thought I'd give you another view.

First of all, I took a carpentry /woodworking course at the community college here in Winnipeg, which I feel has been invaluable to me. Previous to that I had no carpentry skills or experience and wanted to learn the basics of hand tools and machines and how to use them to the best advantage.

I did receive Manpower assistance ($60 a week) after a lot of fancy talk, persuasion and a bit of luck (a Manpower student dropped out and I got his money). I was never told to go to the carpenters' apprenticeship board -- I guess it's different here in Manitoba.

The course is geared toward the construction business with cabinet making thrown in as an extra. I am into cabinets, space-saving systems and built-in functional storage and furniture. I'd also like to build my own home someday (not a stucco one either!)

I got out with a C-average in June and am planning on building some furniture this winter and helping to renovate the house I'm living in.

I'd like to add a couple of basic tools to Deb's list. One is a COMBINATION SQUARE, used for marking lines across boards and down the length of boards and plywood. Another is the SLIDING T-LEVEL which can reproduce any angle you wish. These are both measuring and marking tools.

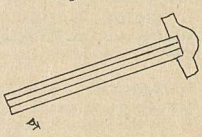
A good basic book for building carpenters is called Hand Woodworking Tools. It was one of my texts but I've seen it in bookstores. It is $5.75, or was last year. Sunset books puts out an excellent series of books for $1.95, fully illustrated with loads of useful knowledge. They explain the techniques of wood selection, types of wood, woodworking joints, table top making, drawer construction, standard dimensions choosing and applying a finish in Furniture You Can Make. They even have a chart for nail and screw selection. One book is called Basic Carpentry Illustrated. For such a low price, the Sunset series can't be beat.

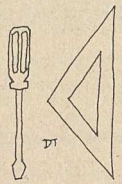
While I agree that power tools are dangerous, I really believe in them. After instruction and much practice, I am quite confident with them and have control over them. They have no minds and can't jump up and bite you if you use them properly. Only carelessness and/or ignorance as to proper use causes accidents. Oh yes, if they are in bad shape or improperly grounded you can hurt yourself seriously, but maintenance comes with the instruction in community college. If you can't go to a school, a qualified salesman can instruct you, or a carpenter friend.

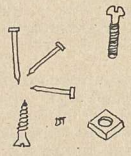
Hope this is some use to you. Really enjoy the Pedestal, keep 'em coming.

Love and Solidarity,
Paula Ring

Each issue I'd like to share with you some of the things I've put together. They seem fairly simple and might serve to introduce people to the pleasures of working with their hands. This issue:







BASIC BOOKSHELVES

* $6-$8

Materials: 1x8's or 1x10's in spruce or fir.

2 L-braces per shelf.

Tools: Hammer, screwdriver, and hand drill. Medium sandpaper.

Measure the length of the space you have chosen to place your shelves. Decide what size and kind of wood to buy Usually 1x8's or 1x10's in a light weight wood like spruce or fir is best. L-braces come in all different sizes and are in pairs when you buy them. The width of the boards you buy will determine the size of the L-braces. You should try and have two inches of overhang. For example, if you chose a 1x8 to build with, then 6" L-braces would be quite adequate.

Before attatching the braces, make sure that the board surfaces are nicely sanded, especially the corners and the face of the board that is going to show.

Attatch the braces to the board first, and then to the wall with screws. The screw's head need not be too long -- (screw length is determined by the weight of the wood being used, and the material you're trying to screw into). Use the hand drill to make holes for the screws in the boards and wall. Make sure the shelves are level with the wall and there you are. You might want to finish the wood to protect it. I use linseed oil. It leaves the wood its natural colour and protects it from water and stains quite well.

AUTO MECHANICS by MAUDE

MOM'S REPAIRS

Mom's Repairs began as an idea in the mind of a woman who had been doing auto mechanics for four years. Her initial concept was a garage where a woman could bring her car to be repaired, pay only for the parts necessary and be able to gain free knowledge of basic auto mechanics and maintenance from other women. It would be run by and for women. She applied for an OFY grant (Opportunities for Youth) and was funded some $7,000.00

In March of this year I met Jane Perks by way of the grapevine. I heard through friends that she was a "damn good mechanic", and so I decided to call her about a bum Datsun I had just newly acquired. Over the phone we made arrangements to get together the following day. Through the encounters that ensued I learned from her that she had applied for an OFY grant and needed other people to work on it with her. She would teach us what she could, and in turn all of us would teach others while repairing their cars. Of course I volunteered my services, and so it began.

About mid-April, Jane called me and said she had received funding but changes in her life and headspace necessitated her leaving Vancouver. Did I still want to do the grant? Both of us knew the importance of women getting money, and neither of us wanted to send the cash back, so I said that I was willing to work on the project, but that my knowledge of auto mechanics was far too limited to run a garage. Perhaps we could change the focus: make it into a women's educational garage where everyone concerned could teach and learn together. And so, together with three other women, the Women's Educational Garage, alias Mom's Repairs, began on May 15, 1975.

The first thing we did was to get together to meet each other, organize some procedures, and check out the kind and quantity of tools we needed to begin. Jane Smith said she had a few tools she be willing to lend the garage until we got our own. Janet said she'd front the project $500 to buy the new tools. We made lists, and the next day Janet and Myra went to Sears and bought tools. Just like that, we were in business.

Our experience with repairing cars varied with each person. Janet and Myra began from scratch, reading manuals and doing basic tune-ups on their own cars. Jane Smith had done a lot of work on motorcycles, and me,-well, I had done some work on VW's and knew basic tune-up procedures. The first week or so was spent studying manuals, talking, sharing experiences and tearing our own cars apart. If we were going to try and help other women understand some basic skills, we certainly couldn't begin without knowing them ourselves. Besides, we could use this time to get to know each other better and to see how we would work together.

Soon, women started trickling in, learning about us through the OFY office or from friends of the project. The publicity campaign began with a poster party of sorts, and then on to small blurbs and talk shows on radio stations.

Soon swarms of women started calling and making appointments; sometimes as many as four appointments in one day. The project was off to a flying start.

Throughout the four months of my sharing with Mom's Repairs, I witnessed women of all ages, from early twenties to late fifties, become overwhelmed with their new-found abilities. Women came to the garage who had never changed a tire before. Other women came who knew more about cars than we did, and would share their knowledge with us. We set up four workshops during the project and did two workshops ourselves in Delta for the Women's Centre there.

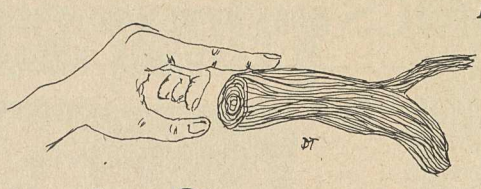
The project ended up bringing together women who naturally would not have gravitated to each other. Many hours were spent drinking coffee and sharing the fears and funny stories we all have about our cars; women of all ages feeling good and getting high with each other, laughing and becoming disgustingly filthy. There simply is nothing like a woman who for the first time has grease from the top of her head to the tip of her running shoes, grinning from ear to ear with confidence and satisfaction.

In the garage there is a poster in the window along with the plant. On it is a quote from the Dimwit Auto Collective. It reads:

"If all you can do is clench your teeth and look helplessly at the ground, you're not the first person who felt like that. Sometimes it helps to say, 'I'm scared, I'm not stupid. I'm scared.' As you work on cars, you learn to work through the fear."

On September 5th, Mom's Repairs closed. OFY funding had ended. The project has applied for L.I.P. funding, which would begin in mid-November. Any letters of support would be greatly appreciated. Please address all letters to:

Mom's Repairs
976 Ringwood Avenue
Vancouver, B.C.



news from Toronto

THE CRITICAL LIST is a newspaper to come out of Toronto which will be dealing with "issues in health and the illness business". Assistant Editor Ken Wyman, at a press conference here in Vancouver during the summer, indicated that they will be covering various alternative health care methods as well as presenting a critical view of the traditional health care field. He hopes to see included articles on massage, homeopathy, herbalism, acupuncture, and even a research article about the use of various "health" shoes.

When questioned about the coverage of women's health issues and the women's self-help movement, Wyman told us that they would be dealt with on a continuing basis, but by female members of the staff rather than by himself. Therefore he could not elaborate a great deal on proposed topics for articles, but did mention alternate methods of birth control, self-help, and research on gynecologists as possibilities. He added that he felt a need for more men's health and body awareness information as well, since men's bodies and particularly genitals have been equally mystified (if not equally mutilated) by the health professions. The first issue, given out at the press conference, did not contain articles specifically related to women.

Wyman also talked about what kind of audience the paper would try to reach. There were three major groups:

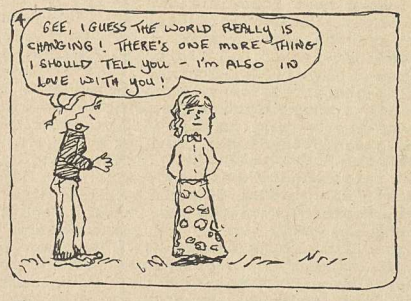
1) the "counter culture" already disenchanted with the health care business as another agent/organ of the "system",

2) health workers,

3) a growing number of middle-aged and older people who have gown more disillusioned and disenchanted with health care.

Thus, the format of the paper will not be overtly revolutionary, but will aim to present alternative ideas to what is now offered the public as health care.

Issues may be obtained from health food stores or by writing to The Critical List, 32 Sullivan Street, Toronto, Ontario, M5T 1B9. ($8 for 12 issues. Free to mental patients, prisoners, welfare victims.)

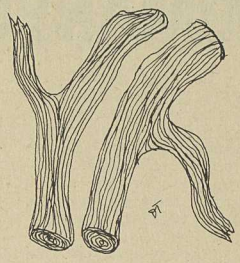


POETRY

A PLEA TO ALL MY SISTERS

Stopped. I stopped cooking, cleaning, sweating
mothering the helpless children who wouldn't see me.
Stopped listening, giving, feeding them my very soul
These men who hate me.
Stopped shaving, painting, binding, hiding this body
I hate.
Goin' through the motions
I tried to think
to think
to think I stopped to think but ogod the thoughts
buried in my gut
they wouldn't come out they just wouldn't come.
Drained (but for a spark)
I had to touch something - anything
so began to fuck and beg, be fucked and beg
fuck and beg and beg and beg
Until convulsing, vomiting, spewing shit
masochist-beaten I whimpered
Fuck me I'm a woman
Love me I'm a woman
My hands they shake and my brain
Atrophied already
now melting with valium, smiling in non-dream
Sleeps forgets I am erased. (almost)
(almost) (almost)
Then a stirring - that spark again
so ashamed in my prostration
ashamed to be a woman afraid.
But asking now
O Sister hold my hand.
Asking now
for space for time to let the spark become
aflame
The flame a dancing blaze.
Asking now
O sister mirror my strength through your love
And I will learn to stand.

P.O.
Frances, Burnaby



That was the beginning of it
this becoming a lesbian
no longer being able
to say No
to my feelings about women
about a woman
no longer wanting to say no

now
there is the joy
of saying Yes
Yes.

Deb Thomas

Lying
close
as if the wind
had blown us there

curved
as if the sea
had tossed over us

her hand
smooth
sinewed
a wisdom
revealed in its weathering

my fingers
stripped
of dead layers
toughened by wind
and work
until I feel
everything

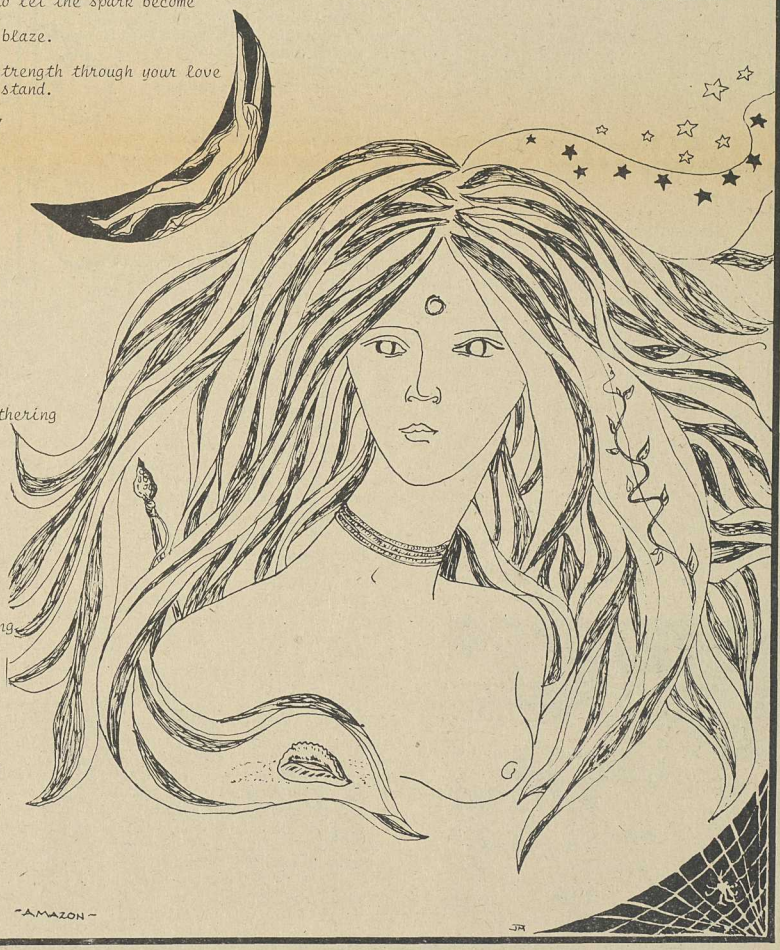
and accept it

the waves are sliding
up the shore
and back again

she lifts her hand
and touches mine

we are weathering
each in our own way
together

Deb Thomas



WOMANPOWER TAKES OVER

On Monday, September 15, 1975, the Manpower offices on Howe Street were occupied by a group of women demanding a Women's Advocate. Fifteen of the women and one man remained there for two days while Manpower closed its doors to the public until Thursday, September 18.

The events and issues leading up to the sit-in go back to the Outreach Conference in October 1974 at which all the Outreach workers from B.C. and the Yukon met to discuss difficulties they were having in solving the problems of their clients. Outreach projects are funded by Manpower to reach women in the community and teach Manpower better ways of serving them. However, Outreach clients continued to be faced with three year waiting lists for training and with Manpower counsellors who discriminated against them on the basis of sex, color and economic status. Outreach workers still faced Ottawa officials who turned a deaf ear to identified errors in their service and recommendations for policy changes.

Robbie, one of the members of what was then the Outreach Women's Action Committee, said in a recent interview, "We wanted counsellors retrained in their attitudes. We wanted it made known that, if counsellors discriminated against clients, something would happen to them. And, of course, we wanted a Women's Advocate."

Chris, another member, talked about prevalent prejudices at Manpower in the same interview, "On aptitude tests [at Manpower] there is actually a question that reads something like: 'Would you rather go to a museum or visit children in a slum?' The question presupposes that you don't live in a slum."

As a result of this general frustration and outrage, felt by Outreach workers all over B.C. and the Yukon, the women at the Conference drew up a list of twenty-one resolutions, including a request for a Women's Advocate, to present to Manpower offices. Copies were sent to Ottawa, to Mr. Vanderloo, Director-General of Manpower and Immigration, Pacific Region; and to Jo Mitchell, Women's Employment Co-ordinator, Pacific Region. The women never received the slightest response.

In the fall of 1974, the Outreach Women's Action Committee was formed for the purpose of writing a job description for a Women's Advocate. They held public meetings to gather support, and in the spring had two meetings with Gordon Hubley of Manpower. The response to the second of these meetings was a flat refusal.

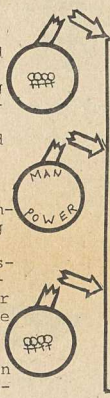
Since those meetings nearly a year ago, the Committee has been organizing their next move. Some public action seemed necessary to emphasize and publicize their demands, their commitment to them, and the extent of public support for them. The result was the three-day demonstration and two-day lock-in at Manpower.

* * *

On Monday, September 15, at eleven a.m., the demonstration began to get underway. Some of the women from the Committee moved into the Manpower office and set up a Womanpower desk. Outside, about fifty demonstrators picketed, leafleted, drummed and chanted. Speakers from various women's organizations utilized the loudspeaker.

As it turned out, most of the action, in terms of encounters with Manpower people, happened inside the building. Sometime in the afternoon (around two o'clock) of that day, a group of women locked themselves into the switchboard room on the ninth floor. In the words of Ellen, an Ad Hoc Committee member and one of those to be "locked in" for three days: "Some women went upstairs to have a meeting with Chris Southin [Manager of the Manpower office]. The switchboard room was open, so they thought they'd answer the phones."

manpower



WHAT'S A WOMEN'S ADVOCATE?

A Women's Advocate is a woman responsible to women in the community, who would work towards better employment opportunities and conditions for women. She would be hired by a committee composed of women from the community as well as Manpower representatives. She would "base all activities and decisions exclusively on input received from women's groups in the field".

A Women's Advocate would have sufficient power in Man-

But Manpower would have none of that. Eventually, the switchboard, as well as all the other phones in the office, were disconnected by B.C. Tel at the request of Manpower.

At 4:15, to the surprise of the demonstrators, Manpower locked the doors. It was fifteen minutes before closing time. Several of the demonstrators had gone to get refreshments and came back to find themselves locked out. There were still over thirty women downstairs and five women and one man in the switchboard room.

Around this time, word finally got through to Vanderloo that the Committee members were waiting to speak with him. He sent a message to them through Mr. Southin that he would meet with a few members of the Committee on the following Monday. This response struck the women as rather inadequate and the decision was then made to stay until Vanderloo appeared.

"We had talked about doing a demonstration. The question came up, what happens when we ask them [for

power to have some effect on policy. In particular, she should operate from a women's social analysis and work for Manpower's involvement in improving and developing back-up services (daycare, home-making services, etc.) for women who want to enter the workforce.

For more information or if you're willing to give time or money (we need both) to this issue, contact: Women's Advocate Ad Hoc Committee c/o Women's Independence Necessary #103, 38 - 6th Street New Westminster, B.C. 525-4376

a Women's Advocate and they say no. Then somebody said, "Wait a minute, we're not asking them, we're telling them! We want to talk to Vanderloo; we'll just have to wait for him.'" -- Ellen, Ad Hoc Committee member.

And so they did. But they had to stay in smaller numbers than they began. They negotiated with the police and, in return for sleeping bags, toothbrushes, two days' supply of food, and police protection, the demonstrators cut their numbers to sixteen. The demonstrators expected that the doors would open in the morning at 8 as usual. After all, the Manpower office was a public building. They were quite surprised to find that the doors didn't open, not that day nor the next.

There was a good crowd of demonstrators on Tuesday. Passersby reacted in varying ways to the presence of the demonstrators in front of the office. Some argued with the some actually joined forces with them. A group of men came out of a businessmen's club across the street. They watched in hostile silence

AN 13 INSIDE VIEW

In this article I want to talk about some of the thoughts and feelings that came up for me from being involved in the two-day occupation of the Manpower building. Some are personal trips, others have more to do with my ongoing process of working out some kind of political perspective.

One of the first things I got in touch with in the occupation was POWER - the power that a group of people could take by walking into a building and refusing to leave, and in being able to stay there for two days without being removed. In connection with this came some thoughts about arrest. When I volunteered to stay inside the building, I felt willing to be arrested, but at that time assumed rather naively that charges would be minor. As it turned out the applicable charge was public mischief - maximum 14 years. If an injunction had been sought to have us removed and we refused, the charge would have been contempt of court. Both of these are serious criminal offenses, though penalties for a first offense are not generally severe.

After considering these factors, and the limitations imposed by a criminal record, and that I had had some experience in prison before, and that after two days of being locked up I was already getting claustrophobic and disoriented, I decided I did not want to get arrested. This was difficult for me to come to (as I think it was for any of us who came to that) since I felt we were politically more powerful when we were willing to risk arrest. The other side of that, though, is that afterwards alot of good energy gets used up on trial cases and raising money for them instead of directly on the main issue, so what seems like political power can turn into political suicide.

Continued on page 20

Another subject I learned and thought alot about was the negotiating process. As a form of dialogue it is certainly unique. I felt as if I were in a chess game - each player making a move, an offer, hoping to intimidate or out-bluff the other. Each move took at least two or three hours, and in between would be endless discussions of the next move and its possible repercussions. We continually had to guess and consider what factors might influence Manpower's decisions and which carried the most weight - the police being more interested in acting as mediators than as heavies, the media's portrayal of events, the power balance between federal and provincial agencies, Vanderloo's position of looking bad in connection with Outreach projects even before the demonstration, etc. We also naturally developed some negotiating techniques - first and foremost not getting intimidated, calling their bluffs, asking pointed questions to clarify the muddy bureaucrat language that Manpower negotiators insisted on using, not letting our male lawyer do all the talking for us. In short, refusing to play totally by their rules. (The trick was knowing their rules.)

While all this went on I became very aware of the group as an entity with its own character and style of functioning. Having been thrown together on about one minute's notice, I feel we hung together surprisingly well. As a group we were an interesting cross-section of women coming from different places and offering different skills and talents, but also having a variety of views about political strategy. This meant that each new situation involved considerable discussion and going back and forth over possibilities before a decision was settled on. It meant a concerted effort by everyone to hear the others out and there were times when this simply did not happen. The tension would mount and we'd get impatient and more concerned with being heard than with listening to each other or checking things out with each other. There was the added complication, too, of our group being divided into the ten on the main floor and six on the ninth floor, with only telephone communication between. We wanted to make sure that all sixteen of us took part in all decisions.

I think there was some awareness of these difficulties and some attempt to stay on top of them. Certainly, as the occupa-

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HERSTORY

Herstory is more than reclaiming our truths from the myths and lies of the past. It is also recognizing those truths in ourselves, our mothers, daughters, sisters.

This is an interview I did with my mother one day in the sun this summer. Mostly I wanted to get on paper her feelings about how I was living my life but we ended up talking about much more than that. I lived at home with my mother, my father and my brother Ian (four years younger than me) until I was 18. My mother's name is Ruth.

How would you describe yourself / define yourself?

I'm 62 years old and I wouldn't say yet I know who I am with any degree of permanence. I'm a strong woman, I think. I have never in my life been a role-player, consciously. As long as I can recall I have never felt that I truly FIT anywhere. The last four or five years, with exposure to the feminist movement through you and your friends, I have sort of come to realize what was wrong with me my whole life.

Perhaps the most difficult criticism of me- the hardest for me to digest- was when I applied for a job and was told that "the aggression you display would have been desireable, even admireable, in a man, but is intolerable in a woman". I had a hell of a time coming to terms with that. This was told to me by my boss. He was a psychiatrist.

Tell me about working.

Out of my adult life I've worked all but ten years, always at clerical work. I always invested more energy in something outside work, but clerical work was what I was trained to do and coming out of the depression era I didn't have the drive or ambition to do anything else.

I have sort of come to the conclusion that I am a cowardly rebel. I have a great deal of rebelliousness but I don't like to hurt and I don't like to be hurt so I don't do very much. By the time I was 18 I was thoroughly convinced that life was not what it should be, or even what it could be. At that time it seemed to me, coming from a background where there was no money, that it was all economic. My assurance that there was something vastly wrong with the way things were, made it easy for me to accept a marxist-communist theory which would change the economic basis of life and then everything else would be taken care of. But I never felt I really fit there either because there was too strong a humanitarian streak in me. I couldn't be that militant.

How did you feel about being a woman?

As a young woman I didn't have any consciousness of that. I just felt that EVERYTHING was wrong and a different alignment would solve the problems. I always figured women had the tougher role but I felt men had it hard too, stuck in awful jobs. Women could get out of being financially productive.

There was a very gradual awareness developed over the years that women simply didn't have the some opportunites to develop their potential- whatever it might be. It dawned on me finally that this was part and parcel of the whole set-up and was DELIBERATELY arranged that way by society. This struck me as an injustice. I was thouroughly angered and perhaps even more frustrated because at that time I thought it was just me.

How did you feel about being a "wife and mother"?

I don't think I got into that in a role-playing way. All my life I needed to be loved, and I needed to love. I knew what society demanded and I was able to bypass that and make it fit my own needs.

In my twenties I stated categorically that I would never bring children into this world because it was such a hell of a mess.

I wouldn't bring a child into the world to foist my frustrations onto, or make a child live up to what I wanted it to be. When I became pregnant it was late in my life (39) and I was delighted. Being pregnant and having you was almost too wonderful to be real. There was no time- and this goes for your father too- that your weren't treasured and adored. I really enjoyed the "mothering experience", maybe because you arrived twenty years later then most people's kids. I had never expected that to happen in my life.

I recall very clearly when you kids were small, all my neighbours were half my age and were beset with children. Their kids were a trial and a tribulation, and you and Ian were such a joy. I put it down to me being a misfit again. I couldn't understand why people HAD kids- it was just "the done thing". But I didn't have my kids for that reason.

Did you raise me any differently than Ian?

No. Your dad's mother saw to it that all her boys were raised exactly the same as the girls. I never expected you to be a traditional little girl. You didn't come from that kind of background. My mother was a strong, independent woman.

Did you have any fears or expectations for me?

I don't think I had any fears for you. I hoped you would use your abilities and talents and not end up pounding a typewriter your whole life.

You warned me about marriage when I was young.

I guess I figured you'd get sucked into some relationship and never get the opportunity to develop yourself, because that's the way I saw women being used.

How did you react to my leaving home?

Maybe I projected a little of myself onto you. I knew you would want to fly the coop because I would have wanted to myself. But I remember coming home on the bus one day at noon and not being able to see because of the sense of loss. You just don't know the sense of loss...

I remember earlier in your school years. You were a bit unhappy; you didn't know what to do with your life, and I said you would be happier when you found a cause. And I meant it, which is why I can now accept your choice of lesbianism. If I'm going to give you the freedom to choose, then I can't lay out what you can or can't choose.

But here is where I began to have fears; when I saw the direction your life was taking I was full of fear that it was going to be a very difficult and painful course. That you, who had always been admired and looked up to, and people would always say that they wished their kids were like you, that you were now going to be spat on and despised. But it was your right to choose and I had to respect it.

Where did this concept that being a lesbian was so awful come from?

I think I knew that in my own youth when I became a communist my mother would tell me I broke her heart, because I would be so hurt. Also, when you drew your lesbianism to my attention I hadn't read any of those volumes of feminist literature.

I mean, one day you were complaining about radicalesbians, and then you went to London and four months later you write and tell me that you are one. I mean, I didn't even know what a radicalesbian was. I had known lesbians in my youth- nice, meek, gentle women they were. Artisitc. Not like these 'butch' types you all are now. I didn't even know that word until I read those books, either.

I had very deep and abiding relationships with girls. I was aware of having a crush on one woman who was 15 or 20 years older than me. I was never afraid of loving women. I never saw love as something which had to be bestowed on a member of the opposite sex. I think even as far as the sexual part of it I would have been quite capable. I can remember when I was 17 or 18 looking at a friend and thinking she was the most beautiful thing I had ever seen, quite rhapsodic. But somehow I figured that if there were a man in my life I wouldn't see girls as being so beautiful. I used to like to touch her. But it was a much more repressive age. There was no sexual freedom.

Many of us have intense relationships with our mothers.

I had a very intense relationship with my mother. She used to say "we were cut from the same cloth". And this feeling extends to other women. I have never had that feeling about any relationship with any man, that feeling that "this person is an extension of myself." There is a barrier between the sexes.

Have your feelings changed any?

Department of understatement Well, I don't know if my feelings have changed so much as my thinking. I feel as though things are being articulated for me now; things that have been floating around for forty years are taking on form and substance. I just wish I had the courage and strength to articulate these ideas to my contemporaries. I guess I'm just not knowledgeable enough about the validity of lesbianism. Most of my contemporaries are concerned about their grandchildren and things of that nature. When they ask about mine I say, "Well, I don't think that's in the picture for me because my daughter is a feminist." But I don't say she's a radicalesbian because I'm cowardly. Maybe when I know enough I won't- or maybe I still will.

What do you see as the relationship between lesbainism and feminism?

I see lesbianism as being the ultimate stance of feminism. I mean, carried to it's ultimate conclusion, where else would it go?

At one time you thought changing the economic base of society would change everything else.

I don't think that anymore. I see that as just a shift in power.

In feminism I think there's a weapon, if you want to use that word, that has never before been used in all of history. Even if repressive measures are developed they will not be effective in suppressing this kind of revolution. The feminist movement has gone beyond it.

I don't think that up until now there was a consciousness of women. Maybe an identity, but no consciousness. But I feel that it's different, now.

HAGAR'S MASK * Steel * 12½"
From Ritual Tale SARAH & HAGAR
Sculpture and Ritual by Suzanne Benton

dream page

marg

dreams by

judi morton

So far I haven't found a book of Dream Interpretation that I trust. It's a subjective study at best, to apply to waking life our unconscious dream travels. Books seem to be a mixture of psychiatric theory, guesswork and a dream mythology arrived at over years of comparing stories.

10,000 Dreams Interpreted by O.H. Miller, (reference section of the Vancouver Public Library) is evidence that social conditioning greatly affects the ability to philosophize. The moral attitudes toward proper social comportment for women leaked so obviously into the dream interpretations that the book became laughable, and I couldn't take it seriously as a whole.

What amazed me as I read these 10,000 dream interpretations was how far the subtle moral lessons go. Once you've read the anecdotes, even if you've dreampt none of them, a full lesson in expected behaviour of women rests with you for your waking life.

I have kept an irregular dream journal for a couple of years now. I found that the more I recorded and pondered my dreams, the more vivid they became. During one period I had several unusual and penetrating dreams. They were totally removed from the reality of my daily living, but significant, nonetheless.

1. I am living next to a huge and beautiful Edwardian House. As I watch, a giant peacock soars by - pendulous body, blinding cloud of colourful plumage. Suddenly, it is shot down, bleeding and broken. I am devastated. I pick up a rifle and realize it was thrown from a second floor window, where leans a young man with short dark hair, holding a bottle of beer. Later I am told the house is to be taken over by a seminary. I make sarcastic contrasts between the previous and present residents.

2. A trilogy:

1) Inside a huge dome - i see only half of it, like a moon, illuminated by white light. A warm, glittery feeling. A word is spoken,"Christmas".

2) A bronze stallion rearing magnificently on a high, rectangular base. I hear the word "seahorse".

3) I see two white pillars. I look up and see that they are the legs of an androgynous being, lithe, naked, and marble white. On his/her feet are two huge white roses.

3. I am watching a tiny, elf-like woman being interviewed. She has two daughters and says she is relieved that they were born as undersized as she, because they are too small to relate sexually to men. She says one chose wisely to stay at home, but one lived with a man for a year before coming back.

DREAM INTERPRETATIONS

Abandon: If you abandon your sweetheart, you will fail to recover lost valuables, and friends will turn aside from your favours.
If you abandon your mistress, you will unexpectedly come into a goodly inheritance.

Abbess: For a young woman to dream that she sees an abbess denotes that she will be compelled to perform distasteful tasks, and will submit to authority only after successful rebellion.

Abbott: For a young woman to talk with an abbott, portends that she will yield to insinuating flatteries, and in yeilding she will besmirch her reputation. If she marries one, she will uphold her name and honour despite poverty and temptation.

Abortion: For a young woman to dream that she assents to abortion being committed on her, is warning that she is contemplating some enterprise which if carried out will steep her in disgrace and unhappiness.
For a doctor to dream that he is party to an abortion, foretells that his practise will suffer from his inattention to duty.

Abuse: For a young woman to dream that she hears abusive language, foretells that she will fall under the ban of some person's jealousy and envy. If she uses the language herself, she will meet with unexpected rebuffs, that may fill her with mortification and remorse for her past unworthy conduct.

Abode: For a young woman to dream that she has left her abode, is significant of slander and falsehoods being perpetrated against her.

Eve: To dream of this ancient character, denotes your hesitancy to accept this ancient story as authentic, and you may encounter opposition in business and social circles because of this doubt. For a young woman to dream that she impersonates Eve warns her to be careful. She may be wiser than her ancient relative, but the Evil One still has powerful agents in the disguise of a handsome man. That apple tree still bears fruit, and you may be persuaded unwittingly to share the wealth of its products.

Bleeding: To dream of bleeding denoted death by horrible accidents and malicious reports about you. Fortune will turn against you.

Blood: Bloodstained garments indicate enemies who seek to tear down a successful career that is opening up before you.

Bride: For a young woman to dream that she is a bride, foretells that she will shortly come into an inheritance that will please her greatly, if she is pleased in making her bridal toilet. If she is displeased, she will suffer disappointments in her anticipations.

Birth: For a married woman to dream of giving birth to a child, great joy and a handsome legacy is foretold. For a single woman, loss of virtue and abandonment by her lover.

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BOOK REVIEW

By Eileen Hausfather

In her recent novel, Memoirs of a Survivor, Doris Lessing has integrated fantasy and science fiction into "an attempt at autobiography" to produce perhaps her most powerful book since The Four Gated City. The descriptive phrase quoted might be a kind of irony aimed at reviewers who in the past have interpreted such novels as The Golden Notebook as autobiographical. Clearly the events in Memiors, are not actual. But the portrayal of a detached, tolerant woman, attempting to understand and come to terms with urban society in a state of breakdown, undoubtedly has autobiographical elements.

The narrator of Memoirs remains nameless, faceless, described only as "elderly". She lives in a large city, on the ground floor of a block of flats which had been built "for families who could afford to pay for privacy."

The narrative takes place in an unspecified future time when modern technical and social services have begun to break down. Neither technological disaster nor political revolution has caused this; it is a projection with slight alterations of our own era. One of the things which makes the novel so effective is that many observations made by the narrator, taken out of context, could describe the present.

Government continues to function, but is completely irrelevant to what has become the full-time occupation of the majority of the population - survival.

Official news sources continue to exist as well, but everyone is aware that real information is picked up on the street through bits of gossip, assumptions and realizations. Issues of importance are not necessarily those discussed in newspapers.

"Events" of this period are not given to the reader in any attempted chronological order, but in the sequence in which they impress themselves on the consciousness and influence the life of the narrator. Thus it is a very individual record, although the narrator deliberately presents herself as typical of the survivors of this period.

In both public and private life, the unexpected and extraordinary become easily acceptable. When the narrator begins to perceive another dimension of life behind a blank wall of her apartment, she betrays little surprise: " I had abandoned all expectations of the ordinary for my inner world, my real life in that place, And as for the public, the outer world, it had been a long time since that offered the normal." Life behind the wall and "everyday" life merge when she is one day mysteriously presented with a strange child, Emily Cartwright.

Emily fits herself into the narrator's life on her own terms, maintaining a polite distance, although she makes every effort to seem complacent and flexible. Her development is speeded up by the pressure of events. She develops the capacities of a mature woman for social organization and emotional experience by the time she is thirteen. While the narrator watches, anxious to protect, but afraid to intervene, Emily outstrips her guardian in ability to adapt to rapidly changing circumstances. By the end of the novel it is clear that the protector has become the protected.

The most important social fact of this period is seen as the migration of people out of the city. Movements of large heterogeneous groups at first polarize the area into mutually suspicious divisions. People in the flats who are attempting to preserve remnants of convention; and the nomads who camp on the streets or take over abandoned buildings and are forced to evolve new social patterns.

Gradually the polarization of streets and flats breaks down; necessity for exchange of goods and skills brings people together, sometimes in ways that are direct and humane, but often in ways that are painful and violent. Groups of very young sociopathic children who have never experienced any socialization other than hand-to-mouth communal subsistence in unused sewers and subways emerge from underground to terrorize all the other kinds of social groupings. They are impervious to every effort to "save" them.

Emily gradually takes an important place in one of the new communes. She falls in love with twenty-two year old Gerald, who has established a house for stray children. The commune is destroyed when he attempts the impossible - incorporating the children from the underground.

All attempts of the commune dwellers to form new non-authoritarian structures are seen by

the narrator as merely repetitions of older social orders. For the narrator, Gerald's commune seems a kind of patriarchal tribe - Gerald, his women, his children. Privacy and private property are inadmissible luxuries. There are compensations in personal terms, but for the narrator these would not be enough, so that even when circumstances are at their worst, she can never join such a band to leave the city. She pays a high price to maintain her individuality.

Emily's past is never a subject of discussion, but in the course of the novel scenes like stills from a movie are presented to the narrator through her apartment's mysteriously dissolving wall. Ultimately the dissolving wall provides Lessing with a device for ending the novel which is more puzzling and less satisfying than her use of it to give almost cinematic glimpses of Emily's former family life.

Since Lessing wrote The Four-Gated City it has obviously become unnecessary for her to imagine a single cataclysmic event ending the world as we know it. The unplanned unrestrained continuation of our present mode of existence is enough to destroy us.

The narrator of this latest volume is quite different from either Martha Quest or Anna Wulf, although she has a similar kind of intense awareness which is constantly interpreting the world around her and her own reactions to it. However, she is much more detached than either of these earlier protagonists; perhaps because of her age she has achieved a distance from others and events that Lessing's earlier heroines did not have. In spite of the social upheaval going on around her, she maintains quality. She is neither indifferent nor untouched, but she does not internalize the social breakdown in the way that Lessing's other women did.

Lessing's novels constantly both reflect and anticipate our concerns and anxieties. Her earlier novels, among other things, provided women with the analogues of their own experience that Martha Quest complained her reading lacked.

Her more recent work has incorporated specifically feminist concerns into what sees as a more fundamental issue - the survival of the human race. Nonetheless her latest book reflects a fear that the gains women have been making in in a complex and affluent society may be lost if there is some urgent need to forge new social structures under deprived material circumstances. Lessing's vision does not offer grounds for easy optimism, but it does retain an essential and balanced faith in human possibility.

Eileen
Hausfather

CONVERSATIONS with BIBI

"Alexa DeWiel is a Toronto poet who writes with a depth of perception and a sense of humor that is rare." begins a press release announcing Conversations with Bibi, her first book of poetry. My opinion, after reading the poems over a number of times, was quite different.

At first, I was only aware that something was missing from most of them; I had no idea what. When I came across "Moondog", a poem about a Vietnam vet, what was missing in the other poems came painfully clear. "Moondog" is clumsily tender about Augustine the vet, involved with him as she is with few of her other characters, including herself. The only other poem that struck me as deeply as "Moondog" was one called "Pockets", about a woman down and out who finds companionship among the derelicts in a pool hall.

"They taught her tricks without rubbing up against her side". 1
*"She and they fingerpainted their desires in steamy downpour ice over windows".*2

The poems seemed to me to be basically of two types. There are the personal ones, where Alexa speaks.

It was difficult reading poems that tried so hard and yet managed finally to be neither angry nor loving, neither funny nor tragic. I can empathize with the effort it takes to transfer one's emotions and thoughts to ink and paper. But that is no excuse for confusing obscurity with profundity, which Alexa does often.

Most of the poems, with a few notable exceptions, were exercises in combining wit and cynicism. And I, for one, am tired of witty cynics.

To be fair, there is much that is good in Alexa's poetry. There are images like:

*"After six o'clock the sun goes down in orange and red jags of glass splattered across the parking lot"*3

in a poem about the workers and the Big Guys in the mechanics of the Fashion World. And:

"your anger piles up
on my doorstep which I do not
scrub clean
*like a meticulous housewife"*4

in a poem about communication with an ex-lover. These images are unfortunately not often surrounded by poems equally as good.

Peregrine Adams

There are several short love poems which are quite beautiful. One called "I hold you" consists simply of three identical verses that say:

"I hold you
like a little fish
or a baby
*or clouds"*5

I am aware that this review is highly subjective; so are Alexa DeWeil's poems. You may love them. Find out for yourself. Copies are available from:

Press Gang
821 East Hastings St.,
Vancouver, B.C.

1. Conversations with Bibi, p.28
2. Ibid, p.29
3. Ibid, p.13
4. Ibid, p.21
5. Ibid, p.45

Poems by Alexa DeWiel

Cover design and illustrations by Gail Geltner.

Racoon coats to keep mama doing dishes all year round
on the hill back home in the outskirts of the city.
just her and the kids and the valium

You know she wouldn't be caught dead
in an old sweatshop working
every day day shift
every night night shift

for awhile and then a few shouted insults. "I'm working! I'm not hollering about job discrimination!" etc. Perhaps the funniest was "You're all queer!". Well yes, that was partly true.

Inside, the demonstrators were still trying to get more of a response from Vanderloo. They negotiated with the Manpower people several times but never received any suitable offers. So they held their ground.

That afternoon, Manpower finally "decided they were going to get mad at us", as Ellen puts it. They didn't allow any more food inside, or anything else. They even locked the lawyers out for a time until the women let the press in on what was happening.

"I shouted through the door 'they're denying us legal counsel!'. A few minutes later, I heard my voice on a press tape recorder saying just that. In no time at all, our lawyers were back in the building." --Ellen, from taped interview.

Manpower also decided at this point that they were going to get an injunction so that the police could remove and/or arrest the demonstrators inside the building. They never did get the injunction however, and the women and one man spent another night in the Manpower office.

Nights in the building were rather strange affairs. The main floor was divided into camps: the Ad Hoc Occupation, the police in the middle, and the Manpower people in the back. Everything was fine as long as everyone stayed where they belonged. Occasionally Manpower men would wander up to where the women were trying to sleep and make their presence known. They would flick the lights on and off, turn the heat up and down and turn the muzak up and down. All in all, it was not the sort of place one would go for a rest.

Another interesting fact, noted by several women in the occupation, was that they never met with any women in an official capacity in any of the negotiations during the lock-in period. This trend continued in the three negotiations after the lock-in. Though Jo Mitchell was present at one of them, she said not a word throughout the proceedings.

"They [Manpower] just don't understand. 'What do you mean Manpower's not representative of women?' they say. I say, 'look around this room, you idiots!'" --Ellen, in taped interview.

A very positive result of the lock-in was the widespread media coverage. Both the Sun and the Province covered the events of the occupation with devotion, though often they did not consider it front-page material. CBC put it on the National news. All over Canada, people were being made aware that someone was finally doing something about Manpower's discriminatory policies.

When the demonstrators left the building in the late afternoon of Wednesday, September 17, they managed to obtain a signed agreement from William Hurd, Acting Director-General, Pacific Region. The agreement basically stated that: 1. Vanderloo would negotiate "until a decision... has been expeditiously [note: that means speedily not satisfactorily] reached" with the Women's Ad Hoc Committee "not later than

10 a.m., Monday, September 25, 1975". 2. There would be "no reprisals of any sort" for the demonstrators who were picketing and occupying the Manpower Centre 3. There would be "no charges laid by Manpower or any other Government Department or anyone acting on their behalf" against the demonstrators for the picketing and the occupation. The "no reprisals" here included no jobs lost, no programs cut off, etc.

I was quite struck by the fact that there were no arrest or charges laid throughout the lock-in. My experience with civil disobedience is that it generally leads to some sort of violence some where along the line. It seemed the only violence here was verbal and that directed mainly at the women locked in the switchboard room. Interestingly enough, this lack of violence was largely due to the reasonableness of the police. The police were, for once, very effective intermediaries who kept encounters between the two sides from exploding into attacks at any given time.

* * *

Since the lock-in, there have been three sets of negotiations. The first meeting took place on Monday, September 22nd. Vanderloo and several of his henchmen met with members of the Ad Hoc committee. The women tried throughout the meeting to get some sort of commitment from the Manpower people. Vanderloo successfully avoided any kind of commitment, however, other than one to have another meeting two days from that one at which he would present a counter proposal. When pressed, Vanderloo would say only that he agreed with the idea of a Women's Advocate "in principle" but that implementation of such an idea was not feasible right now "in practical terms". Besides, he pointed out, we already have Jo Mitchell, the Women's Employment Co-ordinator, to look to women's needs.

Chris tried to make it clear to him that "the reason we have had to come to you and say we need something more is because her [Jo Mitchell's] responsiveness has been to the upper level Manpower bureaucracy; and, while that's not a bad thing, her commitment and responsibility have not been to the woman on the street who comes into Manpower looking for a job. We're not looking for another person to go out and talk to employers. We're not looking for another person to tell you people to call us women not girls. We are looking for a different focus." [excerpt from tapes of the negotiations]

The point was not well taken, however. The meeting ended with an agreement to meet again to discuss Manpower's counter proposal. This second meeting was on Wednesday, September 24th.

The feeling before this meeting was generally one of frustration. In interviews just before the negotiations, some of the committee members expressed their sentiments:

-Ellen: "As far as I am concerned we never should have left [the lock-in on Howe Street]. They've been screwing us around ever

since".

-Robbie: "He [Vanderloo] double-talks, he really does. But it's no-I mean he's definitely saying no [to a Women's Advocate]."

-Chris: "But that was not our understanding. So we really feel he's been bargaining in bad faith. If we had understood that there was a definite no on Monday [September 22nd], we wouldn't be having this meeting today."

-Robbie: "We would have gone out and done something else - some other kind of action."

-Ellen: "We made the mistake of being reasonable and talking to them like human beings. They promised to negotiate in good faith. They've really been negotiating in bad faith."

The meeting went much as could have been predicted. Vanderloo put out his counter proposal. The Ad Hoc Committee decided to look it over among themselves and meet with him again on Monday, September 29th to discuss it.

The September 29th meeting marked the end of negotiations with Vanderloo. The Women's Advocate Ad Hoc Committee rejected the Manpower proposal. As it turned out, the proposal was nothing new, anyway. It was the same as one that had been submitted to the Committee (and rejected by them) some time before the lock-in and the negotiations even began. It seems indicative to me of Vanderloo's lack of respect for the whole issue and for the women in particular for him to submit an already once rejected proposal.

During the course of these final negotiations, one of the Committee members asked Vanderloo for a clear cut "yes" or "no" answer on the Women's Advocate. He hemmed and hawed and used phrases like "The departmental position is...", but what it finally came down to was that this proposal was all that he was prepared to offer to the committee. So the meeting ended with a statement that the Committee was finished talking to Vanderloo and was now going on up to Andras, the Minister of Manpower and Immigration.

For the future, there are several plans of action already underway. There are hopes of gaining nation-wide support for a Women's Advocate. Education of the public is another goal to be pursued more thoroughly in the coming months.

Whether or not a Women's Advocate ever becomes a reality, there is no doubt in my mind at least, that Manpower will find it difficult to continue operating as they have been. They are going to have to face up to the fact that they are discriminating and do something about it. The Women's Advocate Ad Hoc Committee is not going to stop until they do.

Deb T.

INSIDE VIEWS, cont'd from p. 11 tion wore on we became more careful about getting intimidated or frazzled by "final" statements from Manpower and making rushed decisions. However, there was less attention paid to more general political or personal differences. They were vaguely recognized, but not dealt with openly, and I think this may have made for some hurt feelings, anger, and resentment which never got aired, or which leaked out later indirectly.

I feel this is one area where we were weak as a group. Although we quickly developed pretty effective ways of making decisions, we never developed ways of dealing with people's conflicts or general feelings. I don't think this was just a matter of there being no time or our looking bad to the opposition if we disagreed or "quarreled" among each other. We live in a system which values action and decisions (production) far more than feelings or process. It is no surprise, then, that as a group whose ultimate goal was action, we found ourselves knowing less about how to relate to each other and our differences effectively than about acting in the external world and making decisions. This all brings me to where I always seem to end up in my thinking - trying to find a way to combine my politics with what I know about interpersonal relations from therapy and encounter work, or said another way, how to integrate personal politics with larger action politics.

What happened for me in the occupation had to do with this struggle. I knew only three of the women before the occupation and didn't know many of them much better after spending two days locked up with them. I felt we related almost entirely on a political level with each other, which affected me very negatively. This happened partly because I did not feel that I could offer alot politically to the group, since I did not know a great deal about the women's advocate issue and had had little experience dealing with Manpower. I was there as a supporter and learner, but found it a difficult position to be in. I felt that people who had more to offer politically got more recognition and in that way a kind of support. For me this was not a great source of strokes, and I felt there was no other within the mode of relating that had evolved in the group. I would have liked to see us giving each other more plain old emotional support, but at the time I felt at rather a loss as to now to go about making the change.

I think there is also an element of political snobbery that comes into this - where being articulate, vocal or politically experienced has become one of the main ways of getting strokes in political groups. It easily becomes the focus of people's attention and moves into competition for the limelight (ego-tripping), and before we know it we're back to the same old problems of elitism and hierarchy. Not feeling a part of any real or imaginary elite, I probably felt more sensitive to this process than some others. A man involved in the demonstration asked me afterwards very condescendingly if I had been aware of "what it meant" to go in and occupy the building, and several people during and after the demonstration asked "who" I was and where I came from. I'm not against recognition or strokes, but I get bummed out when I see that kind of snobbery coming from people who are supposed to be my sisters and comrades.

Anyway, with all this going on, I felt very affected by what went on outside the building. I found myself feeling incredibly grateful to the people who stuck it out on the picket line. Towards people I knew who hadn't shown up to demonstrate, I felt very strongly that they should have, if not to support the principle of a women's advocate, then to support me, their friend, who needed it! That picket line really felt like a lifeline at times, especially when all other communication had been cut off.

I guess to sum up I could say that I think as an extremely "ad hoc" group under pressure we functioned pretty well. I learned alot of new political things, but saw ways we related that needed improvement and seemed like habits of our conditioning. Generally, I would really like to see political groups giving much more credit, recognition and attention to the process of the group, to the feelings of group members, and to ways of supporting each other. I think that the way most of us operate in groups and collectives still comes from what we have learned from the system we are trying to change, and exploring this process and ways of improving on it would, I am sure, provide lots of political material to work with. It seems to me that we are skipping over an essential element if we don't make time for that, if we discredit emotions and the personal as secondary or irrelevant. Emotional alienation is at least as severe a symptom of affluent capitalist society as economic oppression, and until we begin to explore new ways of being with each other interpersonally, it seems to me we can hardly call ourselves political.

Pat

bookkeeping 22

yvonne johnson

banks and credit unions

I'm going to look at banks and credit unions together because they have many services in common. Banks are usually seen as huge impersonal institutions giving not a moment's thought to the needs of their customers while credit unions are assumed to be small intimate places. Both of these images are stereotypical. It is true that all depositors in a credit union must buy a share and therefore become a part owner but this does not mean that the service you get is necessarily better. Small branches of large banks are often friendlier than the usually large central office of a credit union. Both banks and credit unions may offer such services as various chequing accounts, savings accounts, term deposits, loans, selling and cashing money orders, traveller's and cashier's cheques, financial counselling, accept payment of medical and utitity bills, certify cheques, make title searches on a prospective car, home, etc., offer investment advice, handle your investment portfolio, allow over draft privileges, offer RRSP and RHOP (retirement and home ownership savings plans), collect amounts owing you from other people, pay bills according to a prearranged schedule, rent you a safety deposit box or "safekeeping" privileges, and probably dozens of things that have slipped my mind at the moment.

Not every branch of a bank or credit union will offer all these services but they are all available somewhere -at a price.

As far as whether a bank or a credit union is better - that depends on what you want and how badly. Banks are usually more convenient in that they have small neighbourhood branches but credit unions are usually open later(until 5 or 6) and generally part of the day on Saturday. Some banks (usually in shopping centres) are also open Saturdays. Banks usually have a greater variety of chequing and savings accounts and because they have branches throughout Canada it is easier to cash cheques,etc. while travelling. On the other hand credit unions pay higher interest rates and charge lower rates on loans. By law deposits in both banks and credit unions are insured so your money is equally safe.

There are now springing up alternatives to Big Banks and Big Credit Unions. See the article in The Pedestal Vol.6 no.2 on page 4 about the Community Congress for Economic Change. These groups are definitely a viable alternative. Although they don't provide as wide a range of services as large institutions they are intimately involved with the kinds of people and lifestyles that most need and least often receive responsive financial help.

In choosing a bank or credit union I would suggest one convenient to your work or home, as small a one as will offer the services you need, and one in which the attitude of the tellers and other employees seems friendly. Since there's little difference in the services offered the main reason for choosing one branch might as well be courtesy, convenience and helpfulness. I will say that occasionally banks located in "low income" areas have more restrictions on cashing of second party cheques, etc, so if you are so located you might consider opening an account in a ritzier neighbourhood to minimize hassles.

Having chosen a bank or credit union you have to then choose which type of account. A straight personal chequing account pays no interest, allows you to write cheques and charges either a set amount per cheque or an amount arrived at by how active the account is, how much money you have in it,etc. It supplies free cheques and deposit slips with your name on them. You can order and pay for fancy cheques with your name,address,phone number - always good for making a good impression on companies you generally don't deal with. They seem to somehow imply stability and responsibility. I don't know why since all they really mean is that you had $3.00 to pay for them. With a chequing account you can write cheques or make deposits at any branch of your bank anywhere. You just have to have either your personalized cheques and deposit slips or your account number. Usually cheque cashing at a strange branch will entail a phone call to your branch to verify funds. If it is long distance you will be charged. To avoid this while travelling you might consider getting a letter of authorization from your bank manager or one of those package plans (Royal Bank Certified Service, Scotialplan,etc.) that give you cheque cashing privileges without the red tape.

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GLORIA VANDERBILT DOES SOME BRANCHING OUT

Straight savings accounts pay interest on the minimum balance in any given time period. There are no cheque writing privileges. You must make your deposits and withdrawals in person. Interest is posted at specific times and if you make a withdrawal even one day before you get no interest - or interest only on the minimim balance. Interest is usually posted every 3 or 6 months though it may be calculated on a monthly,daily or quarterly basis. To repeat interest is always calculated on the smallest amount of money in your account in the period between interest postings.

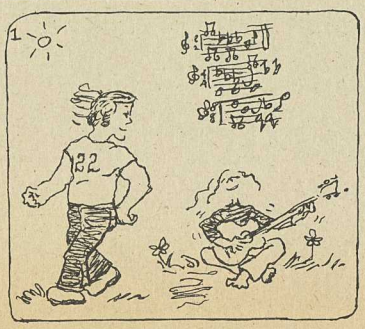
There are also chequing/ savings accounts that pay a lower interest than regular savings accounts and allow cheque writing at so much per cheque.

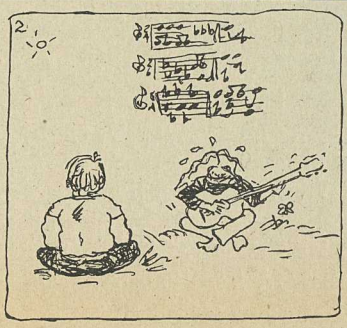
There are also savings bonds, certificates, and term deposits in which you promise to leave your money for varying lengths of time in order to gain a specific guaranteed rate of interest usually higher than regular savings accounts. Money withdrawn before the specified time gains no interest and sometimes incurs a penalty.

What kind of account to have depends on your needs. Since I can never manage to save money in an account I always opt for a chequing account because of the convenience.

I know that many people find banks intimidating. This is quite understandable. Banks try to be impressive and intimidating. Don't let it throw you. Most of their money comes from small depositors and by using their bank you are allowing them to use your money to make their money. If you don't get good, prompt, courteous service you should complain to the manager and change branches if not banks. All a bank has to offer is service and a good one will be as pleasant and helpful to a mother on welfare trying to balance pennies as to some company with its thousands. You do not have to take shit. Refuse to accept shoddy service and if we all demand good service we'll get it.

Next issue I'll talk about loans, loan and credit agencies.





(SEE PAGE 6 for DETAILS)

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Vancouver East Cultural Centre, Sun. Oct 12, 8:00pm

"Women in the Criminal Justice System" Sheraton Villa Hotel, Burnaby, BC Fri. Oct17 Sat. Oct.18. Sponsor: Centre for continuing Education UBC Registration necessary.

"Challenging Social Work" Conference, Fri.Oct.24 to Sun. Oct 26, Carleton Univ. Ottawa. Pre-registration necessary. Contact: Challenging Social Work Carleton School of Social Work,,Carleton Univ.,Ottawa Fee: min.$5., max.25 $25. If you really can't afford either,,pay what you can.

National Gay Services Conference, Oct.10, registration to Oct.13. Topics ranging from "Community Education" to "Councelling for lesbians" Sponsored by: Gay Community Centre of Saskatoon. Mailing address: PO Box 166 Saskatoon, Sask
Location: 124a 2nd Ave. N., Saskatoon, Sask. 652-0972

Olivia Records Inc., a national women's recording company, proudly offers its first album, Meg Christian: I know You Know. The album was produced entirely by women. Because we cannot guarantee delivery by Christmas we are offering gift certificates or records To order gift certificates or records send $5.50 + 50¢ mailing to: Olivia Records Inc., Box 1784 Main City Sta., Washington, D.C.
bulk rates available.

Chris Williamson (singer) and Valri Bromfeild (comedian): Feminists from California may be coming to Vancouver. Keep your eyes and ears open. Phone Valri at 873-2925 if you want to help organize the concert.

Afew people in the Vernon area are getting together a gay drop-in/sexuality workshop for women and men. We hope to primarily help people get in touch with each other and break down the isolation. From there we can see what we want to do together. We hope to develop a permanent outlet for gay expression in our area. Call or write:
Women's Centre
No.6 -3030 30th St.,
Vernon; phone 545-6552
(leave a message for Yana)
or
N.O.A.(North Okanagan Aid)
#9 -2906 32nd St.,
Vernon; phone 542-4120
Ed or Ken

Understanding Homophobia, a booklet on the phenomenon of homophobia, fear of homosexuals, is available from
Gays of Ottawa
P.O. Box 2919
Station D
Ottawa, Ontario
238-1717
price is 10¢ plus postage
edition is bilingual
(cheques made payable to "Gays of Ottawa")
"The relevant question is not what makes homosexuals, or what to do with them, but rather what makes society persecute them."
-Seidenberg, R. "The Accursed Race" - In Ruitenbeek, H., ed. Going Crazy, p.270.

Women in Focus Audio-Visual Tape Library has 27 tapes available on a variety of subjects from "Margaret Atwood" to "Karate and Self-Defence for Women". Catalogues and information on rental. Fees available from:
Women in Focus
Box 85, S.U.B.
U.B.C.,
Vancouver 8, B.C.
Contact person:
Marion Barling
228-2082 or
228-6228
Room 230, S.U.B.

The new Everywoman's Almanac 1976: Appointment Calendar and Handbook is now available from:

Press Gang
821 East Hastings St.,
Vancouver, B.C.

price is $2.95
Order now for Christmas.

subscribe to

THE PEDESTAL -- a lesbian-feminist paper
NAME
ADDRESS

$3.yr
3.50 usa
4. foreign
$10.libraries

cheques to The Pedestal
6854 Inverness St Vancouver BC