

a women's  
Liberation  
newspaper  
15¢

# PEDESTAL

Vancouver BC.

Volume III No. 7

July, 1971

This could be the last issue of the Pedestal.

The Pedestal is not just out of money. It is about \$1000 in debt for the last three issues. Even this four page issue will cost about \$100 to produce and about \$40 to mail. We sell the paper on the street in Vancouver for 15 cents, and through stores for a dime (the store keeps the other 5 cents), but our main source of revenue is subscriptions. We have 538 subscribers, and most have paid \$2 each for a year. This is a cost to you of about 16 cents an issue, but only brings us 11 cents because it costs us 5 cents for postage. So our subs only cover the cost of 3 issues a year. We also mail out about 400 copies each month in bundle orders but many of these bundles have been going unpaid for.

Our monthly run is 3000 copies the smallest run it is economical to do. If we were able to sell all of every run for 10 cents (which is our average return on each copy), then the Pedestal could almost be self-sustaining. But we can't sell nearly that many, or anyway we haven't managed to yet.

We want to go on putting out the Pedestal. We would even like to go to 20 pages at 25 cents @ copy. Those of us involved in production enjoy it. It's fun to do the work together and to learn what's going on in other places, and we find that working on the Pedestal deepens our understanding of women's liberation. But it would be an expensive indulgence if all the Pedestal did was give a few women the joy of working on a paper.

We don't believe that's all the Pedestal now does and we are certain that it could do much more. In Vancouver we use the paper for a variety of purposes. We sell it at work, at school and on street corners. We give away sample copies to try to get the ideas across as well as to build subscriptions. When we go out speaking to groups, we give away copies to explain where the movement is at. Groups all across Canada publish their addresses in our pages, so that women in their area will know of their

existence. Individual women and groups use the letters page to air their views, ask for help or share information.

We think the Pedestal serves the women's movement in Canada, and we think that we can do an increasingly better job as more women participate in the paper by writing for it, sending in their ideas about content and format, and by using it in their organizational and informational efforts.

We want the Pedestal to go on, and we hope you do too. But if you would be sorry if the Pedestal went under, well, it isn't enough just to be sorry. If you want to continue to be able to read the paper and use it, then you too have to help us keep it going.

Our first problem is money. We have to raise enough to pay our debt, but as you can see from the discussion of our finances, just eliminating the debt isn't enough. If our debt vanished overnight, in just a few months we would have another just as large — unless we find a way of getting enough money to pay production costs.

To survive and provide continuing sustenance for the Pedestal, we need a large number of women across Canada — YOU! — to pledge support, to send us a check now towards the debt and a series of post-dated checks for the next year to keep us on our feet. (You'll find a blank for this purpose on the back page.) Women active and interest in the women's movement in Canada have just got to support the Pedestal if it is to continue to exist and serve us all.

We deliberately try to make the Pedestal attractive and acceptable to as many women as possible. Does your mother have a subscription? your grandmother? your aunt? your sister? These women should be encouraged to support the Pedestal or you could give them subs.

Does your local library or bookstore carry the Pedestal? They should. Bring them a few of your

back issues or buy a bundle of back issues to show them and suggest that they subscribe or sell the paper. Having the Pedestal in libraries is important because many women see it there who might not otherwise, and they at least come in contact with the ideas if they don't actually subscribe. Complete volumes of back issues are available to libraries on request.

Does everyone in your women's liberation group subscribe to the Pedestal? Your group could buy bundles of the paper and mail them out yourselves or distribute them at meetings. You could enclose your group newsletter at the same time.

Do you make speaking engagements? If you bought a bundle of the Pedestals, you could sell them or give them away when you talk, as we do in Vancouver.

And then there are women's study courses, and women's centers. As well as bundle orders of a single issue, we can send bundles of sets of back issues.

So that's it. We do not feel the paper belongs to the Vancouver movement and the Vancouver groups cannot finance it alone. We want to serve the country as a whole, but we won't be able to continue to print for anyone without you help now right away. That's all.

**TABLE OF CONTENTS**

- The following articles would have been in the July issue if we had been able to print 16 pages:
- Adoption
  - History of Childbirth
  - Where Babies Come From
  - What Hospitals Are Like
  - Vasectomy
  - Reviews of hospital's baby book
  - Reviews of children's books
  - Natural Women, Natural Childbirth
  - As you can see, it would have been a special issue on pregnancy, childbirth and infancy. We would still like to do it.

# Mrs. Whatchimacallit

Fifteen. One month has gone by. No period. Maybe I'm pregnant. No, I can't be. Oh! I'm afraid I could. Mustn't let on to anyone. Just get ready to go to camp like the other girls.

I feel sick all the time. Wish I could run away, find some log cabin, hide. Couldn't enter camp games, I was too tired. Just wanted to walk. Sometimes I'd run. Remember heading into some hysteria. I was expelled from camp.

He came back from the east. "I think I'm pregnant." "I wish you hadn't let me go all the way," he shouted.

"I think I'm pregnant." "Let's make sure," he said. "We'll plan a day trip into Winnipeg. I have to get some things there anyway."

After a conversation with Mom, she let us go, with a promise to be back at 6 o'clock.

I contacted a close girlfriend who in turn made an appointment with the doctor. I was given a pelvic. The doctor was quite sure I was pregnant, but to be sure, I should have the rabbit test. He asked me if I wanted to continue the pregnancy, but my trusty old friend said, "Of course! There's no question about it."

My friend advised me to go back home and tell my mother. She didn't know my mother.

As I got in the car he turned to me. "Well?" "They think I'm pregnant."

He looked sick.

We started back to the larger town where I grew up. We drove straight through the town where I was brought up, with the intention to head toward the coast.

I was sick morning, noon and evening. I was sick all the time. I already went under the alias of Mrs. Whatchimacallit. Half way through the journey I got so

darn sick I was hospitalized. They fed me intravenously.

He had to go on to sell the car to pay the hospital bill. He sent me the fare to continue to the west coast.

I finally arrived in Vancouver. He met me at the airport.

"What about Mom and Dad?" "I wired them and they're coming out."

Two days later my mom and dad came. They both looked sick. My little sister was with them. I was still sick all the time.

My dad cried. He told me I could come home. I could have the baby and put it up for adoption. Then I could go back to school.

My mom told me she'd go along with whatever I wanted. I could come home if I like. After I had the baby things would go on just as normally as if nothing had happened. It seemed funny she'd say that. I tried to imagine what would happen after I had the baby. Before I was pregnant, my mother always did a monthly search through the bathroom trash basket. I know she read all my mail too. Now, after this, what would it be like if I went home?

No that wasn't the answer. I want to marry him. I love him.

That night, after I went to bed, I got up and walked to the bottom of the stairs - only to hear Mom and Dad talking.

Dad wanted me home. "She is too young." Mom said, "What will I do with her? I can't handle her."

Mom and Dad had to get a lawyer. We had to go before a judge in order to get married. I was too young.

More speeches. I guess Mom and Dad never agreed on whether I should get married or not, because I only saw the lawyer for five minutes. They were in there three times - well over one-hour intervals.

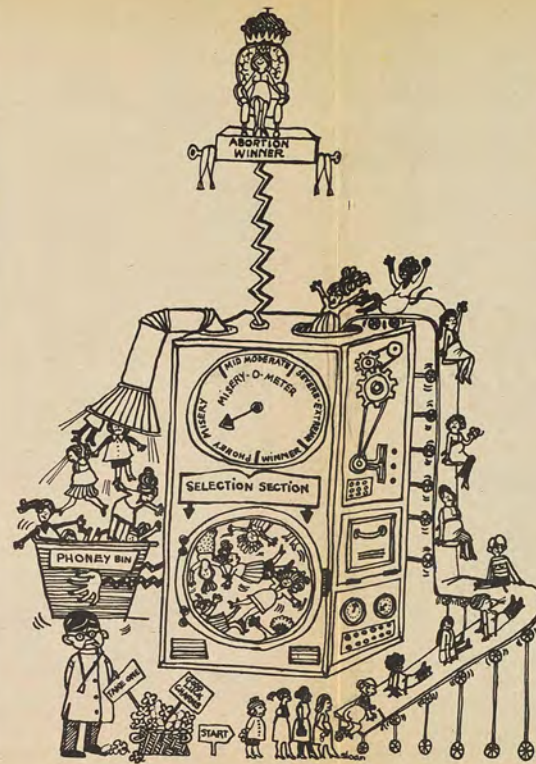
Our day in court came. We were lucky, so I was told. We had a Catholic judge who was quite stern about young marriages. The reason we were lucky was because our case came up at 11:40. He must have been hungry because we were only in there for yes and no questions. Everyone seemed to be relieved. I was too sick to feel relieved.

We went back to my uncle's house. My little sister came running up to me. "Will you come out and play with me?"

"I can't," I said. "I'm getting married tomorrow." We were married. We took Mom and Dad down to the train. As the train pulled out, I looked back one more time to wave goodbye.

Then we walked silently away. I wonder how I'll ever look after a little baby. I used to babysit. Those babies were different. They were several months old.

This one will just be a tiny baby.



# ABORTION

The Opportunities for Youth Program has given the Women's Liberation Alliance \$4000 to conduct a birth control and abortion research project this summer. With this money, they have hired four women.

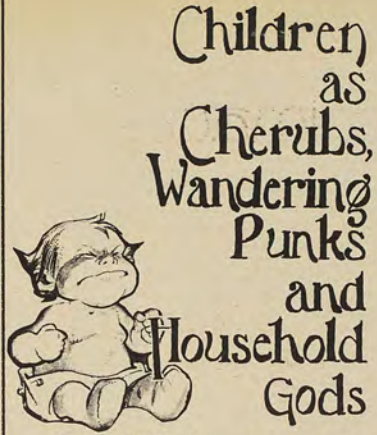
The objectives of the program are: 1) To find out whether women who have personally had contact with this problem feel that present abortion laws are adequate and, if not, how they should be changed. 2) To obtain updated information about abortions performed in British Columbia and the Yukon during the past two years, and to get information about the extent to which non-urban women have access to abortion. 3) To find out the extent to which women are coerced into unwanted sterilization. 4) To let women know that such research is being done and that eventually an information booklet about abortion and birth control will be published and widely distributed. 5) To present a report of our

findings (separate from the booklet) to the Federal Government for its consideration.

Information will be compiled from personal interviews with women, doctors, hospital directors and public health nurses. Questionnaires have been sent to hospitals, doctors and all public health units in the province and the Yukon.

The immediate problem is of course, lack of money. The original brief included a request for expenses which was not granted. We have contacted all manner of charitable community groups but there has been a noticeable lack of response. Due to lack of funds, we won't be able to do as much travelling as we had originally hoped to do. Thus it would be most useful if women from out of town could contact us by mail about the availability of abortion and birth control in their community and any other information that is relevant to the above objectives.

Rides and/or places to crash would also be useful.



*Centuries of Childhood* covers the emergence of the idea of childhood, the history of education in France, and its influence on the idea of the family as we know it today.

In his study of the idea of childhood, Aries examines the art and iconography of the period to trace the evolution of the child - from the 'little adult' of the Middle Ages, through the endless cherubs and Cupids of the 16th century and the adolescent angel of Botticelli in the 17th century.

According to Aries, the society of the Middle Ages in both England and France did not segregate people by ages: as soon as a child learned to cope with his immediate surroundings, he participated in the everyday adult life of the street, the tavern and the market-place. Death of the very small infant did not have the tragic implications it has today; such children were buried without formality and not necessarily in a graveyard. A child "did not count" until it was capable of taking its place in adult society. At no time in the art of the period are children portrayed as being excluded or set apart from the adult activity. Parental attitudes towards children went from a sort of living indifference in the early Middle Ages to a later period of "coddling" which saw the child as a source of amusement and relaxation for adults.

Children were dressed in distinctive garments, given toys - miniatures of adult objects - to play with, fussed over and cared for by loving parents concerned for their welfare. By the 18th century, parental anxiety and the reformers of the period combined to protect children from the evils of the world around them by according them the attention previously reserved only for convicts - corporal punishment, isolation from the rest of the world in schools, and constant surveillance. In this way childhood was extended from the age of seven - when children formerly began to participate in adult life - to the end of schooldays in late teens or early twenties.

## REFORMING THE WAYWARD STUDENT

The schools of the Middle Ages were as transient and mobile as the students themselves, with no fixed locations, hours or habits. Schooling, all in Latin, consisted of repeating the same subject matter in various forms from about the age of ten till adulthood. There was nothing unusual about children and young men sharing the same classes - you simply went to school as long as you could, and if you got tired of school in one place you travelled to another city or even country to take advantage of opportunities there.

Unlike England, where women in religious life were famous as scholars, there was no place for girls in French education until the 18th century. Girl children were propelled into adulthood as soon as they could keep house-usually by the age of ten.

## THE FAMILY AND THE MIDDLE CLASS

Aries' discussion of the concept of the family gathers together ideas he has examined earlier in the book. He notes the transition from shared "public" life of the market, the tavern and the street as illustrated in the art of the Middle Ages. (There were no paintings of domestic life until later.) At this time the nuclear family as we know it was less important that its larger collectivity of relatives. In the 17th century a demand for privacy emerged on the part of the bourgeoisie, who could no longer tolerate the constant contact with the lower class in the form of the old intimate relationships between master and servant.

The middle classes no longer desired to live cheek by jowl with both nobility and poor as in the 16th century. They retired to exclusive suburbs, set up house in large single-family dwellings, and set the pattern for a trend which was to reach its peak in the North American middle-class suburbs of the 20th century.

In these houses of the 18th century in England and France, servants were banished to servants' quarters from which they were summoned by a bell. Children were removed from their familiar associations with servants and became the centre and focus of family life.

There are some gaps in Aries' book. His approach to the idea of childhood is based on the upper-class art and writing of the period, including a diary kept by the physician to Louis XIII. Aries admits that it is impossible to evaluate the childhood of the lower classes from such sources but feels that some general statements can be made.

As a social history, his work makes no reference to historical events of the times and their implications for childhood. He does not cover in detail the period after the 18th century, and so cannot discuss the implications of the Industrial Revolution and its repercussions on childhood and the family.

The strongest feature of the book is the detailed history of education from the middle Ages to the 18th century. What Aries tells us there provides light on some of the repressive aspects of our educational and family life.

*Centuries of childhood, a social history of family life* by Philippe Aries. New York, Knopf, 1962

## you write...

1965 Regan Ave.  
Coquitlam B.C.

Dear sisters,  
A suggestion re: International Woodworkers of America Local 1-357, Marjorie Storm.

Tell her to invite the top or any one of the good lady wrestlers down to the job site; in a most feminine outfit - Then gently lift the supervisor over her head and give him a body slam if he refuses her the job!

It should be a good front page picture for us all -

Love,  
Rosemary Regan

5015 Bear Lane  
West Vancouver  
June 10, 1971

Dear Women's Lib,

I am fighting the Vancouver Sun newspaper over what appears a losing battle. I have been a carrier for over two years and just like last year they are barring me from their camp which they claim is for boys only. I wrote them yesterday but I doubt I'll get any farther than last year. Is there any way your organization can help the minority?

Katrina Link, paper-carrier

June 17, 1971

Dear Madam:

We have been commissioned by Opportunities for Youth to do research on the possibility of setting up an interdisciplinary women's studies program at the University of British Columbia.

We are planning on setting up an informal program for the coming school year and hope that the program will later be incorporated as an accredited university course. We would like the program to be of interest to women both on campus and in the community.

The program would deal with women in literature, history, law as well as the psychology, sociology, and biology of women. We would like to know if you feel such a program could be of any use to you. Perhaps you could tell us if anyone in your group would be interested in meeting with us to talk about the program or if anyone has ideas about how such a program could be constructed.

Thank you for your help

Yours,  
Sharon Boylan  
(External Affairs Officer)  
UBC Alma Mater Society



## odd's bodkin

A group of curious sisters had a bright idea! They tried to place an ad in the Vancouver Sun announcing the birth of a baby to a Miss Jane Smith. The announcement was taken by a woman at the Sun with no problems. Ten minutes later, however, our sisters received a call from the woman who wanted to make sure that the information she had written down was correct. 'Now was that Mrs. Jane Smith or

Miss Jane Smith?' she inquired. Miss Jane Smith! Well, I'm sorry but that can't be printed.

'But, why not?' our persistent sisters asked. The only answer given to them was that it was not a policy of the paper to not print the ad, but it was just that the ad would not be printed. When they asked to speak to the manager, they were told that he had just left the office!

## JAPAN

I read an article in the Sun the other night about a young woman who has been teaching in a Christian college in Japan. She said that the reason Women's Lib hadn't made much headway in Japan was that the

women had the responsibility of spending the household money. It's hard to believe that this woman has lived in Japan for two years and has not realized that men consider handling the household money a degrading job.

As a reason for why Women's Lib isn't so popular in Japan, I prefer the suggestion made in an article in the June 7th *Newsweek* entitled 'Sob Sisters.' This is a group of mass media marital experts who are professors, novelists, film directors, and other influential people whose attitude is that Japanese women must realize that their oppression can't be helped, that they must be patient, and above all that outward appearances must be maintained in a land where saving face is a social necessity.

An example is a letter written to a "sob sister" by a twenty-four year old mother who has leukemia. "My husband is a very active pleasure seeker. Just recently he returned home at around two o'clock in the morning together with two hostesses of a drinking establishment and had them bathe in our family bathtub. I know he is after pleasure but is such an act justifiable?"

The incredible answer came from a male psychiatrist. He saw her case as an understandably active husband

burdened by a sickly wife. "He enjoys his life to the full and you should forgive him. You should try to provide your husband with a comfortable place of rest when he returns home exhausted after work and pleasure seeking."

## UNITED STATES

The Labor Department reported recently [*Newsweek*, June 7] that 234 cases have been brought before the courts as a result of the seven year old equal pay amendment to the Fair Labor Standards Act of 1938. Corporations owe 30 million dollars to 79 thousand women and the pace is picking up.

The most significant case which was decided last May concerned Wheaton Glass Company in New Jersey. Finding that the company owed more than \$900,000 in back pay and interest to 2000 women, the court made it clear that all jobs which are substantially equal - not just identical - must be granted equal pay.

"Good God!" exclaimed an executive of a large manufacturing company on learning the implications. "If we conformed to those standards in my division we'd go out of business!"

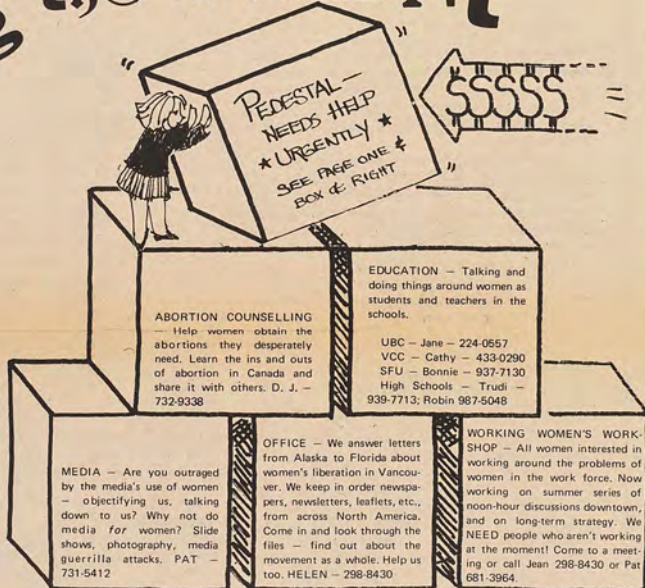
# THE LIBRARY series

The working women's workshop has planned another noon hour discussion series at the public library starting July 8th to try to recruit office workers. We're planning on six Thursday noon presentations:

**Images of Women**  
A slide show on media images followed by discussion of, and by office workers about images and role-playing in the office. (Anne Hayes 733 7715)  
Shift after Shift  
A skit followed by a discussion of work and the family. (Evelyn 733-1902)  
The Deeds of our Foremothers  
Tales of the struggles and victories of our working grandmothers. (Pat Uhl 681-3964)  
Pic in the Sky?  
A presentation and discussion of the Royal Commission, the B.C. Human Rights Act, B.C. labor laws and legal reforms. (Jean Rands 298-8430)  
Women in Unions  
Women working in offices, factories, schools, hospitals; advantages and disadvantages of being unionized. (Jean McLaren 327-2524)  
A Women's Union?  
What we could do for each other as working women (all of us)

Please come if you possibly can, we need help. During the six weeks we plan to invite the women who attend the series to come to weekly evening get togethers in the homes of working Caucus members. We figured this would be a way for women to get to know each other and discuss women's liberation since the noon "hour" discussions will have to be kept to 40 minutes for the sake of those women who have to get back to work. So even if you can't attend the series in the library (as many of us who work outside the downtown area can't) perhaps you could participate in one of the evening sessions and meet other working women and share work experiences and ideas about the role a working women's organizing committee could play in helping to deal with problems on the job. At the last session we hope to invite the women attending to join with us in founding the working women's organizing committee.  
We need lots of help - with the series, with planning the noon hour presentations, with designing, producing, and distributing leaflets to give to office workers the days before each Thursday, with setting up and carrying off the evening discussions. If you want more information on how and where to plug in call any of us listed above.

# building the movement



## ABORTION COUNSELLING SERVICE

EVERY WEDNESDAY  
6 - 9:00 p.m.  
511 Carrall Street  
684-0523

CLIP & MAIL TODAY!

Dear Sisters:  
I want to help. Enclosed please find \$\_\_\_\_\_ for:  
 a donation toward the debt  
 a bundle orders of 8 assorted back issues at \$7.00 a bundle (includes \$2.00 postage)  
 post-dated cheques of \$\_\_\_\_\_ each, to support the pedestal  
 subscriptions at \$2.00 (or more, if you can)

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 \$2.00 per year (\$2.50 foreign) \$10.00 for institutions

JULY				
Meetings at 511 Carrall St. unless otherwise noted.				
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
PEDESTAL 4 11:00 a.m. 1047 Pacific	U.B.C. 5 2449 Bio.Sci. 8:00 p.m.	Working Women 6 8:00	Abortion Counselling 7 6-9	Library Series 8 12:00-1:00
PEDESTAL 11 11:00 a.m. 1047 Pacific	U.B.C. 12 8:00 p.m.	Working Women 13 8:00	Abortion Counselling 14 6-9	Library Series 15 12:00-1:00
PEDESTAL 18 11:00 a.m. 1047 Pacific	U.B.C. 19 8:00 p.m.	Working Women 20 8:00	Abortion Counselling 21 6-9	Library Series 22 12:00-1:00 GENERAL MEETING 9:00 p.m.
PEDESTAL 25 to be announced.	U.B.C. 26 8:00 p.m.	Working Women 27 8:00	Abortion Counselling 28 6-9	Library Series 29 12:00-1:00



SISTERHOOD IS POWERFULL! \*