

PART B: WOMEN AND COMMUNITY

THE LULL BEFORE THE STORM

A UNION TOWN

WILSON: When we were in Youbou, Fred was working on the green chain, which is one of the hardest jobs in the mill and he was getting two twenty-five a day. The mill worked six days a week. The loggers, they're out of work in the summer for fire season, they're out of work again in the winter for snow. There's one year Fred worked a month and a half.

IMPROVISE STORE SEQUENCE BASED ON WILSON STORY:

We dealt with Stanley Gordon's store and Fred got a cheque for forty-eight dollars. He took it to Stanley Gordon and he said, STANLEY: "Now Fred, you take it home. I refuse to take that."

FRED: (Embarrassed) That's all I've got.

STANLEY: You take that cheque. You've done all you could. Now go get yourself a bottle of something and buy the kids something for Christmas.

FRED: But Stanley, I owe you seven hundred bucks for groceries alone.

STANLEY: You heard me.

DISSOLVES TO:

GODFREY: "One of our dead horses", they used to say in the Spring, because when you started up again all you did was pay back.

DALSKOG: They were not a militant type people, not in those days. If your husband went to a union meeting and was on the list to get his walking papers, you didn't talk about it, you just took it. People would say, "He was at that meeting, oh, I see." Nobody came into your home and said, "Now look, we've got to have a union. What do we do about it to help?" That was in the thirties, people felt lucky to get a job.

OLSEN: There was no such thing as holiday pay. No unemployment benefits or sick pay. I think the fallers were making five dollars a day and that was hand falling. Then they went to the four men and the big saws that weighed a hundred and eighty pounds.

GODFREY: The average wage was five dollars and they used to get ninety-five cents when the felled timber. If they got a raise it was for five cents a thousand. The others only made two-twenty-

five. When we were married in 1937 Ralph was bringing home around one hundred and forty-five dollars a month. There was a private family that ran the speeder and they had to pay five dollars a month for their speeder ride. Outrageous in proportion to what they were receiving.

OLSEN: Other than wages, they formed the union because of the working conditions, the lack of safety and the treatment that the men got. If the boss didn't like the colour of your eyes he could fire you. Also, a lot of the men had to go in and out of the woods by speeder and they worked a six day week.

MONTAGE OF LOGGING ON ISLAND INTO MILLS AND THEN INTO VANCOUVER MAP OF MILLS

DLEY: The mill in Vancouver burned down and we came to Powell Street where the PNE is now. There was a wood saw, but they stopped as well. There were a lot of men employed there. Then we went to Dominion between New Westminster and Vancouver and that mill shut down as well, after just a little while. We stayed in Vancouver. In that mill they didn't have a union and if someone wanted to hire a friend of theirs, they could fire someone else. Then we asked for work in Hillcrest.

There were no unions, but as soon as there were, people wanted to be part of them, our people and the white people. Because we would have a permanent job, protected by the law and couldn't be fired from it without cause. Before they would let people go just like that.

When we went to Mesachie Lake that's when we got the union and the holidays came in. When the union came in everyone thought that it would be good. Now we had the right to work. If someone was fired without reason they went to the union and the union put them back to work. My husband told me about the union, "A union is coming together; it is a very good thing for us."

JOHEL: They organized unions for the reason that if workers have any issues such as they want more money the union handles everything. When they need a wage increase they union helps them. Just a little while ago at the mill they fired a man without reason over a little thing. All of the millworkers walked out. And then the union got the guy reinstated. If there wasn't a union all of the old people or our people, if the Canadians didn't want them, they could be kicked out. It's because of the union that our people have jobs.

MANN: The unions try to be fair. They have one person who is elected who checks and sees if anyone has a problem. The union is an advantage. They check safety things, lines and stops, everything is now checked. Sometimes the accidents are the foreman's fault. The union dues they pay go towards a pension when they

retire.

MANN: We weren't in an auxiliary, but when woodworkers come home they all get together and talk as to what is good and bad at work and with the union. We know if a strike is coming.

JOHEL: They ask the wives' advice on everything. Millworkers talk all the time about the mill.

THE WOMEN'S AUXILIARY

CLIPPING MONTAGES FROM MORGAN'S NOTE BOOK WILL BE USED THROUGHOUT THIS SECTION.

THREE SHOT OF WOMEN AT REUNION REMINISCING. ZOOM INTO M/C/U OF:

WILSON:

Hjalmar Bergren and Edna Brown more or less got the union started. They came to our house that night, trying to talk me into it. To keep peace in the family, I joined. That was the only reason. That auxiliary was formulated right there in our little house---that's where we held all the meetings.

I was active in it because Fred and Archie and Hjalmar were travelling by boat, sometimes they had to swim too, or go to Camp Six in a row boat. They'd come home at three, four o'clock in the morning, having tried to organize one of the camps. I would have a great big pot of stew ready for them. They'd be frozen. They stayed a lot at my place.

M/C/U OLSEN: The men had to supply them with shoes, they had nothing. Hjalmar got the whole sum of fourteen dollars a month. He'd turn it back in; he wouldn't buy shoes and some guys would round up a pair for him, you know, "This is the guy that organized?" Edna. she thought, "Well, somebody's gotta help these guys. They're trying to help our husbands and get them better conditions." So she talked to the women. A lot of the men didn't think that women had any business, really.

WILSON: There may have been some men who stopped their wives from being involved. But everyone I knew was in the auxiliary, they were all loggers' wives.

MONA MORGAN: The IWA Women's Auxiliary grew out of a struggle by the woodworkers for decent wages and better conditions. They needed the help of the womenfolk in order to be successful. In the 1930s there was no strike pay, so it meant organizing enough food, which meant going to farmers, or grocers and then to get a crew together to make sandwiches and do the cooking. In the beginning it was a question of helping on the picketline or by organizing events to raise money for the union.

MORGAN: One of the women who joined the auxiliary in 1946 on the

eve of the big strike said, "Before the strike I was anti-union, and I learned through the efforts of that strike what the union meant." That's what happened! Women pitched in and they did all kinds of work and in the course of it also learned about the issues which the union was fighting for and why they should support it.

The employers did everything they could to divide the families, and to win women away from support. They would send letters to various members of the family saying, "This strike is only going to be hard on your family."

One out of every three woodworkers in 1947 was either killed or maimed on the job. That's scandalous. The auxiliary in Lake Cowichan came into being around the issues of safety. Men were so badly injured when they got to the hospital going over those corridor roads they would be shaken to pieces or dead on arrival. Broken bones would be jostled so badly that they couldn't be set. There was no ambulance, no rescue plane. Men had been struggling to have the roads improved from the logging camps to the hospital in Duncan. They had failed. So the women had a go at it. And so they did! They organized and fought so hard that they finally had the roads improved.

FOOTAGE OF MEDICAL FACILITIES AND DOCTORS: CBC NEWSMAGAZINE SPECIAL ON ISOLATION

GODFREY: One of the first projects of the Auxiliary was to demand a better road from Lake Cowichan to Duncan because the hospital was in Duncan. They used to say that when doctors came to us it was "isolation". "We sent them to practice on the loggers and their families." When they got good enough they'd move on to Duncan or Victoria, then we'd get a new one.

MORGAN: We used to speak to union meetings on the importance of involving women, to give strength to what they were doing. We were working for the good of the family and society as a whole and the community. Our auxiliary women were involved in a whole series of things--fraternal lodges, hospital boards, PTAs, childcare, Gordon House in the West End of Vancouver. Women on the Island must have donated hundreds to the Alexandra Solarium. The more you were involved, the more acceptable unions became.

OLSEN: I joined the auxiliary when I was 16 because of all the people I knew. You used to hear them talk about conditions in the logging camps, how they mistreated them, how they slept like animals, the terrible food. When my husband went on strike he said that they had to have the support of their wivgs because they were the ones that put the food on the table and looked after the family. Without your wife's support you would never win a strike.
quickly after we married. I had to speak to issues. I went to the

Island a couple of time with Nigel when he was organizing and oh-oh, they wanted me to speak too. That was devastating! You had no choice, you just had to. I sure came out of myself at that time!

The very first speech I made was at a District Council meeting. I remember how nervous I was, speaking on the position of women in society.

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BRIEF EXCERPT OF MORGAN SPEECH ON STATUS OF WOMEN IN CANADA READ BY YOUNG MONA M/S WITH CUTAWAYS OF NERVOUS FACE

I had read a certain amount of stuff. I spoke at Youbou and then Mine-Mill asked me to come up to Britannia and help them to organize an auxiliary there. We had many discussions on the position of women in society and why they are held back.

One of the auxiliary's contributions was a radio broadcast which presented the issues around which we were fighting, from the woman's view. The auxiliary financed these broadcasts, We developed quite the listening audience.

During the 1946 strike Nigel was away and I broadcast every day for five minutes: Five Minutes with Mona. That was tough, we did them for six weeks. It replied to the employers' broadcasts. My job was to show that it wasn't workers demands that were increasing prices and that the unions' issues were legitimate. It was on CJOR.

WILSON: Men and women would be separate--the auxiliary would speak to the men in their meeting. But we never had a vote.

GODFREY: When we started our educational meetings the first thing was Robert's Rules: how to run a meeting and accomplish more and make it interesting. We tried to discourage people from speaking out of turn. (Laughter.) Everybody had to take their turn chairing sometime. It was democratic--we had a lot of elections. We sent fraternal delegates to all the conventions. Sometimes they'd send the men to our meetings. Then we got our representation on the Federated Auxiliaries in the United States.

WILSON: I went to the 1939 convention. I represented B.C. with Pearl. I could hardly remember my name by the time I got to the convention, I was so nervous. They wanted delegates to sit on this and that committee and I kept nominating Pearl. Finally, she went into the meetings for the committee members and the chair said, "Now, we'll have a report from British Columbia." Oh God, I had to get up with that mic in that big building. But, I got through it. I gave them a damn good report--I always glorify everything--in my own language, but they didn't mind. I got the biggest hand of anyone.

One of the women got up and said we should create a bibliography for all our books. I wasn't the only greenwood there. Two or

three women got up on their big, fat feet and said, "We'll not have any religion discussed here." "We didn't come thousands of miles to talk about religion."

GODFREY: We used to stress that you learn through political action that if people stick together and put their representatives into legislature part of the problem's solved. When there were labour lobbies we always went along.

DALSKOG: I didn't have a good home life. It was suggested that I join the auxiliary, for reasons of mental health. I became involved in about 1944; my husband was a steward at the time so it was simple. I found it interesting, I liked the people. I walked a mile to the train and then took the train to Vancouver.

There were alot of husbands who didnt like the auxiliary at all. I think it was jealousy. They didn't like their wives to go out and find interests outside the home. Just because you're a union man doesn't mean that you're not a chauvinist. We were concerned with getting the men in the union meetings to allow us to come in and sit in on their meetings. They were afraid that we would get up and say something. The men were afraid of change.

You got a chance to talk about world things in the auxiliary, not just home things. We would discuss the situation in the logging camps, where the loggers got hurt so badly; the cost of living; how things were escalating; we'd discuss what was going on in the world since the Russian Revolution. There was a lot of dissension--I was in the middle of that.

Those women had husbands in the mills and they knew that the conditions were not what they should be. Wages were not good and they weren't encouraged to follow safety precautions.

One of the first times they asked me to write a resolution all on my own--it was about housing. I was called on to get up and read it. I took a deep breath and I read the whole damn thing and then I let my breath out. It was over a page long. (Laughs). I was quite shy--well, that sure didn't last!

MORGAN: Here's some minutes on education: "Previous recommendations of the IWA education programme for joint union and auxiliary classes--where possible this should be done. Women find it hard to attend the same classes as their men because of family responsibilities. Also, many of the subjects don't fall within the scope of auxiliary activities. In main, the education for auxiliary members needs to be different. One suggestion is that we undertake a study of the role of women in the history of B.C."

The bulk of women in the auxiliary were not politically involved. They were the wives of woodworkers who had been involved in building the union or in strikes. First of all, the auxiliary

would comprise the wives, sisters and mothers of the union officers, or the shop stewards. Then we put out a little leaflet and anyone could get involved.

I had a book called, Why Women Cry or Wenches with Wrenches. That was written by a woman organizer of one of the big unions in the States. She wrote this book in a popular style. We recommended other books too on our auxiliary page. We wrote little columns on women like Sojourner Truth. We had a column about the kitchen and how to get out of it. That was geared to the position of women and how they are held back by the demands of the kitchen and the four walls. We dealt all the time with issues that related to the home, the child and high prices.

After WWII it was clear that women were in the workforce to stay. Many of the auxiliary women had worked in industry, or offices during the war. Some kept on, it was always a combination. Quite often if there was an auxiliary meeting at night the husband had to stay home if there wasn't a granny. We talked in a jocular way, but there was a lot of discussions about childcare, of what women could do and not, about being a slave to the house--does your husband agree to you being in the auxiliary, then's he's going to have to help. There may have been men threatened by their wives being in the auxiliary. There would be lots of instances as a matter of fact.

One of our members, he beat her, but she finally left him. She stayed although he beat her, because in those days, it was the only way in those days that you could get out and keep your kids. She was advised by the lawyer to do that. He was not a good union man, he resented everything that she did for the auxiliary.

CJOR WOMEN'S INSTITUTE BROADCAST RE: DIVORCE WITH IMAGES FROM STOCK FOOTAGE OF FAMILIES

DALSKOG: There were some broken homes. When women get the nerve to go out and do something that their husbands have told them they can't, they discover they are people. I wouldn't have had the nerve to leave my husband. I wrote THE SONG OF THE TREE, and then I left home. It was the best thing I ever wrote, it was a fanciful thing.

YOUNG MARGE READING SEGMENT OF SONG OF THE TREE ALOUD--IMAGES OF MEN IN THE WOODS BLEND WITH WOMAN CLOSING A DOOR BEHIND HER.

UP INTO DLEY

TEACH YOUR CHILDREN WELL...

DLEY: Children once listened to their parents. We knew if a boy or girl was good or bad, if they were humble and a good worker.

The children of to-day are more educated than the ones before. They choose their own partners and if they choose their own it's best, not wrong. Even if the mother and father have someone in mind, they should ask their child's opinion and let them decide on their own. In the older times, people were happy and we didn't see much divorce. You may have had a harsh word once in a while, that's different. Everyone does so, but not as much as they do now.

JOHEL: I think that the arranged marriages are very good. When they used to arrange marriages for us, we never heard of divorces. We didn't hear of anyone fighting, but now its only 50% marriages that are settled. The families were very strong before. Now, neither partner will take responsibility if the marriage breaks down.

GILL: Only if a mother and father arranges a marriage and the boy and girl don't want them to are your forcing them to. Then they won't try, they will break up because they don't want to try to make the marriage work. Arranged marriages are still suitable, but in these days its not as suitable and I think that a boy and girl should find their own mates and then get married, then noone else gets the blame.

JOHEL: If our daughters want to find their own man to marry, we are ready to accept it.

MANN: I am very well versed in the philosophies. For us, who have religious training, you can love a girl for sure, but we must not do anything furthur until you are married.

GILL: When we were ten, eleven, twelve and got to have our monthly sickness they didn't tell us anything. We used to find out ourselves. You didn't tell the young children what was going to happen in their lives. Mothers wouldn't tell you those kinds of things.

MANN: Back then your mothers told you nothing, did they? When I found out after missing two months that I was pregnant I asked the doctor, "Now what will happen?" (Laughter.) In India, if you have older sisters they will tell you about the monthly period. Even here we hide it now they know, in school they teach the children. Girls had to learn about sex on their own.

GILL: Now, I won't lie. I couldn't tell Sharon anything. It's good that she learned a little in school. I thought, "Ay! How will I explain this to her?" We hid everything, even small things.

MANN: We taught our daughters the things that they needed to learn: cooking and to pray to God, whether they go to the gorha

(white church) or ours. They should pray before they go to bed and in the morning when they wake up. Furthur more tobe nice and friendly and play with each other and not to fight. To wear warm clothes, wear nice shoes, wear your socks right. From the time that they are small to when they get older we always told them that you treat everyone well. We never tell them to think badly of this or that person or not to listen to that person. You speak your own language at home, learn how to sew, persue a good education with which you can have a good life. That's all.

JOHEL: We all want our daughters to be educated, to talk with everyone nicely. Then whoever comes, they'll say that she is their daughter and that she is so nice. We don't want it that anyone would say that our girl is like that.

MANN: We tell our daughters, "If there is someone visiting your house, you must serve them, to give them respect." Our people feel that it is important that if someone comes to your home, no matter who it is offer them tea, water, or something to eat. Mothers and fathers accept taht if it costs for food, no matter who comes over, treat them well.

CUTAWAY TO YOUNG WOMAN SERVING WITH TEA TRAY

JOHEL: You must not say that your mom and dad are not home, if someone comes and asks you must tell them that they should come in and sit and have some tea or water. If they ask where they are, just say that they will arrive soon. If not tell them where they are and that they will be back at such and such a time. You shouldn't tell them at the door that your mom and dad aren't home. So that they will not be counted as children whose parents haven't taught them anything.

MANN: You must keep yourselves clean. You must not get into drugs. And no smoking!

ATWAL: Responsible people should not gossip about other people.

JOHEL: Now it even happened to us. We are the first to criticize other people's business.

MANN: "Someone's daughter cut her hair." Fifteen will raise a stink about it. Next thing, it's common from house to house. We have to change as we go along.

JOHEL: They used to say, "When in Rome..."

MANN: Me, I want it as if inside of all of us India's water still flows. (To Gill) You were born here.

GILL: Still, my ideas are the same, and I was born here. If the kids don't want to do it, we can't do anything.

MANN: They don't agree. When my son's offer of marriage came I kept it hidden for a long time.

As Karm Singh said, "There will come a time when you will have to follow your children." We have started.

I sat my girls down and said that our customs in India are that as long as a girl is not married, getting married means that your first night together with the man counts, that's what it means to be married. With no boys should you do these shameful things. Fine to go for tea, coffee or a show. Then the children drive you out of their mind with, "How will you know a person?" So I say, "Even if you know a person for 6 months and married them, you wouldn't know them."

CULTURE AND TRADITION

WILSON: My first dance at Lake Cowichan. Fred didn't think anything of it, but you should have seen the looks when I got there. There was loggers' boots, everything, but me in a slinky black evening gown, no back and spike heels, walking along the railway tracks up into the bush to get to this party. Nobody attended anything in those clothes--they had sweaters and skirts. Up at the picket camp, where the dance was, you had to sit on blocks of wood. They kept looking at me as though I was something from another world.

JUNE: I went to dances there. Remember the wood piles that were on the verandah? One night Neil and Andy Bell had a fight and there was wood flying every which way.

GODFREY: Remember the basket social when it was the coldest night on record and women brought baskets and picked their partners. Mrs. Olsen had a little bottle of liquor in her basket for her partner and she was the most popular. You needed it that night!

EVA THUMBS THROUGH SCRAPBOOK, CUT TO VISUALS OF PLAYS THAT EVA DIRECTED AND STARRED IN.

WILSON: I started the Lake Cowichan theatre group in 1946, originally to raise money for the auxiliary. The first play we put on was through the PTA. It was The Beantown Choir. It didn't matter whether they could act, they had to. Lil was supposed to sing, "Polly, wolly, doodle all the day." You had an apple in your hand and you were chewing that and laughing at me. Stuck in the middle of the audience. And my kids were shouting, "She forgot it, she can't sing it!" Eventually, our plays went to the Dominion Drama Festival.

GODFREY: Between the sub-local and the auxiliary, we had our first sports day, loggers's sports; children's races; and the

next year the community wanted to get in on it. We always sponsored the children's parade. We also looked after the water sports, we started the swimming classes. It helped to make the children safe around water. We haven't had that many fatalities.

We were always involved in collecting for the Red Cross or for the Queen Alexandra Solarium--we went out and picked berries and made jam for the solarium. In approximately 1940, we belonged to the District Council which was for all auxiliaries in BC. and then we branched out into the Federated Auxiliaries. We took it as a goal that we were going to have a full quota of delegates at the meetings, so that meant a lot of money. We catered for different organizations in the community. We put on suppers, we had twenty bazaars. You had a bazaar all afternoon with sewing, crocheting, knitting, toys, woodworking, baking, novelties, big lots of Potato salad.

We had afternoon teas, raffles, guessing games. We'd have a card game at night. Then, after that we were still able to go and we'd finish it off with a dance, and a supper at the dance. (Laughter.)

For the war years we had a knitting club; then from the knitting club in 1943 we branched out in the United Organizations at Lake Cowichan because they all wanted to be part of our sports day.

PULLS OUT MINUTES AND PHOTOGRAPHS.

"This year's support committee for Labour Day will plan a Miss Cowichan contest. Each community of the Lake should sponsor a girl. We would like our auxiliaries to be represented in our Duncan Dominion Day parade committee." This was in 1945, the year that we had all the girls dressed in green and gold crepe paper dresses and the union insignia on their heads and banners. "We support Local 80's Labour programme", "Equal pay for equal work", "Every union man's wife in an auxiliary", "Unity in war and peace".

OLSEN: We started the big masquerage balls. My mom sewed, she was a beautiful seamstress. We were all dressed up as the Dionne quintuplets, that was a real challenge.

WILSON: Your mother was the doctor--she was dressed as a man again. (Laughs.)

GODFREY: We had hard time dances and anyone who didn't come dressed up was fined and we had a mock court. We were the only active women's group here. He had the I.O.D.E. and the church auxiliary and the P.T.A. We all got involved in that and eventually we took it over.

WILSON: We stuck our noses into everything.

GODFREY: The response from this community was good! There were a few that were skeptical, but eventually even they recognized us.

DLEY: In the old days, there was only one temple in Vancouver. Women made dahl and roti. We did the dishes, the men washed as well as the women. All the meals, men and women worked together to share. The gurudawa was important because our weddings were held there. If someone passes away they have the wake afterwards. It was necessary. If there was a meeting, something for the community to discuss, it was done at the temple. Everyone came to the temple then. If a child was born, we would bring him to the temple. His name was chosen after the first letter picked out of the guru's bible.

One thing that was enforced and it was written, "Do not enter the temple after drinking and no smoking on the temple grounds." Nobody smoked. But nobody ever said anything to anybody.

People helped each other. Here in Lake Cowichan, if someone get married, one woman can only do so much on her own, the other women help. There is no jealousy. The men also help each other quite willingly. The organization and cleaning of the gurudawa is every member's responsibility. We have never had to hire anyone. As long as we did not have washing machines we would wash the laundry from the gurudawa at home. We would divide it up between us and press them and return them.

MANN: I taught Punjabi in the afternoon after the children came home from English school. Then in the temple when there was a Sabbath on the Sunday or the church's day, the children would recite whatever they knew of what I had taught them. They would learn the alphabet from the beginning and the Sikh religion about the gurus. How to sit and stand (etiquette), to say, "yes ma'am", "Yes sir." It was important for the children to know where we are from and where our place is and our language and what our bible is. That it was created by the tenth guru, Maharaj Durvar Sahib. I help in the temple, if there is someone's wedding, and the cooking has to be done, I go there.

MANN: All the new women that came, Japanese, Chinese, East Indian went to classes at night. They gave us a certificate. We wrote, made sentences and did spelling tests. I wanted to learn more! Now, with my husband's business, if I need to write a cheque I can do it.

ATWAL: We learned how to speak English well. We learned to read. Now we stopped using it we forget most of it. Now I can read signs. When the kids brought their papers home from school we learned to read.

JOHEL: All my children know Punjabi. All my girls are educated in it and my son. And they are very clear--all my children speak

Punjabi that way. No one can tell that they are Canadian born. It is necessary to keep our language, outside we can speak English.

STRIKES

OLSEN: If the men were out of work, we had out soup kitchens. Most people had gardens and you could get deer alot more easily then. They didn't have fridges or deep freezers but there were root cellars. They never let anyone go hungry in the community. They had to survive. Everyone would put what they could into the pots so everyone could eat. It was a community effort.

OLSEN: In 1946 we had been on strike for quite awhile when we marched on Victoria for the forty hour, five day week, twenty-five cents an hour raise and union security. There were hundreds of cars and we took thousands to march. The women's auxiliary went to show that they supported their husbands. I still remember when everybody was in the great huge army barracks and Harold Pritchett came up and said, "The operators have agreed." You should have heard the people cheer. The women did the cooking. Bakeries donated and supported us.

WILSON: There were carloads of fish and bread from all over B.C. When we settled into the barracks they started to organize the kitchen crews. Bertha, she refused to go into the kitchen, and there she was cleaning out toilets, boy was she mad! I had a soft job, just cutting up bread.

GODFREY: (reading from paper)

"It was a victory and thousands of people in the province silently echoed that word. A member of the parade watched trembling stenographers through the windows of the parliament building and said, "I bet they think that the bloody revolution has come."

The funniest incident was when the manager of the Hudson Bay called his employees in before the parade and told them "to save themselves and never mind the merchandise," if the strikers start to smash things up. (Laughter.)

WILSON: I would have had myself a fur coat!

GODFREY: Apparently, as soon as he made his speech a fuse blew and the lights went out and panic broke loose in the Bay.

Remember our slogans as we marched in front: We want jobs for all! Take home pay counts! The IWA Auxiliary for a new status for our women!

The strike was essential. There had been a no strike pledge during the war, but the men who returned expected improvements and the union wasn't going to let them down.

JOHEL: I lived with a six month strike. My husband was off for seven weeks sick before the strike started. We managed.

MANN: We prayed and we cooperated with each other.

GILL: Nobody crosses the picket line, even if just two guys set it up. It's a close community.

CBC strike coverage excerpt.

JOHEL: The first strike I remember is 1959 and the union set up a food bank. They put in nine dollars a week per child and eighteen dollars for adults. In the six month strike there was a food bank and money. They paid you thirty dollars and you go to the food bank once a week. We never went to the foodbank, we managed our money.

GILL: Here everyone more or less supports the union.

MANN: If the union called anyone to help during the strike they would come. Women helped during the strike because we are equal now.

JOHEL: Last time there was a strike I lived off my cows and chickens. Then I worked in a factory and my husband stayed home and did the garden. When there were strikes our families could manage because we always had some money put aside for emergencies. Nobody ever asked for help. Everyone managed to keep their family fed by themselves. Families supported each other.

OUT OF CONTROL

MORGAN: We joined with others to fight higher prices and the Housewives and Consumers' Association was formed. Marge Croy and I were chosen as delegates to Ottawa by a large meeting representing many women's groups. That delegation received nation-wide coverage and it led to the formation of the Housewives and Consumers Association in the following year.

It was the "Buy no beef" and "Buy no pork" campaigns that actually brought down the price of bacon. The women across the country, assisted by some unions collected a million signatures to roll back prices. Our delegation of five hundred presented the petition and we rebuffed in Ottawa at the doors of Parliament.

DALSKOG: We were studying economics. Abbott was the Minister of Finance and we interviewed him. We went to Ottawa on a train, it took a few weeks. We met other women as the train went along, we picked up delegates. We sat in the galleries and listened to the arguments. We interviewed our Member of Parliament. We were very assertive. The issue was the need to roll back prices because the

cost of living was getting out of hand. We wanted price controls without wage controls.

EDUCATION

OLSEN: Part of our work was to get better conditions at the school. We wanted conditions for our kids.

GODFREY: Hot lunches, that was one of our platforms. There were no facilities, no lunch room. We worked on serving hot cocoa and got small bottles of milk delivered to the children at lunch hour.

We sponsored the children's parade--we gave the first cup and then the prize to the children walking representing a local organization. We had pre-school play groups and cooperative playgroups. We had a study group for a kindergaarten for two years and even made the furniture. The drawback was that there was no place suitable according to government regulations and a qualified instructor had to be found. We lay all the groundwork for it.

WILSON: It was formulated because when previous to this we had meetings, everyone would bring their kids and you never had a meeting such as these. Sharon would be sitting next to me and I would be trying to conduct a meeting.

GODFREY: There weren't that many of us working, but we wanted the women out of the house a certain amount of time and the kids couldn't be neglected. If one mother only was involved at a time then that left a few hours for the women to get together, whether just to have coffee, a meeting or make a quilt.

WILSON: We had a lot of fun. We climbed to the top of every one of these mountains with our kids. We made our own fun!

DLEY: Our people hardly ever sent girls to university. My daughter Gurdev was the first East Indian girl to go to school who was born in Canada. We didn't care what people said. She loved to learn and her father wanted to educate her. There was very little money--we would give her some financial support and she worked a little in Vancouver. Our people were not kind. The mature ones would understand, but the ones like myself who had "no savvy", didn't understand the reasons for educating her.

Then there were two boys who said to Lucky's father, "So what does your daughter study?" Her father said she would learn how to test blood. They ridiculed him and said, "Who is going to let your daughter take blood from them?" Her father became very quiet and came home. That very same boy went to her to have his blood examined the next year. Something went wrong in his mind and he went mad. His mother came to Gurdev and pleaded with her to do

here best and help their son get well. Gurdev worked at Essondale. We didn't tell them that their son had said this. Instead, my husband went to the temple and begged for mercy from God. "Please God, don't let it be our fault that he said such a thing and ended up diseased."

When her father went to the bunkhouse some men would say to him that he was old and sending his daughter to school costs money and that he should marry her off. Her father would not give them any sort of answer but would come home and sit and worry. I'd ask him, "Well, what happened to-day?" He'd say, "Nothing." Then after a little while he would tell me everything. I'd say, "Let them say what they want, just don't go there anymore. But he went back because he liked the gossip. There was a lot of fun in the bunkhouse. Then I'd say, "If you must go, listen with one ear and let it out the other."

TROUBLE ON THE HORIZON

WILSON: The international was taking the bank accounts of the various locals and the men and they weren't going to stand for that.

OLSEN: They figured that the men's union dues were going down to the States. They figured that we were a big enough place to have our own IWA and that it would be Canadian and non-affiliated. We weren't getting the same benefits that the Americans were.

WILSON: They sent their men from the US and put them into key positions, so that the money would still go down there. So they broke away.

OLSEN: The union had grown quite big, men got lacksadaical and didn't attend meetings. The trusted their leaders. The leaders assumed tant they had the support of the men behind them. The international smeared the new union like it was communist, that the Reds were trying to take over the union.

GODFREY: The executive would have their meeting and then on the next Saturday there would be a sub-local meeting and it would be the same people. It was the members' fault that it collapsed, they didn't take an active part. And the leaders were out of touch with their base.

WILSON: Each area had its sub-local meetings, then they would get together for their local meeting in Duncan. The leaders of the former IWA could never get back into the IWA after the new union collapsed. They had organized the union in the first place. I went to work because Fred couldn't get a job anywhere, he was blacklisted all up and down the Island.

GODFREY: There's still that dividing line in this community, the line of 1948-9.

DALSKOG: By 1948 the auxiliaries were very big, very strong and very enthusiastic. The conventions were well attended, the speakers were very good and we were in an assertive mood. When the split happened in 1948 the IWA disbanded all of the auxiliaries. They just went, disappeared!

GODFREY: There was to be no politics in the auxiliary after the split, that was reported in the IWA paper. Whatever they wanted to do required the sanction of the local first. The ones that joined the Lake auxiliary after the split, were people who you could never get to take an active part before, and their husbands hadn't been active before.

OLSEN: My youngest brother hadn't been in the woods for that long and he was impressed by the new leadership of the IWA--and nobody was going to tell him otherwise. Of course, all of the family they were Woodworkers' Industrial Union of Canada supporters and they supported the split. We had one "H" of a row with my younger brother. A few of these guys got hold of Alvin, they were going to break the WIUC strike at Iron River. My brothers Neil and Bud and dad and the whole crew sat him down and said, "Look boy; before you get involved with this you better know what you are doing." He says, "You guys can't tell me what to do." They said, "You go there and you're blackened for life." It caused a real rift, even in families. And the White Blok would really work at those young guys.

It caused a lot of heartache and problems. There was some threatened violence and there were a lot of fist fights and tensions. You don't forget these things you know. A lot of people who were friends for years broke their friendships.

WILSON: Yes--there used to be an awful lot of friction in the schools. They accused my daughter Sharon of being a "red". If she was asked any questions she would give her opinion, "I think.." Sharon had this awful dispute with Childs, he was her teacher. He didn't think she was old enough to have an opinion. We taught her to say, "Some people feel this way," instead of "I". I told her, "Then you'll never be accused of speaking your mind." And what a thing to be accused of!

CBC FOOTAGE OF BOOK BURNING AT VICTORIA PUBLIC LIBRARY.

WORKING OUT

GODFREY: Quite a few women took on jobs during the war. They could rack, or tie shakes and shingle bundles up at the mill. Many went into the woods as whistle punks.

We had study groups on cooperatives, childcare and credit unions. We didn't have people who were effected by war work. There

wasn't the job question like in the city auxiliaries, although we mainly supported equal pay for equal work. We felt that women should get the same pay as a man if she did the same work, it was only fair.

WILSON: I worked for years and years, I swore that I would give Stanley Gordon the last cent that I had and we just got the last twenty-five dollars paid off before he died.

JOHEL: For twenty years I didn't have a job and then after that I started to work in the farms a bit. When I lived at home for twenty years I didn't know what the people on the outside were like--I thought everyone was like myself. When I went out I saw what other people were like. They were all very strange, like jealous, and lot of people wanted to fight. For eight years I worked like that there, and I tried to be friends with everyone. Then I got a job closely in a fish factory. None of my children live at home so I go to work and spend my time.

FARM PICKERS FOOTAGE:

JOHEL: When I went to to work on the farms there were a lot of people, the ones who paid us money, who made trouble. They think that the people who who come to work for them don't have anything in their homes and that is why they came to work for them. That is what they think of us. At first they told us that they would pay a flat rate for a fifteen pound flat of berries. We said, "That's okay." Then after that they would take a twenty pound flat and count it as a fifteen pound flat. They would cheat.

I said to the boss, that at the most two and a half pounds are reduced for the weight of the flat. "Why do you take off five pounds for the weight of the flat?" The lady began to argue with me. She said that it was her farm and that I couldn't say that. I said, "Listen, I am a worker. I am not going to steal your money. I am going to work hard and then take my money. She said, "I am only going to give you this much." I dumped the full flats in front of her--just threw them on the ground. I told everyone that was with me, the pickers, "Throw down your flats. We are not working for these people." We had already been paid for half and she had the other half and ripped up pay cards and said she wouldn't pay us for that work.

I got angry at her and told her that I would get the money. "We won't take money for the flats, we'll get money for the hours through Manpower." After that I didn't go there again. Mostly our people who are farmers are like that. I farmed at a white guy's farm, it was his farm. He was a really nice guy. I worked there for eight years, my children as well--he liked my children a lot because their work was good. Then my children all left and I started to work in the fish cannery.

I like to get out of the house for a little while. Everyone at the cannery likes me because I don't fight with anyone and don't get upset, nor do I give them any problems, nor do I fink on people or gossip about them. I like the work.

At first the fish factory was alot of hard work, we used to get goeyducks. I got a cough. If you were in one spot they wouldn't let you change. I got a cough and I would cough a lot. My husband would say, "Don't work." I said, I wanted to work and that I would manage. Slowly, after a year I moved into another position and the coughing stopped. After that, they saw my work and they put me on the scale, and packing or grading goeyducks. They gave me everything. They're Chinese and now they get goeyducks, sea cucumbers, salmon, dogfish and horeseclams; everything goes through there.

The work is really good and the people are really nice. When we started a lot of people were strange and they would fight amongst themselves. I didn't want anyone to fight, we are to work and go home. And the next day come to work again. We should just put in our time and go home.

If I was going upstairs or complaining or fighting with people or if I kept saying and this is the way it is or if I didn't tell them before I took a day off, of course they wouldn't like me. Even if an employer isn't good I will try to be nice to them, then they will become nice.

CREDIT UNION

GODFREY: After the split when we no longer could be part of the auxiliary, some of us began to local credit union. It was a way of still fighting for what we had stood for for so many years, control of the economy by working people.

DLEY: The Godfreys had a store, the coop store. First, that store was small like a small cabin that was open on Saturdays. There were three women, Lil, Marion and another. We began to know them because a lot of people had shares in the coop. Her brother was the manager, his name was Archie. We also put in a share of one hundred dollars. Then they built the bigger coop store. We got all our groceries there and we got a 5 per cent discount. Then Lucky worked for the coop delivering groceries.

In the old days the Indians people's food came in the white people's stores as well. In Victoria there was stone mill flour, and whole wheat flour. The white people would grind this for us in the mills. We could get that in the coop. If the coop didn't know what to get, they had members from our community--whatever our community needed they would write it down and give it to the coop to stock.

GODFREY: All of the children from the East Indian community, they grew up in the coop store. I'll never forget one family, the Johels--there were five of them and they all wore matching snow suits in descending sizes. There was never anything so cute in your life. This is a really small town, a logging and mill town and we shared each others trials and tribulations, no matter what colour they were.

DALSKOG: We were in a period of history when women were getting aroused. We had some leaders like Effie Jones, they were our ideals. I personally was just getting into the struggle with the men. The auxiliary worked with anybody that was interested in what was going on in the economy and in living experiences.

All kinds of women were very qualified to get up and make a good speech. They had positive opinions, they were real people, they knew where they stood. They were very supportive of the men and not blindly supportive.

MANN: There's a saying that family life is like a car. It can only pass well if the two wheels run together. If the husband gets hot, the wife should be cool; if the wife get hot, the husband should be cool. If not, the family life vehicle will not run well (demonstrates conflict by clapping hands together). A marriage should be proper, should be honest, then the car will run well.

DLEY: A woman is always necessary in the family! Always! Where there is harmony in a home, there is also the need for a woman in the home. And the need for a man also. Everyone needs that. My husband respected me. Ideally, the family listens to what women have to say in the home. Her sons listen to her, her husbands also respects her because she is honest and mature.

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