Alfred Bader

General Correspondence

Canada Misc 1994

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

January 4, 1994

Ms. Mary Campian
Nokomis Lodge
Howe Island
Route 4
Gananoque, Ontario K7G 2V6
Canada

Dear Ms. Campian:

I am sorry that a long trip to England has delayed my thanking you for your most interesting letter of November 25, 1993, describing both your personal growth and your venture with the Nokomis Lodge.

It does indeed look like a fine place, and I don't know whether it would be of any interest to Queen's University. I note that it was at one time given to the Kingston General Hospital, but for one reason or another the hospital didn't keep it.

I would certainly not be in a position to purchase it for Queen's, simply because our gift of well in excess of Canadian $10 million has stretched to the limit--and perhaps beyond the limit--what we can give and get the U.S. government's help with a tax deduction.

I am totally ignorant about the Canadian real estate market, but Gananoque is so close to Kingston that I would think some academics at Queen's might be interested in purchasing this property jointly for their own use; or, perhaps, some of the members of the Board of Trustees of Queen's might consider purchasing it as a gift to Queen's.

In any case, I am taking the liberty of sending all of the photographs and plans to Principal David Smith for his consideration.

All good wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Nokomis Lodge
HOWE ISLAND, R.R. # 4, GANANOQUE, ONTARIO, CANADA

K7G 2V6

November 25, 1993

Dr. + Mrs. Bader,
c/o Alfred Bader,
Fine Arts
Astor Hotel, Suite 622,
924 E. Juneau Ave.,
Milwaukee WI 53202.

Dear Dr. + Mrs. Bader;

I have followed with great interest the articles about your wonderful gift of Kingston Castle to Queen's University. It is my dream wish to go there one day and walk the grounds and experience the castle.

Back in 1958, a farm girl in Grade XIII, I had the experience of visiting Queen's University for a career day. That day I decided to one day go there.

After Grade 13 with the help of bursaries I attended Ottawa Teachers College. For the next two years I taught school and saved my money for tuition. I bought a second hand sewing machine whereby I made my own clothes including a new spring coat, the first new one I ever had.

Nokomis Lodge
HOWE ISLAND, R.R. # 4, GANANOQUE, ONTARIO, CANADA

With the help of Dean Royce the Registrar and Dean of Women I was allowed entrance to Queen's. Between teaching and attending classes I received my M.A. degree in English under Dr. Spettigue.
I worked on in the business world in Kingston and one Arthur day in 1988 I initiated a run down, but beautiful romantic estate on Howe Island called Nokomis Lodge.
My partner and I have restored it ever since. We innovatively purchased the surrounding 28 acres to prevent a 17 lot subdivision. We have invested five years of hard work and several hundreds of thousands of dollars restoring the land and buildings. I have enclosed some of my favourite pictures that capture some of its charm.
The mortgage of 1.7 million including interest is due Dec. 31 1994 and because of the present financial climate I have not yet been able to market the property. Rather than give it back to the mortgagee, I wondered if you would have any interest in it as perhaps as a further

Nokomis Lodge
HOWE ISLAND, R.R. # 4, GANANOQUE, ONTARIO, CANADA

donation for Queen's? The estate was once given to the Kingston General Hospital for the nurses by the original owner Gillian Nichols.

Professor Peter Hupre can attest to its historical value much better than I can. He arranged the house to be included in the tour of the Canadian Architects who attended a conference at Queen's this past summer.

The Indian artwork itself is very intriguing and unique to the house. More than the period.

I sincerely hope Nokomis can return to Queen's where it would be protected and appreciated for years to come.

I hope you would come to visit me with your wife.

Thank you for your time.

Yours sincerely,
Mary Campich
1-613-547-2349

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

January 4, 1994

Dr. and Mrs. Norman Jones
Claridge House, Suite 1003
11027 - 87th Avenue
Edmonton, Alberta T6G 2P9
Canada

Dear Magda and Norman,

I so enjoyed receiving your Christmas card.

Isabel and I have been very busy doing all sorts of things, particularly working on an autobiography which I hope will be completed this year.

A few of our activities are detailed in the enclosed articled in Chemistry in Britain.

All good wishes from house to house.

Sincerely,

Enclosure

"Claridge House" Suite 1003
11027 - 87 Avenue, Edmonton
Alberta, Canada, T6G 2P9
Christmas 1993.

Dear Alfred and Isabel,

A rather belated "thank you" for your letter of Feb.15/93 and the enclosed group photo of the Queen's Student Branch C.I.C. which certainly took us back many years..

The year 1993 has been very pleasant for us, Norman finds his collaborative research with John Bertie very stimulating and satisfying. We both enjoy the university atmosphere and try to make use of the many facilities, lectures, theatres, etc. The IUPAC project on i.r.intensity standards was rounded up and John Bertie presented the definitive Report to the General Assembly in Lisbon in August. It is now in the process of publication.

We had many visitors during the year and made a brief visit to Ottawa for Norman to attend a conference.

I add my greetings and best wishes too

Norman

Wishing you
a very happy
holiday season.

AND A HAPPY, HEALTHY, STIMULATING AND

SATISFYING NEW YEAR 1994.

with warm regards,

Freda

Nov. 25, 1993.

90-18-PB17

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

January 7, 1994

Ms. Dina Lieberman
Director of Development
Canadian Art Foundation
6 Church Street
Toronto, Ontario M5E 1M1
Canada

Dear Ms. Lieberman:

I am sorry that a two-month trip to England has delayed my thanking you for your thoughtful letter of November 9, 1993.

Clearly, you are doing a very good job supporting Canadian art, and you must know how well Canadian art is known and appreciated throughout Canada. Unfortunately, old master paintings are not at all known well, and Queen's is the only university art gallery which has a fair number of old master paintings and an appreciation for them. There are really only three established galleries for old masters in Canada, the National Gallery, the Art Gallery of Ontario and the Museum in Montreal, and I very much hope that before long Queen's can be counted as the fourth major old master gallery in Canada.

Isabel and I very much like to help wherever we can really make a difference, and I think we can do so with old masters.

All good wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

CANADIAN
ART
FOUNDATION

November 9, 1993

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
U.S.A.

Dear Dr. Bader;

My colleague Betty Ann Jordan and I were delighted to attend the reception honoring you and Mrs. Bader at the Jane Corkin Gallery in Toronto, November 4. It's not every day that we get to meet a real, live philanthropist and art dealer of such accomplishment! The Agnes Etherington is a very very lucky gallery to have such wonderful support and I am impressed with the deep sentimental attachment Queen's University alumni have for their alma mater.

We are also delighted to introduce you to our new, nonprofit, charitable organization, the Canadian Art Foundation, founded to ensure the survival of Canadian Art magazine. Canadian Art has a rather unique history in Canadian publishing. Over the last ten years it has become by far the largest circulation art magazine in our country's history. With a total print run of 23,000 and more than 100,000 readers per issue, we are making great strides towards educating and inspiring increasing numbers of Canadian art lovers from coast to coast.

We take very seriously our role in developing the audience for Canadian visual artists, both abroad and here at home. Currently, more than 700 high schools, art colleges and universities across the country subscribe to our publication and many teachers use Canadian Art in their curriculum. The Foundation hopes to launch a number of educational programs in the coming year that would enable us to increase the magazine's educational impact - and I would be delighted to tell you about them - but our first priority in 1993 is to preserve the magazine and safeguard its future.

Our fundraising goal this year is $150,000, with $90,000 still outstanding. Our needs are therefore pressing but far from unsurmountable. In the coming months, we are seeking donorships ($5000-$10,000) from a small number of people committed to ensuring that cultural institutions like the Agnes Etherington, Art Gallery of Ontario, National Gallery or the Vancouver Art Gallery - continue to have the growing audiences they so desparately need.

Dr. Bader, publishing an arts magazine in the '90s and especially developing it to its full potential requires a broader financial

6 Church Street 2nd Floor Toronto Ontario M5E 1M1
Tel (416) 368-8854 Fax (416) 594-3375

base than our advertising and grant revenues alone can provide. Therefore, without the support of individuals like you who love art and believe that Canada needs and deserves its own first-class art magazine, I cannot see how that love and knowledge can be transmitted to future generations.

I hope we can encourage you to support Canadian Art. I look forward to hearing from you very soon and would be especially pleased to take you and Mrs. Bader to lunch if you find yourselves in Toronto.

Wishing you all the best success with your art ventures, I remain,

Yours very truly,

Dina Lieberman

Dina Lieberman
Director of Development
Canadian Art Foundation

Dr. Alfred Bader
Chairman

January 18, 1991

The Honorable Fred Kaufman
Apartment 1405
One Wood Avenue
Westmount, Quebec H3Z 3C5
Canada

Dear Mr. Kaufman:

As you will be able to imagine, I was most interested to receive your letter of the 3rd of January, and I would like to tell you that I agree with you in everything you write, except for one detail. I presume that the Hillel Student Society will help students mainly at McGill University. But why McGill?

To say that I dislike McGill--at least the McGill of the forties--is an understatement. Let me explain why: I was released from the internment camp on November 2, 1941. I passed the McGill junior matriculation examinations in June of that year, and the senior, in September, both with very high marks. Yet when I applied to McGill on November 3, I was turned down. The good reason was that it was too late. The real reason was that McGill had a quota limiting the number of Jews.

The University of Toronto turned me down the next week, alleging that they were doing secret research which I might endanger. Queen's University accepted me with open arms, and I started there on November 15. In the following years, the staff at the university treated me wonderfully well. And as you perhaps know, a good many of our fellows also became students at Queen's; for instance, Willy Low, who founded the Jerusalem Institute of Technology, and Kurt Rothschild, who has been so very active in our community in Toronto.

The enclosed few papers will indicate that I have really tried to repay the wonderful kindness I experienced at Queen's.

Now I know, of course, that the Hillel Student Society at McGill was not in any way responsible or involved in the misdeeds of the McGill administration in the 1940's, but I still query "why McGill?"

SIGMA-ALDRICH

P.O. Box 355, Milwaukee, Wisconsin 53201 USA, Telephone (414) 273-3850, Cable Aldrichem TWX 910-262-3052, Telex 26-843, FAX 414-273-4979

I visit Westmount about once a year, and it would give me great pleasure if I could meet you personally to discuss all this. A small contribution for the Hillel Student Society is enclosed.

Best personal regards,

Alfred Bader
AB:mmh
Enclosures

THE HONOURABLE FRED KAUFMAN
APARTMENT 1405
ONE, WOOD AVENUE
WESTMOUNT, QUEBEC H3Z 3C5

January 3, 1991

Dr. A. Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin
53211

Dear Dr. Bader:

Eric Koch, who holds a high position in the Canadian Broadcasting Corporation, has written the story of the young refugees from The Nazis who were shipped out from Britain in 1940 and eventually made their way from internment in Canada into the freedom and opportunities of a wider world than some of us, at times, had ever dared to hope we might see.

"Deemed Suspect", tells a tale which is your own, as it is also mine, and it is fair to say that many of us would not be where we are today but for the help we received, often from strangers, at that difficult time.

In recent months, a group in Montreal have come together to consider how we might, at this late date, commemorate our good fortune. Looking about us, we have found what we believe to be a most appropriate medium, and fittingly, it touches the hopes and aspirations of such young people as we once were when the direction of our lives took such a dramatic turn.

Among the students setting out on their studies at university there are many promising young men and women who can only make it with some financial help beyond the means of their families. The limited availability of bursaries leaves some of the brightest outside, looking in.

It is the hope of our small committee that you and others like yourself might see fit to contribute what you can to a fund which is being established to aid deserving students with their tuition. The Hillel Foundation in Montreal has agreed to receive and administer the funds that we will raise, and I can vouch for both its expertise and trustworthiness to make effective use of every dollar we can raise for the purpose. Hillel is also empowered to issue official receipts for Income Tax purposes, and will do so.

I hope you may feel moved to join in what we think is a most worthy cause - to give back something of what we've gained over the years of our freedom, and by our contribution to give a lift up the ladder to others who now stand, as we once did, on the threshhold of the future.

All contributions should be sent to:

Hillel Student Society
3460 Stanley Street
Montreal, Quebec
H3A 1R8

I thank you for your consideration.

Sincerely yours,

Fred Kaufman

Fred Kaufman

P.S. I apologize to those whose names may be misspelled. We did the best we could with the list we had.

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

January 20, 1994

Mr. Leo Klag
5781 McAlear Avenue
Montreal, Quebec H4W 2H3
Canada

Dear Leo,

I was so happy to have your thoughtful letter of December 29th.

I wish I had known of the fifty-year Ile aux Noix reunion; I would certainly have liked to come.

Enclosed please find a brief description of my life, taken from an English chemical magazine. I think it will interest, particularly, your son, who is the marketing director at Bristol Myers.

We have two children, David who is an architect in Pennsylvania, and Daniel, who runs the family foundation. We still have no grandchildren, even though I keep saying to David and Daniel that they should hurry up: grandchildren are free. Even if not, they would give us a great deal of joy.

I don't visit Montreal very often, but if your travels ever bring you to the midwest, please visit us in Milwaukee.

Best wishes.

Sincerely,

Enclosure

Léo Klag
5781 McAlear Ave.
Montreal, Que.
H4W 2H3

29 Dec. 93

Dear Alfred —
It was good to talk to you after such a long time. Too bad that I could not attend one of the lectures. I am still working full time & business in Quebec has been difficult. You also seem to remember episodes of our life at Ile aux Noix. Quite a lot only in the past, yet it is important to remember, as the Romans used to say in the bonne vieux temps. Historia Magna Vitae or as short: Historia Magna. 3 years ago to weekend a meeting of the Sutton Lodge of Elm range upon the 50th time from arrival. I just returned on time from Berlin. It was good to see so many people. Even Willie Loeb was here. Hein at the Dept. of Physics, Jerry Jan well except for odd events like surgery on my right hand. We have 2 children. Halvina as marketing director at Bristol Myers and Alex a veterinarian in Philadelphia. We have 3 grand children, who give us lot of joy.

I enjoyed for years teaching
Graphic Arts (color separation
and production) classes.
Did this type of work also in
Tennessee, Alabama & the Carolinas
today the computers taking over
and my eye sight not as perfect as
before
Well, Alfred, enough about
myself. I do hope we can meet
some day in the not too far
distant future. I like to learn
more about your family &
your activities
for 1994 bon santé, bon chance

yours,

Leo

P.S. Excuse my hand-
writing I am still suffering
from stiffness in my right hand

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

January 26, 1994

Mr. Kurt Rothschild
120 Shelborne Ave., Apt. 903
Toronto, Ontario M6B 2M7
Canada

Dear Kurt,

We haven't seen you for the longest time, but we plan to be in Toronto for a few days the beginning of June to celebrate Isabel's 45th U of T reunion. Can we get together then?

The enclosed will bring you up to date a bit on my recent past.

I am busy working on my autobiography and hope it will be published late this year. Surely you will not mind my referring to you as per the enclosed.

Best wishes from house to house,

Enclosures

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

February 17, 1994

Mr. Kurt Rothschild
3101 Bathurst Street, Suite 501
Toronto, Ontario M6A 2A6
Canada

Dear Kurt,

I so appreciated your thoughtful letter of February 9th, and I hope that, in the meantime, you have met Daniel in Jerusalem.

Isabel's 45th reunion at the University of Toronto will be the weekend of June 4th, and it would be great if we could meet at that time, perhaps best on Sunday, June 5th.

As I have never heard of the term "Libertarian lobby" I would rather leave the quotation from your letter as it is. Perhaps Daniel has told you that I have kept far away from the politics of Jewish organizations, although I understand from him that the Jewish agency is as pernicious as the American Jewish Congress.

As you will be able to imagine I am exceedingly happy seeing what Daniel is doing. Of course, this is with the help of his brother David, and with Marvin Klitsner's guidance.

Best wishes.

As always,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

KURT ROTHSCHILD

February 9, 1994

Dear Alfred,

What a coincidence! Your letter arrived the day after I talked to Daniel to thank him for the support which the Helen Bader Foundation recently extended to the Jerusalem Community Health Centre, with which I am intimately connected.

Daniel told me that he would be in Israel next week and since I will be there at the same time, we might get an opportunity to meet each other. I hear great things about him and his activities.

We do plan to be here in Toronto in June, and will be glad to get together with you and Isabel. Just give us some notice on the dates.

I read with great interest the excerpt from your chapter on Queen's University. I have not changed my mind in all these years from the views in the letter on the issue of State and Religion.

On the contrary, developments and lifestyle in the western democracies only reinforce my immense feelings of uneasiness as to where society is being led.

I would prefer not to target in your biography on American Jewish Congress, although they fully deserve the criticism which I have levelled at them. Within the Jewish camp, they have been the single most pernicious negative influence in the legislative battle on the issue of State and Religion. At least, that is my opinion. On the other hand, they are only one of the many activists in this field and I would not like to see them targeted in a book that will be widely read by the general public. Suppose you were to substitute for "American Jewish Congress" the term "Libertarian lobby" - I leave it to your judgement.

Your autobiography will surely make interesting reading and will portray the life of a most intriguingly successful individual of amazing diverse interests.

I trust that you will have a top notch writer or journalist at your side to review the final draft of your book - a literary person who will cover all the edges.

When talking to Daniel the other day, I told him that I hope that one of these days I will have the opportunity to visit Milwaukee again and meet up with you.

I have significant investments with the Strong Corneliuson firm in Milwaukee and talk to them often.

Perhaps it will not be until June when we meet again.

Thanks again for sending the draft and for giving such generous and prominent coverage of my letter.

Sincerely,

Kurt

3101 BATHURST STREET, SUITE 501, TORONTO, ONTARIO M6A 2A6 TELEPHONE: (416) 784-5305 FAX: (416) 784-5307

FAX TRANSMITTAL SHEET

NRC Canada

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
Telephone 414 962 5169
FAX 414 962 8322

February 23, 1994

TO: Dr. John Ripmeester
Chairman, Organizing Committee
8th ISMRI 613 954 5242

Dear Dr. Ripmeester:

I am deeply concerned to receive just now your letter of February 14th, inviting me to your symposium at Carleton University the first week in August.

I would like to assure you that I did not receive your invitation last year. If I had, then I believe I could have accepted, but in the meantime, my calendar is fully filled.

I am particularly sorry because I believe that my best talk entitled "Josef Loschmidt--The Father of Molecular Modelling" would have been singularly appropriate for your symposium.

I would greatly appreciate it you would consider inviting me to give this talk at the 9th International Symposium.

Sincerely,

Alfred Bader

8th INTERNATIONAL SYMPOSIUM ON MOLECULAR RECOGNITION AND INCLUSION

[illegible] 1[illegible], 1[illegible]

Dr. Alfred Bader
[illegible] N. Sherman Avenue
Milwaukee, Wisconsin 53211
U.S.A.

Dear Dr. Bader:

Last year I wrote to you, hoping you would give a lecture at our Symposium Banquet. Since we received no reply I'm not sure if you received the invitation. We would still value your participation, however, as the very near future we need to put together a final program, and we would appreciate a response. The Organizing Committee will, of course, cover your travel and local expenses.

We do hope that you will help to make the Symposium a successful scientific participating and giving [illegible] We look forward to receiving your reply.

Yours sincerely,

John Atwood
Chairman, Organizing Committee
8th ISMRI

Room 1157
100 Sussex Drive
Ottawa, Ontario
Canada K1A 0R6

Tel.: (613) 990-0936
Fax : (613) 954-5242
E-Mail: ISMRI@NED1.SIMS.NRC.CA

1-297 Helen St.
Kingston, Ont.
K.7.L.4.P.6.
Feb. 26, 1994.

Dr. Alfred Bader,
2961 North Shepard Ave.,
Milwaukee, Wisconsin,
53211, U.S.A.

Dear Dr. Bader,

Thank you for your letter of Dec. 30/93.
I wrote to you in Nov. 7/93, regarding the plight of ex-clergy wives in Canada.
It was spontaneous, impractical, and regretable.
I agree that a stranger, from a different country, and a different faith, could hardly speak to ex-clergy wives or the national office of the United Church of Canada.
In due respect for your good intentions, I do wish you had asked my permission before sharing my letter with Mrs Mary Smith and I wish she had asked my permission before sharing your letter with Rev. Hall Llewellyn, the principal at Queen's Theology College.

Though judges are advising women to secure education and jobs at any age following divorce, it is virtually impossible for most and a chemistry degree & job at age 54 is not practical for me.

On Jan. 14th I received a letter from The Rev. Hall Llewellyn advising me to send my letter of concerns to the General Secretary at the United Church of Canada in Toronto, Ontario. I have done so a number of times during the past ten years. Persons of influence and knowledge have also done so, to no avail.

Statistics have shown that there is a decline of a loss of 300,000 members in the United Church in the last 20 years. Some reasons are: (1) a rapid secularization of society (no need for church) (2) loss of credibility due to widely publicized moral decline in priests, ministers and T.V. evangelists (a minority setting the mood) (3) a dilution of commitment in the sphere of personal relationships (vows in marriage, contracts cancelled and promises are retracted on the flimsiest of grounds. The focus being on satisfaction of self and less and less on satisfaction of the other. Obviously, it is up to Christians to keep their own churches from shrinking and to keep their commitment to God and to their community.

I appreciate and thank you for your response

Sincerely, Beverley Stokes

CHAIT AMYOT

BARRISTERS & SOLICITORS

SAMUEL CHAIT, Q.C. (1904-1982)
ARTHUR I. BRONSTEIN
C. RALPH LIPPER
NORMAND AMYOT
RONALD H. LEVY
MARC I. RUBIN
ANDRÉ GIROUX
ERIC LALANNE
FREDERICA JACOBS
GEORGIA PAGIDAS

NATHANIEL H. SALOMON
BERNARD REIS
SANDOR J. KLEIN
DANIEL LESSARD
DAVID G. MASSE
CAROL COHEN
JEFFREY EDWARDS
MASON POPLAW
BENOIT LAROSE
JANET COPLAN

NAHUM GELBER, Q.C.
GORDON L. ECHENBERG
DAVID H. KAUFFMAN
ANDRÉ A. LÉVESQUE
RONALD L. STEIN
LOUIS SAMUEL
VIRGINIA LAM
PIERRE BROSSOIT
MARTIN TÉTREAULT
MARTIN JOYAL

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08008 BARCELONA, SPAIN

GENEVA
MAGNIN ET DUNAND
2, RUE CHARLES BONNET
1206 GENEVA, SWITZERLAND

PARIS
LEVY, KORMAN ET ASSOCIÉS
1, RUE FRÉDÉRIC BASTIAT
75008 PARIS, FRANCE

March 8, 1994

Dr. and Mrs. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
U.S.A.

Re: Brahm and Marilyn Elkin
Sale -
Our file No. 3165-7

Dear Isabel and Alfred,

This will confirm that the Deed of Sale for the house was signed on Monday, February 28th, 1994. The proceeds were held in trust by the Notary until he could confirm proper registration.

I am enclosing herewith a copy of the adjustment sheet together with a copy of the letter addressed to me by Notary Brian Gans on March 8th at which time he delivered to me a cheque to our order in trust for $113,366.64.

As per his request, I have withheld the sum of $250.00 to cover the eventuality of additional Registrar's costs and have instructed my office to wire transfer to Isabel's account the difference of Cdn. $113,116.64. You will have probably received confirmation of the wire transfer before receiving this letter.

I would appreciate your confirmation that the funds have been in fact received by you.

Dr. and Mrs. Alfred Bader

March 8, 1994

As per your instructions, prior to execution of the Deed of Sale, I had Brahm and Marilyn execute an Acknowledgment of Indebtedness and a Promissory Note for the balance of $259,071.91. I am enclosing copies herewith. Should you wish the originals of these two documents please let me know and I will send them to you.

Please note that there may be an issue of time limitation in enforcing rights under the Note. Consequently, should the Note not be paid within 3 years, I would recommend that you have a new Acknowledgment of Indebtedness and a new Note executed before the expiry of this delay.

I will advise as to the disposition of the remaining $250.00 when I receive confirmation from the Notary.

Yours very truly,

CHAIT AMYOT

C. RALPH LIPPER

CRL/hc
Encls.

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

April 7, 1994

Dr. Hans H. Westenberg
115 Lower Union Street
Kingston, Ontario K7L 2N3
Canada

Dear Dr. Westenberg:

Your thoughtful and exciting letter of March 28th has had Isabel's and my close attention.

I do remember our meeting at Queen's, and if my memory serves me right you are Dutch and probably appreciate particularly our gifts of Dutch paintings to Queen's.

Of course, the Agnes Etherington Art Centre should be seen as a museum for all Kingstonians and visitors, and yet I can also understand the wish of the art historians that the museum be very close, physically, to art history. I believe that there was a great deal of discussion in a study group at Queen's some years ago, around 1990, and that it decided that the museum should be built close to the present art centre.

I love Queen's but I live over a thousand miles away and certainly would not presume to say to the university where they should build anything. That decision must be made at Queen's.

On the other hand, what you say about the land on the waterfront is very exciting. Indeed, if David Smith, the Principal of Queen's, said to me, "Alfred, here is an old lady in Ottawa who would like to sell this fine parcel of land at a very good price and I wish that Queen's could acquire it," I would fly to Ottawa and try to persuade the owner to sell it to Queen's and then give the funds to Queen's for the purchase. But I would certainly not tell Queen's what to do with the land.

Isabel and I were very perturbed by that article in The Kingston Whig-Standard because it is so misleading. It talked about our offer coming "with a catch". That simply is not so. We gave Queen's University U.S.$2 million for the art museum

with the understanding that if the art museum could not be built then Queen's would discuss with us where else to use the funds. But the funds belong to Queen's. To talk of "a catch" when the present art center couldn't possibly physically house our collection, is just nonsense.

I am rather puzzled by one detail in your letter: you speak of parking difficulties at the present location. Every time I have been to the underground parking lot just across the street I have found it with many empty spaces, and in fact, I have wondered whether it was really worthwhile to build such an expensive underground garage. But that is certainly not for us to decide, but for Queen's.

You speak of the beauty of the buildings in Vienna. Of course, you are correct, and yet I much prefer the relatively mediocre buildings in downtown Kingston with the fine people at Queen's University to a Vienna with wonderful buildings where half of the population could welcome Adolf Hitler on April 20, 1938 with tears of joy in their eyes. As a Dutchman you will remember what the Austrian Seyss-Inquart did to Holland. I fear that there are many such people left in Austria.

Your letter is so important that I have taken the liberty of sending a copy of our correspondence to Principal David Smith.

Isabel and I look forward to being in Kingston again in November and very much hope to have a chance to chat with you, and also to look at the land.

All good wishes.

Sincerely,

c: Principal D. Smith
Dr. D. McTavish

DR. HANS H. WESTENBERG

To Principal David Smith

March 28, 1994

Dr. and Mrs. Alfred R. Bader
2961 North Shepard Avenue
Milwaukee, WS 53211
THE UNITED STATES

Dear Dr. and Mrs. Bader:

Last fall I had the pleasure of meeting you after the lectures which you gave at Queen's University. Because of your interest in the Czech people I told you how we were looking forward to visiting our daughter and son-in-law in Jihlava and you reminded me that it was called Iglau in German, in happier days before World War II and the German and subsequent communist occupation.

Some twenty years ago I was President of the Gallery Association of the Agnes Etherington Art Centre for two years and later on that decade my wife Marion Vice-President and she was special events co-ordinator for several years as well. At the present time she is the President of the Kingston Symphony Association. I mention this as an introduction for what I would like to discuss with you with regards to the Agnes Etherington Art Centre.

My heart has always been with the Agnes Etherington Art Centre and in my time as President I stressed the fact that the Centre was <u>the</u> visual arts museum for Kingston, the only one in fact. I managed to get the first ever grant for the Centre from the City of Kingston and during a time as Reeve of the adjacent township of Pittsburgh I convinced my Council to contribute on a steady basis to the Centre and to the arts in general in Kingston. Despite the fact that the Agnes Etherington Art Centre is located within the confines of Queen's University, I think it should be seen as a civic museum, accessible to all Kingstonians and visitors from all walks of life. Programmes for schoolchildren that were instituted in the early 1970's are still going full-tilt and many young people, therefore, get acquainted with some of the beauties of life that they otherwise would not likely have been introduced to.

115 Lower Union Street, Kingston, Ontario K7L 2N3 • Telephone (613) 542-7095, FAX 542-2224

I strongly agree with the fact that the Centre needs much more space but I worry about an expansion in the present location. It still will be within the confines of Queen's University and will continue to suffer from the perceived distance that exists between town and gown. Space for expansion is very limited unless other buildings will be encroached upon. Parking and accessibility are a big problem now and will undoubtedly remain so. It is, in short, a location off the beaten path for the ordinary citizen and tourist.

All this in my opinion requires another look at the presentation of arts in Kingston. Like many others, I am extremely excited about the possibility that you are contemplating yet another magnificent donation of 17th century paintings to this area. The article in the Whig-Standard talks about a world-class gallery and art centre and I think that this is exactly what the Kingston area needs, but.....in a different location. I am referring to the fact that there is, on the waterfront in Kingston, an area of seven or eight acres of undeveloped land which has been the subject of zoning applications in the past as the developer was planning a collection of condominiums. These plans have repeatedly been rejected and the site, despite its beautiful setting, remains vacant and is actually an eyesore. Yet, it calls for development and in the 1980's I tried to convince the federal government that it would be a beautiful location to have a museum or concert hall or both erected in honour of Canada's first Prime Minister, Sir John A. Macdonald. The plan received quite a bit of attention from the media and a number of Kingstonians pledged $1,000 towards the purchase of this site in order to convince the City to buy it from the developer and create something imaginative that would tie the City of Kingston with Lake Ontario. Perhaps it is stressing the point that a development there could rival the opera house in Sydney, Australia or the more recent waterfront development in Vancouver, B.C.

I know it is easy to get carried away with grandiose plans and to lose sight of reality but at the same time I know that it is necessary to keep dreaming. I think it would be possible to acquire this land, especially if the owner, whom I believe to be a wealthy individual in Ottawa, can be given tax concessions or can share in the civic pride that will undoubtedly surface when the City of Kingston in co-operation with Queen's University and the federal and

provincial government as well as individuals like yourself will build an art centre (and concert hall?) for all to enjoy. I feel very positive about this beautiful location but it takes an individual who can provide the initiative and who can instill the enthusiasm without which this plan would not get the necessary attention and support. I can go on at length to talk about this area but on visiting Vienna recently I can only continue my dream with thoughts of what an architect like Hundertwasser could do with this naturally already gifted site. This arts centre on the water's edge would and could be a satellite of the Agnes Etherington Art Centre, under the continued directorship of David McTavish; in this era of faxes and other electronic media the distance should not be a problem.

I would be very pleased if you would care to respond to my thoughts in this matter. Of course, I can provide you with a lot more detail. The location of this "Block D" is west of City Hall, less than a kilometre east of the campus.

Sincerely Yours,

Hans Westenberg

Hans Westenberg, M.D.

HHW/mml
cc Dr. David McTavish, Director
Agnes Etherington Art Centre
Queen's University
Kingston, ON
K7L 6N3

Beyss - Ingwart

IMPORTANT MESSAGE

FOR AB

DATE 4/11 TIME 2:45 A.M. P.M.

M Neal Kelly

OF Global TV - Toronto

PHONE 416 446 5460 X 4279 or 5488

AREA CODE NUMBER EXTENSION

TELEPHONED	✓	PLEASE CALL	✓
CAME TO SEE YOU		WILL CALL AGAIN	
WANTS TO SEE YOU		RUSH	
RETURNED YOUR CALL		SPECIAL ATTENTION	

MESSAGE Want interview re gift of pntg to Queen's if new art centre!

SIGNED M.

LITHO IN U.S.A.

TOPS FORM 3002S

NOTES

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

April 11, 1994

To: Dr. Alfred Bader
c/o Dr. Mark Freilich or Dr. Jim Bell 901 678 3447

THIS MESSAGE IS FOR DR. ALFRED BADER WHO IS SPEAKING AT 3 P.M. IN ROOM 304. IT WOULD BE GREATLY APPRECIATED IF THE MESSAGE COULD BE DELIVERED TO HIM BEFORE HE LEAVES FOR ANOTHER LECTURE AT RHODES COLLEGE THIS EVENING. THANK YOU.

Mr. Neal Kelly of Global TV in Toronto would like to interview you Monday afternoon the 18th of April at 2 p.m. at your home re Alfred Bader Art Donaltion to Queen's University in Kingston. As he is going to do an interview at Queen's on Wednesday, he would like to have your answer as soon as possible. (If you cannot reach me by phone or fax this afternoon, you can call me at home, Alfred, after your talk this evening if you cannot respond sooner 414 466 4413.) He cannot come to Milwaukee, so he is trying to arrange for a Milwaukee station to do the interview.

This is the same person who came to Milwaukee about 18 months ago, or whenever, and did an interview from your home. I believe they also came to the gallery.

Please let me know if this is possible.

Marilyn

P.S. Just received a fax from Mr. Kelly, and it shows a fax number of 416 446 5447, telephone 416 446 5460, ext. 4279 or 5488 until 5 p.m. OUR TIME.

GLOBAL TELEVISION NETWORK
61 Barber Greene Road
Don Mills, Ontario
M3C 1A2 (416) 446 5311
Global Communications Limited
FAX (416) 446 5317

TELECOPY

DATE APRIL 11/94

PLEASE DELIVER THIS MESSAGE TO [illegible]

COMPANY [illegible] FAX [illegible]

DEPARTMENT

This message consists of [illegible] page(s)

If there are any problems or if you do not receive all pages

Please call

[illegible]

[illegible] 544 [illegible]

Copy [illegible]

Msg:E.A. TEXT FILE VAO [illegible]
04-11-94: 4:14:31P [illegible]

APRIL 11 1994.

RE: ALFRED BADER ART DONATION TO [illegible]'S UNIVERSITY IN [illegible], ONTARIO.

POSSIBLE INTERVIEW FOR MONDAY APRIL [illegible] AT [illegible] PM FOR CANADA TELEVISION IN TORONTO. THE INTERVIEW WILL BE CONDUCTED BY A MILWAUKEE STATION.

MR. BADER'S HOME ADDRESS IS [illegible] NORTH SHERMAN AVENUE, MILWAUKEE WISCONSIN [illegible]

MR. BADER'S ASSISTANT IS MARIANNE [illegible]

THANK YOU

NEAL RUDY

TENNESSEE

FORM ACCESS INDEX FILE

SEND

SECRETARY	NAME	DATE
[illegible]		

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

April 12, 1994

To: Mr. Neal Kelly
Global Television Network
416 446 5447

Dear Mr. Kelly:

Per conversation with Dr. Bader yesterday, he does not wish to be interviewed by a local television station. Dr. Bader will return to the office on Monday the 18th if you would like to talk to him at that time.

M. Hassmann

Marilyn Hassmann

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

April 18, 1994

Mrs. Rosetta Elkin
250 Kensington Avenue, Apt. 103
Westmount, Quebec H3Z 2G8
Canada

Dear Rosetta,

Congratulations on becoming a great-grandparent. It should just happen to me!

Why not suggest to the Canadian Jewish Archives that they publish your mother's diaries? I am sure they would be interested.

I am afraid that I had some serious mistakes in my autobiography regarding Sarah meeting Phil, and I have now corrected them.

Daniel's home address is: 1109 North Edison Street, Milwaukee, WI 53202, telephone 414 273 2708. As you know, he and Linda, a wonderful girl, plan to be married on Sunday, the 23rd of October.

Love from Isabel and me.

As always,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

250 KENSINGTON AVE., APT. 610
WESTMOUNT 6, QUEBEC

[illegible]

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

April 18, 1994

Miss Tamara Howarth
190 Clergy Street East
Kingston, Ontario K7K 3S7
Canada

Dear Miss Howarth:

My old friend, Kurt Rothschild in Toronto, has told me of your involvement with the Hillel Foundation at Queen's.

As I also was much involved with the Queen's Hillel Foundation and in fact its president 1944-45, I would love to meet you and talk to you about Jewish students at Queen's today.

My wife, Isabel, and I look forward to being at Queen's around November 1st and hope you will be able to spend an hour or two with us.

All good wishes.

Sincerely,

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

April 18, 1994

Mr. Kurt Rothschild
3101 Bathurst Street, Suite 501
Toronto, Ontario M6A 2A6
Canada

Dear Kurt,

I am so happy to have your letter of March 30th, and I am of course most interested in your 1941 to 1942 account, not dissimilar from mine to the late Martin Wolff. I am sure that you have repaid Herman Hollander's kindness by helping others many thousands of times.

I don't think that I was ever enchanted by the Jewish student body at Queen's, but I found the Queen's administration so very much more helpful than that of other universities. And of course, I have tried to repay Queen's kindness.

Isabel and I much look forward to seeing you the first Friday or first Sunday in June. Also, I would very much like to meet Tamara Howarth, and as you will see from the enclosed, I have written to her immediately.

Best wishes.

As always,

Enclosure

KURT ROTHSCHILD

March 30, 1994

Dr. Alfred Bader
Astor Hotel Suite 622
924 East Juneau Avenue
Milwaukee Wisconsin 53202
U.S.A.

Dear Alfred,

Many thanks for your letter of February 17th.

I delayed responding to you, in order to first clarify our presence in Toronto on June 5th. I will most likely be here in Toronto that day and greatly look forward to spending time with you and Isabel. Edith will most likely be in Israel by then and I will follow her to Jerusalem later that week.

Sometime in mid-May we ought to re-confirm the date and time of our reunion to which I look forward.

The other day I attended a session of Canadian Jewish Congress, dealing with the problems of Campus Youth. Three splendid young people told of their experience. One of them was a young lady from Kingston, Tamara Howarth. She appears to be a very spirited spunky girl, much involved with the activities of Hillel Foundation at Queen's. Her report, while positive about her activities, was not quite as enchanting with regard to the Jewish Student body at Queen's. It would be desirable that you meet this young lady while in Kingston and listen to her story.

Tamara Howarth
190 Clergy St. East
Kingston, Ontario K7K 3S7
Tel: (613) 547-6619

You may be able to do a great deal for Jewish life on the Campus. You will find Tamara to be positive and constructive. If you want to follow up, I suggest that you give a call to Tamara in the next little while to set up a time to talk and meet with her while you are in Kingston.

I do talk from time to time with Ms. Zeidman who is the head of the Jewish Studies program at Queens. I know that Queen's has been very supportive and positive in regard to this project.

You are no doubt aware that David Smith is retiring as President and will soon be succeeded in that position.

I did indeed meet Daniel in Jerusalem and was very much impressed with him and with the most splendid Helen Bader Foundation. The scope of medical research, geriatric care, social welfare and Jewish education is very impressive and will leave its mark on society. The acquisition of wealth is truly worthwhile when it leads ultimately to the betterment of humanity. You can take great pride in your accomplishments in that regard.

3101 BATHURST STREET, SUITE 501, TORONTO, ONTARIO M6A 2A6 TELEPHONE: (416) 784-5305 FAX: (416) 784-5307

By chance, I looked last week at my Kingston file and you will be greatly amused to read a letter from my then-sponsor and my response to him. In fairness to Herman Hollander, he was generous and supportive in our relationship. He was a true Zionist who gave up his large scale business activity in New York to settle with his entire family in 1948 in Israel where he subsequently died a few years ago.

Yours sincerely,

Kurt

Kurt

HERMAN HOLLANDER
154 NASSAU STREET
NEW YORK

September 29, 1943

Mr. Kurt Rothschild
702 Dollard Avenue
Montreal, Canada

Dear Kurt:

Thanks for your kind letter. My wife and I reciprocate your good wishes for the New Year.

I was happy to hear your good news from school and hope that I can be of assistance to you also in the future.

I hate to speak of such a prosaic topic as money, but you have not asked me for any lately. How are you getting along with your finances? If you need anything, talk to my friend Monroe Abbey or John Schulman, to whom you can show this letter as an authorization to grant you any request you may have.

The father of your new young rabbi at the Hillel Foundation at the University is a very good acquaintance of mine. As you probably know, he is the president of the American Mizrachi and I see him every few days. I am sure that if you tell him that you are a friend of mine he will do whatever he can for you.

With lots of good luck for the New Year, in which Romie Shapiro joins me

Yours,

Herman Hollander

HERMAN HOLLANDER
154 NASSAU STREET
NEW YORK

February 11, 1943

Mr. Kurt Rothschild
Queen's University
Kingston, Ontario
Canada

Dear Kurt:

Thanks for your kind letter and picture.

I am glad that you are getting along well.

I have seen that my friends have given you fairly large amounts of money in the past year and just for order's sake, I would like you to keep a record of all sums received from us.

It is understood that for your own and your father's good you will try to live as economically as possible. There is no criticism involved in this letter of mine, but I think I have the right to speak to you a little bit in "loco parentis."

I intend to be in Canada late in February or early March and hope to see you then. Good luck!

With best regards,

Herman Hollander

Dear Mr. H.

Thank you so much for your recent kind letter. I was pleased to hear that you expect to be in Canada shortly and am looking forward to see you at that occasion.

Ever since I was released from camp I have endeavored to live as economically as possible and in fact have kept strict account of all my expenditure. You might remember that whenever I received funds from Quebec City I mentioned in my letters to you. I hope you won't mind if I ~~short~~ recapitulate in short my expenditure to date.

During the session of 1941/42 I received a total of $500 from Mr. Shapiro. This went to pay for 3 months tuition at the electrical school in Montreal, tuition fees at Queen's University and living expenses in Kingston during the winter 1941/42.

Before beginning of this session I received $400 from Mr. Shulman and this January another $50. This makes a total of $950 for the two academic years. Of the $450 received this session $300 went towards paying Univer. fees. The other $150 plus the money I have earned myself ~~when~~ covers living expenses.

~~It has been~~

I expect to work this summer for the full 5 months and shall thus need very small if any funds for next year.

FAX TRANSMITTAL SHEET

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
Telephone 414 962 5169
FAX 414 962 8322

April 22, 1994

TO: Peter Pekos
Dalton Chemical Laboratories, Inc.
FAX 416 736 5846

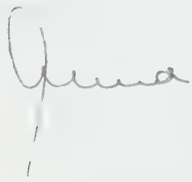
Dear Peter,

I am so happy to have your fax of April 20th. We would love to be able to meet you and look at your facilities and perhaps even be able to make some suggestions for new products.

I will telephone you shortly after we arrive in Toronto, when I will know better what our exact program will be. On Thursday, June 2nd, I will speak at York University, and we will then be in Toronto until mid-afternoon on Sunday the 5th.

All good wishes.

Sincerely,



Canadian
Fit File

DALTON CHEMICAL LABORATORIES, INC.

4700 Keele St., Farquharson Bldg., Toronto, Ontario, M3J 1P3, (416)736-5394 FAX (416)736-5846

April 20, 1994

Via Telefax: 414-962-8322

Dr. Alfred Bader
2961 North Shepard Ave.
Milwaukee, Wisconsin
53211
USA

Dear Alfred,

I hope that this letter finds both you and Isabel in good health. I am writing to you for two reasons. The first is we recently put together a catalogue and I thought you might be interested in seeing a copy. We forwarded a copy to you in the mail.

Also, I heard that you would be in Toronto at York University on Thursday June 2, 1994 so I hoped that you might be able to stop by and see us. It would be our pleasure to take you for supper or lunch, please let me know if you will have time.

Thank you again for all your help and encouragement over the years. I am sure that you remember that our first sale of research chemicals was to Aldrich back in 1987. The company is still located on the University campus where we now occupy ~3600 sq ft of space and employ over twenty people.

I look forward to seeing you again!

Best regards,

Peter Pekos

Canadian Tiger Fee

DALTON CHEMICAL LABORATORIES, INC.
4700 Keele St., Farquharson Bldg., Toronto, Ontario, M3J 1P3, (416)736-5394 FAX (416)736-5846

Company Profile
February 18/94

Company Background:

A) **Historical Background**

Dalton Chemical Laboratories Inc. (DCL) was established to bring the benefits of modern instrumentation and chemical expertise located in the Chemistry Department at York University to chemically-based activity in the area. DCL has been providing advice and consultation to many chemical, pharmaceutical and analytical establishments in the Toronto area for a number of years. As well, we are providing custom chemical products for the research community and are assisting the Research and Development programs of several North American chemical companies.

DCL has been producing fine chemicals on a custom basis for research purposes and for chemical supply houses over the past five years (viz. Sigma, Aldrich, Fluka, ICN, BDH). As part of our business effort, we have identified and supplied many new reagents for biological and commercial synthetic purposes. Most of these are included in our appended product list. We have specialized in oligo-RNA and DNA synthesis as it is a unique opportunity for low-volume, high value-added fine chemical production with strong growth potential. More recently we have identified chiral synthesis and resolution as areas of growing demand for pharmaceutical applications to compliment the pharmaceutical applications of the RNA/DNA part of the business.

B) **Company Background**

- **Incorporated:**

  April 1987

- **Type of Business:**

  Synthetic Chemistry, Fine Chemicals Production, Research and Development by Contract, Analytical Methods Development, oligo nucleotide production, RNA/DNA and thioates

- **Facilities:**

  Synthetic chemistry laboratory space, Innovation York (York University) 3600 sq. ft. fully climate controlled; 38 linear ft. of fume hood space; cryogenetics; separate shipping/receiving area; flammable storage facilities; walk in cold rooms; licensed waste storage and handling facilities; library facilities (Steacie Science Library, York University); conference rooms/staff lounge

- **Major Product Lines:**

  Synthetic fine chemicals of diverse structures (list attached)

- **Services:**

  Custom synthesis of organic or organometallic compounds, milligrams to kilograms, and of specific isotopically labelled substances or standards;

  Structure elucidation of organic unknowns;

  Separation and analysis of organic mixtures, including GC/MS, HPLC, including semiprep. HPLC, capillary GC, capillary electrophoresis, UV, IR;

  High field NMR and analysis of spectra;

  Consultation in relation to organic methods development and fine-tuning of synthetic procedures at the bench level for chemical manufacture.

  Contract Research and Development;

  Custom synthesis of high purity DNA/RNA oligonucleotides, including biotin, and fluorescent labelled oligos.

- **Sales Organization:**

  DCL sells chemical products in bulk to distributors and catalogue sales organizations under OEM arrangements. DCL also sells directly to end users via telemarketing and direct mail programs.

3. Company Technical Capability

A) **Personnel:** 24 full-time employees - 5 Ph.D's, 4 M.Sc's, 3 Administration, remainder B.Sc. or technician level

Key Technical People:

Peter Pekos, M.Sc.:

-business manager, company founder
-HPLC expertise
-synthetic organic chemist

Natalie J. Lazarowych, Ph.D:

- lab manager
- oversees projects and provides technical liaison with consultants
- troubleshoots chemical problems on scale-up
- synthetic inert atmosphere chemist
- applies and develops techniques of handling air-sensitive compounds
- phosphorus chemistry experience, including phosphorus NMR
- multi kilo scale production experience, inert atomosphere
- interpretation of spectroscopy/troubleshooting

Masad Damha, Ph.D:

- expert in a solid phase synthesis of DNA/RNA
- synthesis of protected modified nucleosides
- preparation of reagents and cycle development
- technical gatekeeper for DNA/RNA protecting groups
- applications of synthetic oligonucleotide chemistry
- consultant

Henry Kruk, Ph.D:

-expert in chiral synthesis and resolution
-synthesis of insect pheromones
-technical gatekeeper for chiral technology
-HPLC purification and analysis of chiral compounds

John Whelan, Ph.D:

- expert in catalysis
- chiral ligand synthesis
- resolution of chiral compounds
- multistep organic synthetic design and execution

Douglas N. Butler, Ph.D:

- Professor of Synthetic Organic Chemistry for 20 years
- library research
- experience in a broad range of chemistries
- consultant

Dalton also has access to experts in carbohydrate chemistry and molecular biology on an "as needed basis".

B) **Production Laboratory, Equipment and Facilities:**

Using current laboratory facilities (3600 sq. ft.), DCL is capable of producing fine chemicals in multi-kilo batches using 22L glass reactors. A full range of lab scale equipment is available, including Parr hydrogenation (500ml) up to 80psi, liquid ammonia chemistries, inert atmosphere and high vacuum capabilities.
Future expansion plans include building a GMP manufacturing facility to provide drug grade materials (spring 1995).

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

March 23, 1994

Mrs. Rachel Esar
235 Metcalfe Avenue, #410
Westmount, Quebec H3Z 2H8
Canada

Dear Rachel,

Thank you so much for your note and that essay on the pipeline written by me in 1942. Right now I am writing a great deal more, my autobiography, but I fear that my writing hasn't improved much during the years. Only now I have Isabel to make suggestions.

I don't think that the photographs of the pipeline should come to me, but rather either to the Canadian Jewish Archives or to one of your grandnephews or grandnieces interested in engineering.

All good wishes.

Sincerely,

THE

MRS J D ESAR

For reservations at any of our hotels worldwide call: **800 228-3000**

DR. HANS H. WESTENBERG

April 26, 1994

Dr. and Mrs. Alfred Bader
2961 North Shepard Avenue
Milwaukee, WS 5211
United States

Dear Dr. and Mrs. Bader:

Thank you for your prompt and enthusiastic response of April 7, 1994. I don't know whether somebody else has sent you a clipping of the article in the Whig-Standard; I certainly did not mean to upset you by sending it. It is possible that the Whig talked about "a catch" in order to put some subtle pressure (or not so subtle) on local municipalities - not necessarily a bad tactic when one has to deal with politicians who pride themselves occasionally on being "not part of the cultural élite". I don't want to suffer from "hineininterpertierung" but I am used to reading newspapers with a saltshaker close at hand. Your past and present gifts to Queen's University and therefore the whole Kingston area are magnanimous. The only string that I have ever seen attached is a need to build upon these gifts and fantasize and come up with a practical application. The gifts have always required an intellectual exercise and a development of discipline; that, more than the monetary value has been the greatest asset. During my involvement in municipal politics I received a lot of publicity and I concluded in the end that "no reaction" to a story in a newspaper was the best way out. By times the stories were positive, other times negative, and, interestingly, the interpretation by readers is not the same as the interpretation by the subject. Just for fun I enclose a copy of a letter of mine which appeared recently in the Whig. The editors added the photograph on their own accord. It had been a long time since I had written anything to the paper. I think the Whig wanted to have a picture to go with the letter so that people could say something like: "Yeah, that's him again."

In the meantime I have spoken to David McTavish and promised that I would find out who the present owner of "Block D" was and what the status for development of this area was. It wasn't easy, but I finally spoke to Mr. Patrick Gillin of

115 Lower Union Street, Kingston, Ontario K7L 2N3 • Telephone (613) 542-7095, FAX 542-2224

Gillin Engineering. His address is: 11th Floor, 141 Laurier Avenue, Ottawa, ON K1P 5J2. I took the liberty of forwarding to you a copy of a letter which I sent him. It was indeed a pleasure talking to him. Mr. Gillin apparently comes once per week to Kingston and I hope that David McNaish and I can talk to him over lunch. He has another large real estate development and investment in the city and good publicity might be very important for him. Besides this, he knew immediately what I was talking about as he was a graduate of Fredericton, New Brunswick and told me about the visual arts museum which Lord Beaverbrook had started on the waterfront. I personally haven't done as much travelling as I should have and I can't recall ever having been to visited this museum but the idea sounds just great to me.

In the meantime I have received an invitation to view the architect's plans for expansion of the present Agnes Etherington Art Centre. One way or another it is exciting to think that the Agnes Etherington Art Centre will be expanded and that the visual arts in Kingston will get a higher profile.

Regarding your parking experience, I can say that I have also found the parking spaces partially empty by times but, on other occasions, it is very well used. I think Queen's University has to be commended for having had the foresight to build the underground lot in the first place. Having had all those cars vying for parking spaces would have been a nightmare above ground. Yet, I maintain that parking in the underground garage and around the Agnes Etherington Art Centre is only easy for people who are very familiar with parking facilities. It isn't for the uninitiated or for people who are afraid of government structures. It could, indeed, be far worse but it leaves a lot to be desired with little hope of any improvement for particular access in the present location of the Agnes Etherington Art Centre.

The name Hundertwasser was raised by me because I was intrigued by his exciting and unusual buildings which he has built all over the world, although I believe very few in Canada. He is an architect of Jewish descent who was born in New Zealand as far as I know. Of course, there are many other very competent architects who can do exciting things. I saw a review on the TV television a few weeks ago of an American architect but I did not catch his name.

Although I do not want to make any judgement I think that where your remarks in the third last paragraph. My parents housed during the war a Jewish concert pianist from Vienna. I remember as a young boy how she gave concerts in our house with

TO: DR. AND MRS. ALFRED BAETT
RE: BLOCK D
DATE: APRIL 26, 1994 PAGE THREE

all my parents' friends listening surreptitiously and the house in complete darkness with all curtains drawn. I can't remember exactly how long she stayed with us as people moved in and out and she was only one of the people who was there. I know she did survive the war. My parents were never been so able to talk about these times. My father spent a year in prison under the Germans but after the war was only willing to say that he came out of it relatively lucky. Neither of my parents were inclined to receive any accolades for things that they had done. It is my good fortune that my parents happened to be "interesting". My parents were born and bred on a German cultural education system and it must have been particularly heartbreaking for their generation to see the royal mistakes that were being made and the criminal activities that took place in a generation that was so well educated and had gone so much astray. Even more people could have been saved if the right people had spoken up at a time that is mentioned. But I digress.

Back to the issue of Block D: I enclose a small map indicating the location. I also am enclosing some museum planning of the Marine Museum and the Steam Museum to the west of Block D. Mr. Dillin said that he had no particular plans at this moment as condominium developments were financially not very feasible.

I apologize for the lateness of my reply but hope to be able to report to you before long as to what further discussions have taken place.

Thank you very much for your positive response and enthusiasm.

Sincerely Yours,

Hans Weitenberg

Hans Weitenberg, M.D.

HW/jmf
Enclosure
cc: Dr. D. McTaggart
Agnes Etherington Art Centre
Queen's University
Kingston, ON
K7L 3N6

Dr. D. Smith
Queen's University
Kingston, ON
K7L 3N6

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

April 4, 1994

Miss Annette R. Wolff
4840 Bonavista Road, Apt. 409
Montreal, Quebec H3W 2C8
Canada

Dear Annette,

Thank you for your kind letter.

I would very much appreciate receiving your notes about our trip to Vienna. I might well be able to use them in my autobiography. Of course I have written a great deal about your father, and enclose some of it.

Please give Rachel a special hug from us when she has moved.

All good wishes,

Enclosure

Annette R. Wolff
4840 Bonavista Rd., Apt. 409
Montreal, Canada H3W 2C8

[illegible]

The Government of Canada's British
Empire has been in to see me
today. It did look [illegible] at all!
[illegible] with Anything
[illegible] the day comes they
[illegible] leaving place.

Thank you, the founder of the
[illegible] and then itself turned a
[illegible] and the nothing
[illegible] [illegible] [illegible]
[illegible] delighted that
[illegible] is recognized.

Do you know Textbook is
[illegible] [illegible] Rockies — the
[illegible] [illegible] a River. [illegible]
[illegible] and [illegible] me, and
[illegible] found the corner [illegible] here
[illegible] [illegible] the morning [illegible]

Good [illegible] to [illegible]

Your affectionate Sister

Gertrude

Tamara L. Howarth
506-523 Portsmouth Avenue
Kingston, Ontario
K7M 7H6
(613) 548-4649

May 6, 1994

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin
53211

Dear Dr. Bader:

Thank you very much for your letter. I too would love to meet you and discuss your experiences as Hillel President.

I am currently applying to Law Schools here in Canada. I am, of course, interested in completing my Law degree here at Queen's, but must wait until my final marks have been received before they will make a decision.

For this reason, I am unsure as to whether I will be attending Queen's next year. However, I would be honoured to come and speak with you and your wife around November 1st.

In addition, the Hillel Foundation would be honoured if you could speak to them on your visit to Queen's. One of the most difficult things about being a Jewish student at Queen's University, as I am sure you know, is the sense that going to Queen's is somehow 'not Jewish' because so few Jewish students do attend. However, your visit would, I think, dispel some of these negative attitudes towards Queen's University. It would be very valuable for Jewish students to see their place in the continuity of life at Queen's.

I look forward to hearing from you, and wish you all the best,

Sincerely,

Mary Campeau
Nokomis Estate
R.R. #4, Gananoque
Howe Island, Ontario K7G 2V6
(613) 547-2349

May 16, 1994

Dr. Alfred Bader
Astor Hotel Suite 622
924 East Juneau
Milwaukee, Wisconsin
USA 53202

Dear Dr. Bader;

I wanted to take a few minutes to write to you again to thank you for your kind efforts concerning Nokomis Estate on Howe Island, in Kingston.

It was very thoughtful of you to send the material to David Smith, Principal and Vice-Chancellor of Queen's, for his consideration. I did receive a reply that unfortunately Queen's at this time did not have the financial resources to consider buying the property.

One never knows when the information will reach the right contact. I really appreciate your help.

Yours sincerely,

Mary Campeau

Mary Campeau

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

May 17, 1994

Ms. Tamara L. Howarth
506-523 Portsmouth Avenue
Kingston, Ontario K7M 7H6
Canada

Dear Ms. Howarth:

I am happy, but also concerned, to have your letter of May 6th.

Happy, because I look forward to meeting you this autumn and very much hope that you will continue your studies at Queen's.

I will be glad to speak to the Queen's Hillel Foundation, and I enclose a "menu" of speeches. The one most suitable for Hillel is, I believe, "On the Unimportance of a Liberal Arts Education".

I am concerned by your letter because I did not know and never felt that going to Queen's is "somehow not Jewish". In the forties, I felt very much at home and wonderfully well treated at Queen's, and the few pages from a rough draft of my autobiography which are enclosed, will explain why.

Isabel and I look forward to being at Queen's either late in October or early in November and then to discuss this with you.

All good wishes.

Sincerely,

Enclosures

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 17, 1994

Mr. Mark O'Farrell and
Mr. William Porter
London Life Insurance Company
480 O'Connor Drive, Suite 310
Kingston, Ontario K7P 1N3
Canada

Dear Messrs. O'Farrell and Porter:

In response to your letter of May 11th, I will not be able to see you in Milwaukee because we will be leaving for Winnipeg, Toronto and then Europe within a few days.

However, Isabel and I look forward to being in Kingston at the end of October or early November and will be happy to talk to you then.

Best regards.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

London Life

London Life Insurance Company|Suite 310|480 O'Connor Drive
Kingston Ontario K7P 1N3|634-2411

May 11, 1994.

Mr. Alfred Bader
Mrs. Isabelle Bader
2961 North Shepard Ave
Milwaukee Wisconsin

53211

Dear Mr. and Mrs. Bader,

As citizens of Kingston we would like to express our gratitude for your generosity. Your gifts benefit not just Queen's, but Kingston as a whole, and will have impact reaching future generations.

We have been following the unfolding situation here in Kingston. It would seem that more must be done to complete this project. We believe we have an interesting alternative to this and other opportunities: (Harvard ?). Indeed, our presentation may be the catalyst to other aspirations.

We will make ourselves available to meet you both in Milwaukee. Please ask you secretary to confirm an appointment with our office as soon as possible.

Regards,

Mark O'Farrell,BA
Representative

William Porter
Representative

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 18, 1994

Miss Annette Wolff
Apartment 409
4840 Bonavista Road
Montreal, Quebec H3W 2C8
Canada

Dear Annette,

Your chapter entitled "To Vienna 1949 with Alfred" is most enjoyable and so well written.

If you don't mind, I plan to use some of your material, specifically your description of Franz Sobek, in some writings about that very great man.

On page 72, paragraph 2, you write that "Alfred would ask the two girls he had met on board to join us for dinner and dancing at the Trocadero that evening." One of those two girls was Isabel who has stayed in my mind and heart ever since, and the other was Ruth Hunt, with whom we will be staying during Isabel's 45th Victoria University reunion in June.

Please do give Rachel a special hug from Isabel and me.

Fond regards.

As always,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

April 4th
4511 Sherbrooke Rd.
Montreal, Canada
H4W 2C1

April 7/80

My dear Alfred,

Thank you for your letter and the section of your autobiography. It is very neatly written and I do appreciate your work about Daddy. I am interested, and at how little recognition he has had. However Canadian journal Congress, which Daddy started, is very appreciative of him and are building a special collection about him.

Now Congress decided they could be interested all my papers and want to keep my biography.

She is very hoping I could discuss around of her activities and personnel. She will move April 27th and we three sisters will be helping her and be with her as much as possible. Her new home will be a very spacious 1 bedroom and sitting room with her own furnishings. She will have a

small Bethesda (and we adore!) the neighborhood itself is very attractive and has all kinds of facilities like swimming pool, tennis courts, golf, a great beauty salon & shopping just a mile away.

I am very trying to find parts time work as I want to supplement my retirement income. I did not go to Minnesota this past winter, the first time in 30 years! and I am not leaving the area. I hope I get to Maryland as I am excited to stay with friends.

Keep well - and good luck with the autobiography.

Your friend today,

Annette

If course I'd like a copy!

I'd be interested to have your comments on the enclosed "Story."

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

May 24, 1994

11 pages

To: Ms. Sheilagh McEvenue
Saturday Night Magazine

416 537 6420

Dear Ms. McEvenue:

I enjoyed talking to you. Please do ask Mr. Fraser to show your Professor Bruce Buchan's article and consider whether the two would not really compliment each other.

I will be here until 6 p.m. your time if you have any further questions.

Please reduce or eliminate divorce story.

Best wishes

Alfred Bader

To PROF. BUCHAN
LIKE CHICKENSOUP — CAN'T
DO ANY HARM — I HOPE.

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

Best wishes
Alfred
414 368 5112

To: Ms Carmen Nunyko
Saturday Night

5 pages

Dear Ms Nunyko

I enjoyed talking to you on Friday. Sandra Martin sent us a rough draft of her article, and Isabel and I returned it with our comments.

Yesterday I received the May 9 issue of C&E News, the publication of the American Chemical Society, with an article on Isabel and me — copy attached.

Professor Bruce Buchan's article which I mentioned, is quite different from Ms. Martin's and the ACS's, and in many ways more interesting. Few scholars have ever covered the inner workings of a board of directors of a public company as searchingly as

professor Buchan, and of course Isabel and I would be particularly pleased if this could first appear in a Canadian publication.

Best wishes

Cynthia Baar

May 15 1994

Sat Nite

D fax 416 368 5112

Carmen Bungko

416 368 7237

3/4 is 6/48

~~A E~~

2 out

Queen's cot.

SHEILAGH McEVENUE

416 537 6470

Casey

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

May 25, 1994

To: Mr. Kurt Rothschild
416 784 5307

Dear Kurt,

Isabel and I will arrive in Toronto late Wednesday afternoon, June 1, and on Wednesday and Thursday nights are staying with Isabel's niece, Heather Dick, 83 Glenaden Avenue East, telephone 236 9011. ETOBICOKE

If convenient to you, we could meet at Heather's home fairly early on Thursday morning, June 2, around 9 a.m. However, it would be much better, I think, if we could meet that afternoon. I am to arrive in the Chemistry Department of York University for lunch at noon, from 2-3 p.m. I am giving a detective's type talk on Josef Loschmidt, a brilliant, but totally unknown, Austrian chemist, and if you have the time would enjoy it without having to know much chemistry. There is a reception at 3:30 after the talk, and Isabel and I will be free from about 4 o'clock on. Could you meet us then in the Chemistry Department of York University?

Fond regards.

As always,

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

May 27, 1994

To: Mr. Kurt Rothschild
416 784 5307

Dear Kurt,

Thank you for yesterday's fax.

Isabel and I look forward to seeing you after my talk in the Chemistry Department at York University on Thursday afternoon.

If I am not mistaken, Eph Diamond studied chemical engineering. If so, might he like to come to my 2 o'clock talk?

In any case, I will telephone him after my arrival in Toronto on Wednesday evening.

Best wishes.

As always,

Anna

EPH DIAMOND

FROM

1166 BAY ST TORONTO

M5S 2X8

STEVE WHITESIDE INC.

1237 ELMIR AVE E

SUITE 100

TORONTO M4T 2S3

ALFRED BADER FINE ARTS

Dr. Alfred Bader

Established 1961 *By Appointment Only*

ASTOR HOTEL SUITE 622 924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
Tel 414 277-0730 *Fax 414 277-0760*

ALFRED BADER FINE ARTS

DR. ALFRED BADER

June 6, 1994

ESTABLISHED 1961

Mr. Eph Diamond
1166 Bay Street
Toronto, Ontario M5S 2X8
Canada

Dear Eph:

You must have realized how very much I enjoyed the hour with you on Friday, from the very moment that it was clear that that happy face of yours was that of the Eph Diamond I had not seen since 1943. No matter what, we must stay in touch from now on although please don't expect me to find any abstract paintings for you.

As promised, please find enclosed the chapter from my autobiography which deals with Queen's University. Please keep this confidential until the book is published.

From this, you will see that I am totally convinced that Queen's was not anti-Semitic in the 1940s. Thinking over what you have told me, it is clear to me that the Queen's Calendar was mistaken in not pointing out that the scholarship in French was meant for students who would be taking at least some French. Who has ever heard of an engineer taking courses in French? Of course I wish that Jean Royce had explained this carefully to you, but to err is human. Had she been the least bit anti-Semitic should would have simply followed the examples of McGill and Toronto and kept students like Kurt Rothschild, Willie Lowe and me out of the university.

Isabel and I look forward to being at Queen's either during the last days of October or the first of November, and if we come via Toronto would love to see you. Please remember that Milwaukee is just as far from Toronto as Toronto is from Milwaukee, and we very much hope that you will visit us.

Fond regards.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

June 7, 1994

Dr. George M. Strunz
Forestry Canada
Maritimes Region
C.P. 4000
Fredericton, New Brunswick E3B 5P7
Canada

Dear Dr. Strunz:

It was a pleasure being able to chat with you in Winnipeg last week.

As promised, please find enclosed the "menu" of my lectures.

Best personal regards.

Sincerely,

Enclosure

Mel G. MacLeod
Head, Killam Program

The Canada Council

350 Albert Street
Post Office Box 1047
Ottawa, Ontario, K1P 5V8
Telephone 1-800-263-5588, ext. 4114
or (613) 566-4310
Facsimile (613) 566-4342

Mel G. MacLeod
Chef du Programme Killam

Conseil des Arts du Canada

350, rue Albert
Case postale 1047
Ottawa (Ontario) K1P 5V8
Téléphone 1-800-263-5588, poste 4114
ou (613) 566-4310
Télécopieur (613) 566-4342

The Canada Council **Conseil des Arts du Canada**

June 7, 1994

Ack 6-13-94

Mr. Alfred R. Bader
Suite 622
924 East Juneau
Milwaukee, WI 53202
USA

Dear Mr. Bader:

Martin Moskovits has asked me to send you some information about the Killam Program, and I am happy to do so. I enclose copies of the Killam Program brochure, the most recent announcements of Killam Prize and Killam Fellowship winners, and, for your interest, two books: one is a biography of the Killams, and the other is a collection of brief biographies and autobiographies of Killam Prize Laureates. The introductory sections of the latter constitute a good brief introduction to the Killam Program and to the Killams.

I should note that although the Killam Program is housed within the Canada Council, it operates effectively as a private foundation. The Killam Selection Committee, for example, is an independent body which makes final decisions about the winners of both the Prizes and the Fellowships and sets the policy guidelines for the Program. Killam Committee decisions are reported annually to the Canada Council for information purposes only. The Program is privately funded, which means that the Killam Committee is not subjected to the kinds of geopolitical considerations which seem increasingly (and unfortunately) to influence publicly-funded agencies.

Martin tells me that you are particularly interested in knowing how a program like Killam can ensure that award winners and selected strictly on the basis of excellence, without the undue influence of extraneous considerations. I will attempt to describe briefly how the Killam Program has coped (successfully, I think) with this problem.

Apart from the aforementioned independence, which is essential, I believe two other key ingredients largely explain Killam's success. The first is an adjudication process which is thorough, rigorous, and fair. Killam applications are sent for critical assessment to specialists in the area of the research proposal; these assessors are asked to comment on the quality of the applicant's previous work, as well as the scientific merit and significance of the proposed research. The applications are then reviewed by one of three subcommittees of the Killam Committee, which are

.../2

1-800-263-5588
Extension
Poste

Dial direct
Communication directe
(613) 598-

Facsimile
Télécopieur
(613) 598-

99 Metcalfe Street
Post Office Box 1047
Ottawa, Ontario, K1P 5V8
Telephone (613) 237-3400

99, rue Metcalfe
Case postale 1047
Ottawa (Ontario) K1P 5V8
Téléphone (613) 237-3400

charged with selecting the strongest candidates, who will go forward to the plenary session of the Committee for final review. The subcommittees are also asked to identify applications which have been either unfairly or inadequately assessed, and to request replacement or additional assessments, as required. At the plenary session, the Killam Committee as a whole selects the winners of both the Fellowships and the Prizes. Candidates are ranked strictly on the basis of excellence, taking roughly equal account of both past achievement and the scientific merit of the proposed research. After the conclusion of each competition, all applicants receive the full text of specialist reviews, as well as, in many instances, comments or suggestions made by committee members or staff.

The second ingredient is probably the most important, as any adjudication process - and I'm sure this will come as no surprise - can only be as good as the people involved in decision-making. If there is a "secret" to the success of the Killam Program, it is undoubtedly the quality of the individuals who serve as members of the Killam Selection Committee. The members of the Committee themselves exemplify the highest standards of not only scientific achievement, but also good character and uncompromising integrity. Not surprisingly, the winners selected by the Committee also tend to reflect these qualities. The extent to which the Killam Program enjoys a reputation for excellence and integrity thus may be attributed largely to the fact that these qualities are characteristic of both the Committee members and the award winners. Obviously, the identification of individuals who would make good committee members is a delicate and important task, which fortunately is facilitated by the breadth and quality of the Killam Program's contacts throughout the research community.

I hope that the foregoing serves as a useful, albeit brief explanation of how the Killam Program has been able to maintain the primacy of "excellence" as the guiding principle of the selection process. I am reluctant to delve into greater detail for fear of unduly taxing your time or patience (or both!). Naturally, I would be glad to elaborate on any aspect of the Killam experience at your request, and I would welcome an opportunity for a full and frank discussion of the aforementioned and related issues. I hope the enclosed materials will be of interest to you.

With good wishes,

Yours sincerely,

Mel G. MacLeod
Head
Killam Program

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

June 13, 1994

Mr. Mel G. MacLeod
Head, Killam Program
The Canada Council
350 Albert Street
P.O. Box 1047
Ottawa, Ontario K1P 5V8
Canada

Dear Mr. Macleod:

Your letter to Dr. Bader of June 7th, which included many enclosures, has been received while he is out of the country. When Dr. Bader returns in July, this matter will be brought to his attention.

Cordially,

Marilyn Hassmann

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

June 8, 1994

Prof. and Mrs. R. Norman Jones
Claridge House #1003
11027 - 87th Avenue, NW
Edmonton, Alberta T6G 2P9
Canada

Dear Magda and Norman,

Isabel and I much enjoyed our stay in Winnipeg, meeting many Canadian chemists at the CIC convention. The only disappointment was that we could not see you, but I am certain that a number of our mutual friends will transmit our fond regards.

Now, I also have to thank you for your very kind note.

Love from Isabel and me,

(Dictated by Dr. Bader and
signed in his absence)

DORIS CYRETTE

Doris' heritage is Ojibway, being born and raised on the Fort William Reserve, Thunder Bay, Ontario, Motherhood and Protection is one of Doris' favourite themes. The harmonious, playful and reassuring face of nature is emphasized in many of her elegant outline drawings. The bareness of her lines encourages the viewer to participate in the creative process. Doris has been living and working in Winnipeg since 1979.

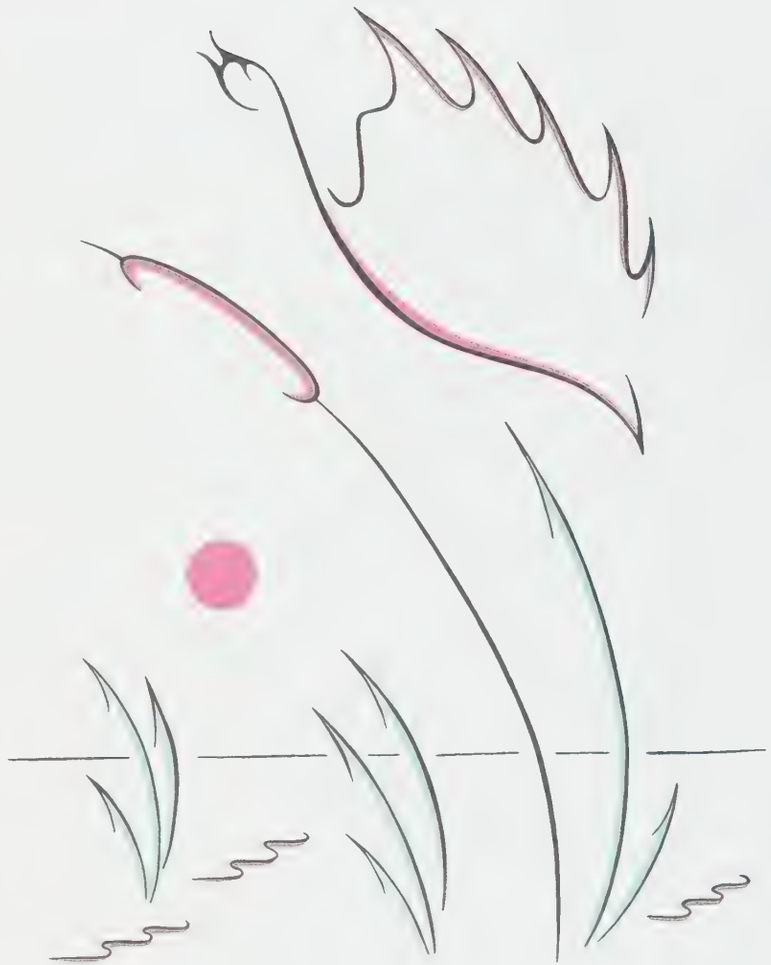
Née et élevée sur la Réserve Fort William à Thunder Bay, Ontario, Doris est de la descendance Ojibway. La maternité et la nature sont les thèmes favoris de Doris. Les contours élégants de ses dessins souligne l'aspect harmonieux, enjoué et tranquille de la nature. Les lignes simples encouragent la participation créative du spectateur. Doris habite et travaille à Winnipeg depuis 1979.

The sound of waves
And in the waves the wind
And in the wind
The calling birds
Of summers past and hoped for

Le bruit des vagues
Le vent dans les vagues
Et dans le vent
Le cri des oiseaux
Des étés enfuis et de ceux à venir

Cyrette Fine Arts, 7 Salisbury Crescent
Winnipeg, Manitoba R3T 4M1 Canada

Printed in Canada



Summers Past *Doris Cyrette*

"Claridge House" #1003
11027 - 87 Avenue, NW
Edmonton, Alberta
Canada, T6G 2P9
May 29th, 1994.

Dear Alfred,

Magda and I were delighted to read in the May 1994 issue of the Chemical & Engineering News that your are the recipient of the American Chemical Society's 1995 Charles Lathrop Parsons Award.

CONGRATULATIONS.....

It is a well-deserved honour for your many years of valuable contributions to the Chemical Profession and the Chemical Community. It is truly gratifying to see your work and influence acknowledged by such an Award.

I continue to enjoy my collaboration with John Bertie. At present our group of four graduate students is becoming increasingly involved with the preparation of their doctoral thesis. Their research has led to a series of publications, which will be appearing shortly in Applied Spectroscopy.

Magda and I will not be travelling much this summer, but we are looking forward to welcome several visitors.

We are wishing you and Isabel a very pleasant summer.

With kind regards,

Yours sincerely

Norman

R.Norman Jones.

Congratulations!
All best wishes
to you both.
Magda

Natural Resources Canada
Ressources naturelles Canada

Canadian Forest Service
Service canadien des forêts

P.O. Box 4000
Fredericton, N.B.
E3B 5P7

C.P. 4000
Fredericton, N.-B.
E3B 5P7

Your file *Votre référence*

Our file *Notre référence*

Dr Alfred Bader
2961 North Shepard Avenue
Milwaukee
Wisconsin 53211
USA

June 15, 1994

Dear Dr. Bader:

Thank you for your letter of June 7 containing your "menu" of lectures. I have just been talking with Ian Lumsden who, as you may remember is Director of the Beaverbrook Art Gallery in Fredericton. Ian is delighted at the prospect of your visiting Fredericton again. He knows something of your interests and activities, and of course, your talks here last time brought an excellent audience and were a big hit. It is, perhaps premature to talk yet about timing. As I recall, you were not available until the late Fall of 1994, or else next year. The only point to bear in mind when thinking about a schedule is that they like, if possible, to have lectures on Tuesdays around noon The UNB Chemistry Department would also greatly appreciate another visit, but their "Visiting Speaker Fund" has virtually dried up. Still, they would certainly be prepared to try to make some modest contribution towards the expenses. Another possibility that I shall explore is *via* the "Tour Speaker" Program of the Atlantic Section of the Chem. Inst. of Canada which joined in sponsoring your visit last time. The advantage of such an arrangement is that it would open the way to a wider tour of Maritimes University Chemistry and Art Departments or Galleries. Unfortunately, the local C.I.C. representative is out of town at present, so I cannot say what their reaction will be. Anyway, the message that I want to convey is that you and Isabel would be most welcome to visit

chemists and art lovers in Fredericton whenever it can be arranged. I shall be in touch with you again as things develop further. It was a pleasure to meet you again in Winnipeg.

Alles Beste

George

George Strunz

Michael Barnes
Box 243 Kirkland Lake Ontario Canada P2N 2G0
telephone 705 642 3826 facsimile 705 642 3446
July 24,1994

Dr.& Mrs.A.Bader,
Astor Hotel,Ste.622,
924 East Juneau Av.,
Milwaukee,WIS.,USA 53202

Dear Dr. & Mrs. Bader,

I hope you arrived home safe and sound from your northern adventure.I was very pleased to meet you both briefly and wish that we might have talked longer but the book businesss was very time consuming.

The dedication of the Miners' Memorial was most impressive and as far as I was concerned,this ended a series of hectic days.

I hope that you have had a chance to read the Kirkland Lake book.You will note that I employ scholarly means in the 70% which is history but it is presented in a form which should be enjoyed by the casual reader.I believe that history should not stay on the shelf gathering dust,hence this populist approach.

We shall look forward to hearing of your autobiography when it is published.As Chair of our public library,I shall see that a copy is purchased.

I have a book called **Ontario** published in Minneapolis By Lerner due in September.This is a juvenile.The same month **Great Northern Characters** comes out with GSPH in the Ottawa valley.These will be followed in March '95 by **Gold in Ontario**,a book the same size as the KL one.As of now I am fresh out of sponsors or publishers.I would like to do one on Cobalt,a delightful place.but have no takers.However,I am like Mr.McCawber and am sure that something will turn up.

I enclose some background material and a bibliography.Should you ever have need for the services of a northern based writer,the material would serve as a reminder of past accomplishment and present availability.

Many thanks for the art catalogues.They will make enjoyable reading.

Good fortune in your philathropic endeavours.It is fun giving money away in a directed purpose as my wife and I have experienced to our pleasure.

Yours sincerely,

Michael Barnes

Michael Barnes : Biographical Facts

Born in England,emigrated to Canada 1956,became a citizen as fast as possible.Lived in England and various places in Northern Ontario.

Completed 35 year career as teacher and principal in 1989.Earned BA (Western,English & History Hons.),M.ED (Toronto,Reading and Aministration,Hons.).

Writing career since 1967 includes contributor to and co-author of major Canadian elementary text series for Nelson Canada, 30+ books for publishers including Highway,Scholastic,Methuen-Gage, Boston Mills,Lerner (USA),GSPH, and others,numerous magazine,journal and newspaper articles.Has been Fleet St. copy boy and researcher (Daily Express),Globe & Mail stringer out of Moose Factory,School Board press officer.

Writes about Northern Ontario,and the North, plus police work,does Canada Council and Ontario Arts Council readings and workshops,also USA schools, broadcasts regularly for CBC Radio-Northern network,has weekly column in Sudbury Star,North Bay Daily Nugget,Timmins Press and the Kirkland Lake Northern Daily News.Works as ghost writer and does commissioned books.Conducts historical research for major environmental laboratory.Has film television experience (SonyCorp.-Air Canada),(Global).

Library trustee and chair for 25+ years and is a Director of the Ontario Library Service North.One time Elderhostel lecturer; Anglican lay reader.

Honours: Ontario Volunteer Award,Canada 125 Medal,Hon.Inspector OPP

References: Something About the Author,Gale,Detroit,1989 vol 55,Who's Who in the Writers' Union of Canada 1993,International Dict. of Biography, vol 22 ,Cambridge,1993,included In John Robert Colombo's *Writers' Map of Ontario*,1994.

Married,wife Joan,three children Stephen,Alison,Wesley;grown and gone.

Address:
Box 243,Kirkland Lake, tel 705 642 3816
Ontario Canada P2N 2G0 fax 705 643 3446

Michael Barnes : Bibliography

Kirkland Lake- Boston Mills-May 1994
The Gift- Gage- 1992
Temagami- Boston Mills- 1992
Timmins-The Porcupine Country- Boston Mills- 1991
Policing Ontario-The OPP Today- Boston Mills- 1991
Canadians All! Methuen-Gage,1989- contribution 7 out of 20 essays
Polar Bear Express Country- Boston Mills- 1988
Killer in the Bush- Boston Mills-1987
Fortunes in the Ground- Boston Mills-1986
Link With A Lonely Land- Boston Mills-1985
The Best of Hartley Trussler's North Bay- NBCC- Editor- 1981
Gateway City-The North Bay Story- NBCC- 1981
Souvenir of Kirkland Lake- KLCC- 1981
Police Story- Scholastic- 1981
The Town that Stands on Gold- Highway- 1978
Visitors Guide to St.Peter's-on-the-Rock- 1977
The Sudbury Moon Chase- Highway-1977
Arrest at the Soo- Highway- 1977
Message to Moosonee- Highway- 1977
The Thunder Bay Threat- Highway- 1977
The Chief Commanda Hi-Jack- Highway- 1976
Monster from the Slimes- Highway- 1976
Cochrane-The Polar Bear Town- Highway- 1976
Night Search- Highway-1975
Wawa Adventure- Highway- 1975
Gold in the Porcupine- Highway- 1975
In the Public Service-The OPP- Highway- 1973
Cobalt Adventure- Highway- 1973
Jake Englehart- Highway- 1973
Gold Camp Pioneer- Highway- 1973

Michael Barnes was both contributor to and co-author of the Nelson Canada Junior Division reading series 1971-1978

****

Box 243,Kirkland Lake,Ontario Canada P2N 2G0
tel 705 642 3816 fax 705 642 3446

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

July 13, 1994

Meine Fax Nummer ist 414-277 0709. Bitte senden Sie mir Ihre.

Dr. George Strunz
National Resources Canada
Canadian Forest Service
P.O. Box 4000
Fredericton, New Brunswick
Canada E3B 5P7

Dear Dr. Strunz:

A long trip to Europe has delayed my thanking you for your long letter of June 15.

I think you are quite right that it would take someone working with the tour speaker program of the Atlantic Section of the C.I.C. to arrange our visit, which could not be before the autumn of 1995.

I would be happy to give two or three talks each day, and we would try to keep expenses to a minimum. Still, renting a car in Boston and then driving through the Maritimes for a week and then back to Boston, is not going to be inexpensive. Hence Isabel and I would certainly understand if such a trip is not practical.

It is just that we so enjoyed our last trip, and we still remember with great pleasure the wonderful reception we had in Fredericton and at several chemistry departments and also art galleries in the area.

All good wishes.

Sincerely,

Beste Grüsse
Alfred Bader

Würde Dr. Krikorian eine Stelle in der Schweiz annehmen – Industrie ?

Dr Bader; 15.VI.94

I hope that you will not find it presumptuous of me to take advantage of this opportunity to send you a copy of a letter that I sent to several Canadian chemists earlier this year, concerning the plight of a Bulgarian colleague, Dr Dikran Krikorian. I think the letter is self explanatory. As far as I know, the only positive reaction came from Victor Snieckus at the University of Waterloo. It looked for a time as if Snieckus would be able to provide him with some kind of Fellowship, but he recently informed me that due to a severe cut in his grant, he will not be able to accommodate Dr Krikorian this year. I wondered whether you might have some suggestions as to how we could help Dr Krikorian to find at least a temporary research position. Any suggestions would be appreciated.

Sincerely

George Strunz

Letter sent to:

Fallis (Ottawa); Liu (Alberta); Back (Calgary); Barclay (Mount Allison); Burnell (Newfoundland); Chan (McGill); Deslongchamps (Sherbrooke); Jones (Toronto); Hanessian (Montreal); Leznoff (York); Fyles (Victoria); Abrams (Saskatoon); Weiler (British Columbia); Oelshlager (Simon Fraser); Snieckus (Waterloo); Silk (R.P.C. Fredericton); Kutney (UBC).

Natural Resources Canada
Ressources naturelles Canada

Canadian Forest Service
Service canadien des forêts

P.O. Box 4000
Fredericton, N.B.
E3B 5P7

C.P. 4000
Fredericton, N.-B.
E3B 5P7

Your file *Votre référence*

Our file *Notre référence*

2 March1994

Dear

I quote below some extracts from a letter received recently from a friend and former colleague, Dr Dikran Krikorian, currently Associate Professor of Chemistry at the apparently foundering Bulgarian Academy of Sciences in Sofia: "Our country is in deep crisis. This state reflects greatly on our Academy. Working conditions in the Institute are miserable.....We shall be closed down soon. Everybody tries to find a way to survive...There are no prospects for research. Are there any possibilities for a grant at UNB or somewhere else (in Canada)?....I would like to come for a year and to search for opportunities "

Unfortunately, my colleagues and I are unable to provide the space and funding for a visiting scientist or postdoctoral research associate-type position at present.

Few of us have not been affected by the tight funding situation in Canada, but probably none of us has faced the type of type of difficulties now confronting some of our scientific colleagues in parts of Eastern Europe, as illustrated by the plight of Dr Krikorian. Accordingly, since I am more familiar than he is with the chemical scene in Canada, I offered to write to some distinguished Canadian chemists on his behalf to seek such a position. I knew Dikran when he worked in Charles Wiesner's lab from 1976-1978, and I have met him at conferences on several occasions since then. He is a fine synthetic chemist, and a very diligent and able experimentalist. It is my sincere hope that he will be able to find a suitable temporary position in Canada to tide him over for a year or two, until, hopefully, he can find a suitable new research position or resume research in his own Country.

If you or any of your colleagues might be able to offer him such a position, or would like additional information please write to him directly at the address below.

Dr Dikran Krikorian
Institute of Organic Chemistry & Centre of Phytochemistry
Bulgarian Academy of Sciences
1113 Sofia
Bulgaria

With my best personal wishes

Sincerely

George Strunz
Research Scientist
Canadian Forest Service

16. 12. 1993

Dear George,

I take advantage of the occasion to write you this letter. I don't fill convenient to write about me, but I am press by the circumstances. Our country is in deep crisis. This state reflect greatly on our Academy. Working conditions in the institute are miserable. Our lab is not the same which you know. We shall be closed down soon. Everybody try to find a way to survive. There are not perspectives for a research.

I address a request to you to help me in this difficult sutuation. if you have any opportunity. Are there any possibilites for a grant in UNB or somewhere else? I have not many friends in Canada therefore I turn to you. I would like to come for a year and to search for opportunites. I know that my request is special, but if you have any information please let me know. I shall be grateful if you could help me.

Write me about you and your family.
I shall be looking forward to your reply.
With best regards,

Sincerely yours Dinran

CURRICULUM VITAE

NAME	Dikran Artin Krikorian
DATE OF BIRTH	June 8, 1942
PLACE OF BIRTH	Sliven, Bulgaria
NATIONALITY	Armenian
CITIZENSHIP	Bulgarian
HOME ADDRESS	Ekzarh Jossiff St. #29, 1000 Sofia, Bulgaria
BUISENES ADDRESS (Address for correspondence)	Institute of Organic Chemistry & Centre of Phytochemistry, Bulgarian Academy of Sciences, 1113 Sofia, Bulgaria
FAMILY	Wife: Vartuhi Krikorian, 46, Clinical lab technician. Sons: Arto Krikorian, 17, High School student Toros Krikorian, 9, Elementary School student.
PROFESSION	Researcher
RESEARCH AREA	Organic Chemistry: Organic synthesis
EDUCATION	Elementary School: Slivan, Bulgaria,1950-1956. High School: Sliven, Bulgaria, 1956-1960. University: Faculty of Chemistry, University of Sofia, Sofia, Bulgaria, 1962-1967. Ph.D. Student: Institute of Organic Chemistry, Bulgarian Academy of Sciences, Sofia, Bulgaria.
SCIENTIFIC DEGREES	M.S. in Organic Chemistry (Organic Synthesis); Ph.D. in Organic Chemistry (Organic Synthesis).
RESEARCH POSITIONS HELD	Lab Assistant, 1968-1975, Institute of Organic Chemistry Research Associate, 1975-1981, Inst. Organic Chemistry; Senior Research Associate, 1981-1988, Inst. Organic Chemistry & Centre of Phytochemistry; Associate Professor, 1989-, Inst. Organic Chem. & Centre of Phytochemistry.
AFFILIATIONS	Pharmachim (Bulgarian pharmaceutical company), consultant. Faculty of Chemistry, University of Sofia: supervising

	B.S., M.S. and Ph.D. students.
POSTDOC AND VISITING POSITIONS HELD	Department of Chemistry, University of New Brunswick, Fredericton N.B., Canada (Research laboratory of Prof. Karel Wiesner), 1976-1978. Institute of Organic Chemistry, University of Muenster, Muenster, FRG, 1982-1983 and 1988.
RESEARCH SCOPE	Total synthesis of Amarillidaceae alkaloids; Total synthesis and study of structure-biological activity relationship of steroid hormons of pregnan skeleton. (Topic of the Ph.D. thesis: Synthesis of Narwedine Type Enones-key Precursors in the Synthesis of Galanthamine).
TECHNIQUES MASTERED	Routine and modern methods of organic synthesis; spectroscopic methods (UV, IR, MS, NMR); chromatographic methods (routine column chromatography, short column chromatography, flash chromatography, TLC, HPLC, GC etc.); electrochemical methods in organic synthesis etc.
RESEARCH PRODUCTION	Perearch papers in national and international scientific journals and national (Bulgarian) patents. List of selected titels enclosed.

L I S T

of Publications and Patents

1. R.Vlahov, D.Krikorian, M.Zagorova, M.Chinova, S.Parushev, G.Snatzke, H.-J.Schäfer, "New Appoaches to the Total Synthesis of Narwedine Type Enones (Precursors of Amaryllidiceae Alkaloids)", 11th Intern. Symp. Chem.of Nat. Products, Varna, Vol. 42, 251-273, 1978.

2. R.Vlahov, G.Spassov, V.Tarpanov, M.Zagorova, D.Krikorian, B.Milenkov, M.Chinova, T.Nikiforov, S.Parushev, V.Stoilova, J.Vlahov, G.Snatzke, A.Strijewski, W.Wania, W.R.Abraham, "New Technological Approaches to the Synthesis of Hydrocortisone", 1st Intern. Conf. Chem. and Biotechn. Biol. Active Nat. Products, Varna, Vol. 3, 523-531, 1981.

3. R.Vlahov, D.Krikorian, G.Spasson, M.Chinova, S.Parushev,M.Zagorova, V.Tarpanov, J.Vlahov, G.Snatzke, H.Duddek, H.-J.Schäfer, K.Kieslich, "New Approaches to the Total Synthesis of Galanthamine", Chem. and Biotechn. of Biol. Active Nat. Products, 2nd Int. Conf., Budapest, 251-273, 1983.

4. R.Vlahov, D.Krikorian, V.Tarpanov, G.Spassov, G.Snatzke, H.Duddeck, H.-J.Schäfer, K.Kieslich, Bulg. Academy of Sciences, Communications of the Department of Chemistry, Vol. 20, number 1, 1987.

5. D.Krikorian, R.Vlahov, S.Parushev, M.Chinova, J.Vlahov, H.-J. Schäfer, H.Duddeck, G.Snatzke, "Synthesis of Galanthamine: Intramolecular para-ortho-coupling of Diaryl Ethers by Anodic Oxidation", Tetrahedron Letters, 25, 2969-2972, 1984.

6. G.Spassov, W.R.Abraham, K.Kieslich, R.Vlahov, D.Krikorian, S.Parushev, M.Chinova, G.Snatzke, "Microbial Transformation of Galanthamine Precursors", Eur. J. Appl. Microbiol. Biotechnology, 23, 206-210, 1986.

7. T.V.Tsai, K.P.Nambiar, D.Krikorian, M.Botts, R.Marini-Bettolo and K.Wiesner, "New Synthesis of Chasmanine and 13-desoxydelphonine: a Preferred Route to the Aromatic Intermediate", Can. J. Chem., Vol. 57, 2124, 1979.

8. R.Vlahov, D.Krikorian, G.Spassov, M.Chinova, J.Vlahov, S.Parushev, G.Snatzke, K.Kieslich, R.Abraham, "Synthesis of Galanthamine and related Alkaloids - New Approaches", Tetrahedron, Vol. 45, N 11, 3329-3345, 1989.

9. R.Vlahov, J.Vlahov, V.Tarpanov, D.Krikorian, A.Chervenakov, G.S.Grinenko, V.A.Andryushina, M.I.Ryakhovska, "6α-Methylation and Some New Reactions in Hydrocortisone Derivatives", 5th Int. Con. Chem. and Biotechn. Biol. Act. Nat. Products, Sept. 18-23, 1989, Varna,,Vol. 3, 209-224.

10. "Preparation of 2-bromo-5-benzyliscovanillic acid" No.23150, R.Vlahov, D.Krikorian, M.Chinova.

11. "Method for thioamide reduction", No.25918, R.Vlahov, D.Krikorian, R.Velichckov, V.Tarpanov.

12. "Preparation of narwedine type enones and derivatives", No.41458, R.Vlahov, D.Krikorian, M.Zagorova, M.Chinova, S.Parushev.

13. "Preparation of narwedine type dienones and derivatives", No. 2315, R.Vlahov, D.Krikorian, M.Zagorova, M.Chinova,S.Parushev.

14. "Preparation of steroid hormones with pregnane skeleton" No.5363, R.Vlahov, G.Snatzke, M.Zagorova, G.Spassov, V.Tarpanov, D.Krikorian, M.Chinova, S.Parushev.

15. "Preparation of 2-methoxycarbonyl-4'-(β-piperidinoethoxy)-benzophenone", No.50441, R.Vlahov, T.Nikiforov, D.Krikorian, M.Chinova, S.Parushev, M.Zagorova, B.Milenkov, V.Tarpanov, V.Stoilova, D.Davkov, B.Dimitrov.

16. "Preparation of 16,17α-epoxy-5-pregnen-3β-01-20-on-acetate" No.52770, R.Vlahov, B.Milenkovm M.Zagorova, V.Tarpanov, D.Krikoria S.Parushev, G.Spassov, M.Chinova, T.Nikiforov, J.Vlahov, V.Stoilova, D.Davkov, B.Dimitrov, G.Snatzke.

17. "Preparation of 11β-17α-21-trihydroxysteroids", No.53593,R.Vlahov, G.Spassov, V.Tarpanov, M.Zagorova, D.Krikorian, B.Milenkov,M.Chinc S.Parushev, T.Nikiforov, V.Stoilova, J.Vlahov, G.Snatzke.

18. "Preparation of Galanthamine and epigalanthamine and derivatives", No.57586, R.Vlahov, G.Spassov, D.Krikorian, M.Chinova, S.Parushev, V.Tarpanov, J.Vlahov.

19. "Preparation of 2,2-diphenyl-4-piperidino butyramide bromomethylat No.64805, R.Vlahov, V.Stoilova, V.Tarpanov, D.Krikorian, S.Parushe B.Milenkov, M.Chinova, D.Davkov, L.Barakova.

20. "Method of microbial transformation of hydrocortisone into prednisolone", No.40420, R.Vlahov, G.Spassov, J.Krajnova, I.Kovatchev, V.Tarpanov, D.Krikorian, V.Pramatarova, V.Terezov, R.Milanova, Ch.Vassilev, G.Ivanov.

21. "Method for synthesis of R and S-enantiomers of substituted diphenyl alcohols", No.40577, R.Vlahov, G.Spassov, D.Krikorian, V.Pramatarova, R.Milanova, V.Terezov.

Natural Resources Canada
Canadian Forest Service
P. O. Box 4000
Fredericton, New Brunswick
E3B 5P7
Tel: (506) 452-3500
Fax: (506) 452-3525

Ressources Naturelles Canada
Service canadien des forêts
C. P. 4000
Fredericton, Nouveau-Brunswick
E3B 5P7
Tel: (506) 452-3500
Fax: (506) 452-3525

Canada

FAX TRANSMISSION

TO/A:

Dr Alfred Bader
2961 North Shepard Avenue
Milwaukee
Wisconsin 53211

July 21 1994

FAX #: (414) 277 0709

FROM/DE: GEORGE M. STRUNZ
FREDERICTON, N. B.

PAGE(S) TO FOLLOW/PAGE(S) À SUIVRE: ——

DATE:

COMMENTS/COMMENTAIRES:

Dear Dr. Bader:

Thank you for your letter of July 13. I have discussed your next visit to the Maritimes with Professor Mel Schriver at Memorial University of Newfoundland in St. Johns, who is currently the coordinator of the C.J.C. Atlantic Section Tour Speaker Program. He is enthusiastic and will bring forward your name when the 1995 program is being arranged. As you may remember, the Section sponsors two alternative tours, one visiting universities essentially in the eastern and the other in the western part of the region. Of course the arrangements and choice are made to accommodate the wishes and convenience of the speakers. In your case, I am sure that you will prefer to visit centres which combine active chemistry and fine arts programs. As I mentioned before, both UNB and the Beaverbrook Art Gallery hope that you will come to Fredericton again. So let us plan for the Fall of 1995!.

I appreciated your concern for Dr Krikorian. From his description of the situation at the Bulgarian Academy, from what I have heard of present conditions in Bulgaria and from the desperate tone of his letters, I am sure that he would jump thankfully at the chance of an industrial position in Switzerland if something could be arranged.

May I suggest to him that he should write to you?
My FAX Number is (506)-452-3525.

Strunz corrected

With thanks and all best wishes
I look forward to hearing from you

George

The New Liskeard Public Library

TEL: 647-4215
P. O. BOX 668
NEW LISKEARD, ONTARIO, POJ 1PO

July 19,1994

Dr. Alfred Bader
Astor Hotel, Suite 622
924 East Juneau Avenue
Milwaukee,Wisconsin, USA.

Dear Dr. Bader:

We surely appreciated the time you spent in the Library during your visit to New Liskeard. We gratefully appreciate your generous donation of the " Old Masters " Art book and the " Portrait of a Young Woman ".

We hope that you have enjoyed your stay in New Liskeard and hope that you will visit us again. If we can be of any further assistance, please feel free to contact us.

Thank you again for your time and gifts.

Yours sincerely

Carla Drury

Carla Drury
Librarian.

Strong
cover

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

July 28, 1994

Mrs. Nancy Holdsworth
25 Pine Street West
New Liskeard, Ontario
Canada

Dear Mrs. Holdsworth:

Working with people like you and Clyde Lendrum is really such a pleasure: you combine competence with hard work, and I certainly enjoyed my day with you.

It was so good of you to spend an entire day chauffeuring me from house to house to look at the paintings of Ernest Sawford Dye. Once we have all of the photographs I will present the details to Professor David McTavish, Director of the Agnes Etherington Art Centre at Queen's, for his decision whether an exhibition would be worthwhile.

There is no question in my mind that the artist was very competent, and it is sad that he was under such pressure that he had to repeat himself time and again.

All good wishes, also from Isabel.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

July 28, 1994

Mr. W. Othmer
P.O. Box 334
77 Galena Street
Cobalt, Ontario
Canada P0J 1C0

Dear Mr. Othmer:

Please accept my sincere thanks to you and Mrs. Dalley for your kind reception on Friday.

Enclosed please find the material which you so kindly loaned me and which I have had copied. Also enclosed is a little information about the famous Mr. Othmer in Philadelphia.

All good wishes.

Sincerely,

Enclosure

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

August 2, 1994

Dr. Jean Cooley
Research Associate
Syncrude Canada Ltd.
Edmonton Research Center
10120 - 17th Street
Edmonton, Alberta
Canada T6P 1V8

Via Fax 403 449 2805

Dear Dr. Cooley:

Thank you for your kind invitation to lecture in Edmonton next spring.

The only problem that I see is one of timing. I will be at the American Chemical Society meeting in Anaheim next April, to receive the Parsons Award. Thus, I will be there from the 3rd to the 5th of April.

Professor Edward Piers at the University of British Columbia has invited me to speak at UBC, and the most convenient dates for my talks at UBC would be April 6th and 7th. We have many relatives in Vancouver, and thus we would like to spend the following weekend there, and could be with you in Edmonton on Monday and Tuesday, April 10th and 11th.

I enclose a "menu" of lectures from which you are free to choose. The one of greatest interest to chemists would either be "Josef Loschmidt--The Father of Molecular Modelling" or "The History of Sigma-Aldrich". For the art museum, I suggest either "The Bible through Dutch Eyes" or "The Rembrandt Research Project and the Collector".

Edmonton is the only city in the world where I was invited to give a talk early one evening and the audience then asked me to give a second talk, beginning 15 minutes later. That second talk, I believe, was "The Bible through Dutch Eyes", but some lovers of art coming to your art museum may have forgotten that talk.

Gerry Tertzakian is one of my old chemist friends, and it would be fun to see him again.

Sincerely,

Enclosure

c: Prof. Edward Piers
Via Fax 604 822 2847

75th CSC Conference Lecturers

July 27, 1994

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
USA

Dear Dr. Bader

I am writing to you on behalf of the 75th CSC Conference Lecture Series committee. As a result of a very successful CSC Conference held in Edmonton in 1992 the local chemical community received some funds to set up a lecture series. The purpose of these lectures is to bring to Edmonton internationally known scientists who can inform and stimulate our chemical community. Many of us on the committee remember your visit to Edmonton several years ago and were particularly impressed with the lecture which you gave at the Art Gallery. We would like to invite you to be our second 75th CSC Conference Lecturer. We have been in communication with Ron Kratochvil, chair of Chemistry Department of the University of Alberta, and know that you are considering a trip to Edmonton in the spring of 1995. That would be the time frame for our second Conference Lecture Series and we hope that you will honor us by coming as our CSC Conference Lecture Speaker.

The format we used for our first lecturer was a series of two talks - one aimed at the scientific community and one directed to the general public. The former was given at the University of Alberta late in the afternoon so that both university and non university people could attend. The general public talk was given at a newly opened college auditorium in the evening so that the audience included some residence students from the college, scientists and the general public.

An important aim of our series is to increase the public awareness of chemistry. We would hope we could set up some interviews for you with the local media.

Gerry Tertzakian was an active member on the local organizing committee for the 75th conference. If your schedule and his are compatible Gerry would like to invite you to spend part of an afternoon with him at Raylo and also would like to invite you to dinner.

The committee would be very pleased if you can combine your visit to the U of A chemistry department with our conference lecture series. We look forward to hearing from you.

Sincerely,

Jean Cooley

Jean Cooley

cc. B. Kratochvil
G. Tertzakian
75th CSC Conference Lecture Committee

Syncrude
Edmonton Research Center

Jean Cooley, Ph.D.
Research Associate

Syncrude Canada Ltd.
Edmonton Research Center
10120 - 17 Street
Edmonton, Alberta T6P 1V8
Tel: (403) 449-2934 Fax: (403) 449-2805

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

August 2, 1994

Dr. Jean Cooley
Research Associate
Syncrude Canada Ltd.
Edmonton Research Center
10120 - 17th Street
Edmonton, Alberta
Canada T6P 1V8

Via Fax 403 449 2805

Dear Dr. Cooley:

Thank you for your kind invitation to lecture in Edmonton next spring.

The only problem that I see is one of timing. I will be at the American Chemical Society meeting in Anaheim next April, to receive the Parsons Award. Thus, I will be there from the 3rd to the 5th of April.

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I enclose a "menu" of lectures from which you are free to choose. The one of greatest interest to chemists would either be "Josef Loschmidt--The Father of Molecular Modelling" or "The History of Sigma-Aldrich". For the art museum, I suggest either "The Bible through Dutch Eyes" or "The Rembrandt Research Project and the Collector".

Edmonton is the only city in the world where I was invited to give a talk early one evening and the audience then asked me to give a second talk, beginning 15 minutes later. That second talk, I believe, was "The Bible through Dutch Eyes", but some lovers of art coming to your art museum may have forgotten that talk.

Gerry Tertzakian is one of my old chemist friends, and it would be fun to see him again.

Sincerely,

Enclosure

c: Prof. Edward Piers
Via Fax 604 822 2847

ALFRED BADER TALKS

1. History of the Aldrich Chemical Co. (A)
2. Josef Loschmidt--The Father of Molecular Modelling, slide talk (A)
3. The Bible through Dutch Eyes, slide talk (B)
4. The Adventures of a Chemist Collector, slide talk (C)
5. The Detective's Eye I, slide talk (C)
6. The Detective's Eye II, slide talk (C)
7. On the Unimportance of a Liberal Arts Education
8. Jan Lievens: Out of the Shadow, slide talk (D)
9. The Rembrandt Research Project and the Collector, slide talk (D)
10. Richard Anschütz: Acts of Atonement, slide talk (A)

A. For chemists only

B. For art historians, theologians, Bible students

C. Mainly on art, art conservation, some chemistry

D. For art historians

4/18/94

RR 2
Wednesday, Oct 19P 1R2
August 7, 1994

Dear Alfred,

We have been intending to write to you for some time to congratulate you on your success – but to mention all the good things you have done for Alumni Little Ist we know in my book is the Collins, Alumni which the picture would lead us to think is more the latest issue of Saturday Night. I thought you probably have a copy, if not I'm sure it would interest you. Your philanthropy to Alumni and a number of your other benefactions, I'm sure the latter come with a lot of blood, sweat & tears and only those you have done enough to appreciate the great work they represent Alumni.

Where my good fortune shows I really wished you. I have had a lot to thank Computer Life for. We have enjoyed retirement for the past twenty years and have enjoyed with my wife, Barbara in the country with my mind active and my wife. They were occupied mostly with the computer business. Having been with IBM for 15 years before going into business in profit computer business which was sold back in 1978.

We missed you at the Alumni 'Hall of Fame' 50th Anniversary get together in '91. The group is getting smaller but it was a great warm reunion of old all their years. This year is the 50th for Class 44 so hope to return in October.

We intend to spend Christmas in New England this year and have made enquiries to fly in flight attendant at Christmas & Thanksgiving. Hopefully we will be able to get a little time off from the business of your acquaintance.

With kind regards to you and your wife, Jean,

Yours sincerely

Frank Campbell

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

August 3, 1994

OTTAWA

Dr. Mel G. MacLeod
Head, Killam Program
The Canada Council
350 Albert Street
P.O. Box 1047
Ottawa, Ontario
Canada K1P 5V8

Dear Dr. MacLeod:

Please accept my sincere thanks for your letter of June 7th and the most interesting enclosures about the Killam Program.

My wife and I will study this material very carefully and then discuss with Dr. Kushner and Prof. Moskovits whether it would be possible to establish a somewhat similar group of awards in the two countries where we want to help young chemists; namely, in Canada and the Czech Republic.

Many thanks for your thoughtfulness, and best regards.

Sincerely,

c: Dr. Eva Kushner
Prof. Martin Moskovits

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

August 4, 1994

Mr. Kurt Rothschild
120 Shelborne Avenue, Apt. 903
Toronto, Ontario
Canada M6B 2M7

Dear Kurt,

In response to your letter of July 28th, I enclose copy of your letter of May 21, 1981, and the relevant pages from my autobiography, which has now gone to the publisher.

As you will be able to imagine, I thought a great deal about your 1981 letter, and it really changed my thinking. You will note that I have quoted you correctly and completely and really do not want to change it in the autobiography.

As you wrote before, Tamara Howarth seems like a splendid human being, and Principal Smith agreed. I am really happy that she will attend law school at Queen's, and Isabel and I look forward to seeing her early in November, and if possible, also speaking to Queen's.

You will have noted her comments about Queen's and Jews and my reply. What is important is that Queen's is fair, and I really believe that it is.

All good wishes.

Sincerely,

Enclosures

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

August 8, 1994

Dr. Jean Cooley
Research Associate
Syncrude Canada Ltd.
Edmonton Research Center
10120 - 17th Street
Edmonton, Alberta
Canada T6P 1V8

Via Fax 403 449 2805

Dear Dr. Cooley:

I am happy to know from your fax of August 4th that April 10th and 11th are satisfactory for several talks in Edmonton. Of course, the frosting on the cake will be spending some time with Magda and Norman Jones, who guided me into chemical research back in 1945.

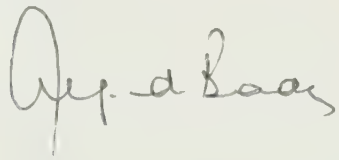
By next April my autobiography, *The Adventures of a Chemist-Collector*, should be out and some chemists in Edmonton might be interested in it.

The talk on Richard Anschütz is not just for chemists, but also deals with ethics and physics, and is almost as much a detective story as a scientific one.

I am not sure if I have mentioned this before: I do not demand honoraria from universities, but do expect that travel expenses for Isabel and me be reimbursed. However, they should not be very high as they will be shared, and you might like to put a cap on them and let us know what it is.

What would hurt is if you ask me to give only one talk a day. Two is fine, and three even better. Once I tried to give four, and that was too many.

Sincerely,



c: Prof. Edward Piers

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

August 9, 1994

Mr. Bruce Campbell
R.R. 2
Uxbridge, Ontario
Canada L9P 1R2

Dear Bruce,

Thank you so much for your kind letter; how nice to hear from you after all these years.

However, Science '44 and Science '45 hold their reunions in different years. That's a pity, because I know some of the '44 graduates much better than those of my own year.

Do you remember David Moyer who left the Science '44 Coop in 1943 because of an emotional breakdown? I have gotten to know him quite well recently. Also, Isabel and I have spent quite a bit of time Clyde Lendrum, most recently a whole day looking for paintings in Cobalt and New Liskeard.

I think you will enjoy looking at Herstmonceux. We are usually in our little home just eight miles away until about Christmas. So if you should visit just before that time, please call us in Bexhill-on-Sea, telephone 0424 222 223.

Best regards.

Sincerely,

FAX TRANSMITTAL SHEET

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
Telephone 414 962 5169
FAX 414 962 8322

August 10, 1994

TO: Dr. John L. Courtneidge
National Research Council
Steacie Institute for Molecular Sciences
Organic Reaction Dynamics
100 Sussex Drive
Ottawa, Ontario, Canada K1A 0R6 613 954 5242

Dear Dr. Courtneidge:

You have certainly the right qualifications for the TV program you propose, and you have worked with two of my old friends, Keith Ingold and Alwyn Davies.

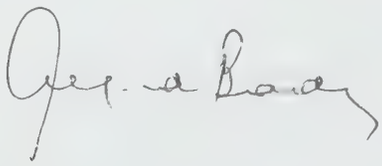
There is no question that what you plan to do is worthwhile, but it seems to me that this should be funded by the BBC or perhaps by the BBC and the Royal Society of Chemistry.

My own gift of Herstmonceux Castle to Queen's University has been so large that I doubt that I will be in a position to make further substantial gifts during the next five years--United States tax rules being what they are.

I am committed to a program at your alma mater, University College, to help disadvantaged students, but we put that into place before the gift of the castle.

All good wishes.

Sincerely,



Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

September 26, 1994

Mr. J. J. Elkin
Chairman and Chief Executive Officer
Emtech Corporation
Suite 806
150 York Street
Toronto, Ontario M5H 3S5
Canada

Dear JJ:

All of us hope that we will have the pleasure of seeing many Elkins in Milwaukee for Linda and Daniel's wedding on October 23rd.

Have you remembered your promise to pay Isabel the difference between the original mortgage amount on Brahm's house less what she received after settlement; that is, payment without calculation on the substantial accrued interest?

All good wishes.

Sincerely,

Emtech Corporation

J.J. Elkin
Chairman
Chief Executive Officer

Head Office
Suite 806 - 150 York Street
Toronto, Ontario, Canada
M5H 3S5
Tel: (416) 364-0600
Fax: (416) 364-7170

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

October 5, 1994

Miss Rita Reischke
48 Kenmark Blvd.
Scarborough, Ontario M1K 3N7
Canada

Dear Miss Reischke:

I am sorry that a long trip has delayed my responding to your fax of August 16th.

As you perhaps know, my wife and I have tried to support students at Queen's, at the Institute of Fine Arts in New York, in the Czech Republic and at many universities by establishing fellowships.

We feel that we could not judge which individual students should be helped, and so we have left the decisions entirely to the universities.

I do hope that you will understand.

All good wishes.

Sincerely,

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

October 5, 1994

Mr. David Moyer
79 Cameron Crescent
Toronto, Ontario
Canada M4G 2A2

Dear David,

Thank you so much for your letter of August 27th and the various vignettes which, as always, are very interesting.

Eventually if you would like to have your essays published, you will need an editor. I know of what I speak because I am just polishing my autobiography and have found an English editor most helpful.

Isabel and I plan to be in Toronto very briefly, arriving Sunday noon, October 30th, staying that night at the Chelsea Inn and going to Kingston the next day. The following Sunday, November 6th, we will leave from the Toronto airport at 7:35 p.m., flying back to Milwaukee. That Sunday, we will take a bus from Ottawa to Toronto, and then take a bus to the airport. Of course, as always, we would love to see you and wonder whether we could arrange to meet, perhaps best, late on Sunday afternoon, November 6th.

All good wishes.

Sincerely,

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

October 5, 1994

Mrs. Dale Marsh
P.O. Box 603
Grand Bend, Ontario N0M 1T0
Canada

Dear Mrs. Marsh:

Thank you so much for your gracious letter of September 15th, which was forwarded from Queen's and has given Isabel and me a great deal of personal pleasure.

Just recently an able writer, Mrs. Janette Turner-Hospital, has joined the faculty at Herstmonceux as a writer-in-residence, and I have taken the liberty of sending a copy of your letter to her, who might wish to use it in some kind of essay about the castle.

We very much hope that you will have a chance to see the castle now, with many Queen's students.

All good wishes.

Sincerely,

Enclosure
c: Mrs. Janette Turner-Hospital

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

P.O. Box 605
Grand Island
Centennial
NEBR. 1866
Sept 15th 1966

Dear Mrs. Mrs. Decker.

A friend in Toronto has just sent me two pages concerning the work of Florence Nightingale.

What a wonderful thing you have done in her lovely [illegible] the Lincoln Students who will study there.

I am fortunate enough to be able to work at the table during the [illegible] Auxiliary of the Benefit Society.

The bathroom was our [illegible] and boy out in the [illegible] When the [illegible] filled the bathroom [illegible] tickets, I shared the bathroom with 17 other people & somehow we managed

with the middle Lutherans.
We were surrounded with
the troops & they sent a
transportation to go to the
dance we also had it to
look at the on the by 11 P.M.
"mournfully morning" the dance
band started -

At your very own
daughter in law took me home
to England in my mind was by
airplane back to Heathrow
airport seem so lucky as the grounds
had just been opened to the
public. I had never experienced
anything like it before, I could
not believe it was 5th years
ago that I stood in wished
there. The memories kept
flooding back. In fact since
then I've relived it and many

times.

On my birthday last year my son gave me a beautiful enlargement of one of the photos he took of the Tetons 24 x 34. It is gorgeous.

Thank you for making it possible for walking in the grandeur of this beautiful place. I'll treasure it forever.

And seeing Westmoreland again too, I understand that you were land in the village. I wonder if we will meet?

Much happiness to you both.

Very Best Wishes.

Sarah Marsh.

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

October 5, 1994

Miss Rita Reischke
48 Kenmark Blvd.
Scarborough, Ontario M1K 3N7
Canada

Dear Miss Reischke:

I am sorry that a long trip has delayed my responding to your fax of August 16th.

As you perhaps know, my wife and I have tried to support students at Queen's, at the Institute of Fine Arts in New York, in the Czech Republic and at many universities by establishing fellowships.

We feel that we could not judge which individual students should be helped, and so we have left the decisions entirely to the universities.

I do hope that you will understand.

All good wishes.

Sincerely,

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

October 11, 1994

Ms. Floralove Katz
1703-40 The Driveway
Ottawa, Ontario K2P 2C9
Canada

Dear Ms. Katz:

Your moving and interesting letter of August 26, sent to Queen's University, has finally reached me. I was particularly intrigued by your saying that your uncle, Bernard Tash, was a fellow prisoner-of-war class II at Ile-aux-Noix. However, I do not remember him, although he may remember me as I was by far the youngest in the camp, just 16 at the time.

My wife Isabel and I would love to meet you and wonder whether that might be possible during our next trip to Canada in the first week of November. I have been asked to give several lectures at Queen's from October 31 through November 2, and then we will be visiting Isabel's sister in Ottawa from the third to the sixth.

I note that you are a lay Cantor in your synagogue so might consider inviting me to speak either on the portion of the week or perhaps to give a slide talk on a subject which has been of interest at many synagogues, namely, "The Bible through Dutch Eyes", which could be subtitled "Rembrandt and the Jews". If you would like me to give a slide talk I will require two slide projectors and two screens to show two slides simultaneously. I don't charge honoraria for talks, but would like to have an occasion to meet your personally.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

26 August, 1994

Dr. Alfred Bader
International Studies Centre
Queen's University
Herstmonceux Castle
Administrative Office
243 Richardson Hall
Kingston, Ontario
K7L 3N6

Dear Dr. Bader,

I was so moved by your story in the recent Saturday Night article (Queen's and the Castle, July/August, 1994), that I was compelled to write, to attempt to express to you my sense of awe in light of your remarkable achievements and the dreadfully challenging circumstances you dealt with to accomplish them, your resilience in the face of horrific and frustrating circumstances, your dedication to the task at hand and your global sense of perspective. Although I am not a Queen's graduate, I also wanted to thank you for your utter generosity, your commitment to education and to extending opportunities to generations of young people to follow.

Your personal experiences during the war and after, are painfully reminiscent of those of members of my family. . .

My mother, her parents and younger sister, escaped Germany within a four-hour window of opportunity, but lost most of our extended family into the gas chambers. My uncle, Bernard Tash, like yourself, lived through Kristallnacht, managed somehow to survive the concentration camps, and was similarly incarcerated on Ile-aux-Noix.

My father grew up in Montreal's slums, and lived the dreadful, humiliating pain of the Jewish quota through McGill's limits on Jewish students into medical school. Through his quiet determination, he ultimately became one of Canada's forerunners of bio-engineering technology, developing heart pumps out of primitive strawberry jam machines (the white blood cells were analogous to the whole strawberries), early fetal monitors, cardiac pacemakers and a myriad of other breakthroughs. His ignorance of marketing however, meant that others would later patent and sell his creative concepts; nor was he ever

. . ./2

recognized for his extraordinary contributions to modern medical science. Like yourself, he was driven by extreme pressures and the immediate challenges before him at every moment.

I joined the Canadian public service immediately after graduation, and pursued a graduate degree on a part-time basis, idealistically hoping to have a positive influence on the public policy process. The cut-back realities of our national deficit, the singular pressures and daily frustrations associated with an enormous bureaucracy have resulted in my seeking emotional refuge outside of work, in serving as lay Cantor at my synagogue, in singing with the local opera company, in playing cello with the Ottawa Symphony, in helping youth and in family.

Until I read the article in which you are featured, however, I had started to lose my perspective: I have felt overwhelmed by the uncertainties of today's world, by our failures to learn lessons from history, by a sense of impotence in the face of so many arresting situations. Somehow, reading of your determination has reminded me of the possible. . . of the fact that we ourselves may set our own arbitrary limitations if we adopt a defeatist attitude and fail to link our aspirations to a long-term goal, even in the face of such extenuating circumstances as you lived.

Perhaps I will dare this year, to break through the pressures, to pursue a degree in International Affairs or another area which impassions me (even if it does mean a loss of income and the risks associated with future employment uncertainties). Perhaps I will later be in a position to work in an organization more directly linked to program delivery to those in need.

Again, thank you for your tremendous contributions to society in so many ways.

Please accept my very best wishes to you and your family for a healthy and very happy New Year 5755.

Sincerely yours,

Floralove Katz

Floralove Katz
#1703-40 The Driveway
Ottawa, Ontario
K2P 2C9

KURT ROTHSCHILD

October 13. 1994

Dear Alfred and Isabel,

I know that the wedding of Daniel is coming around and a bird whispered to me that you might be in line to becoming a Grandfather, so on both counts, I want to give you a pre-Mazel Tov and express the wish that you derive much joy and satisfaction from these sigificant family events.

I have only recently returned form Israel and I am already on my way to return there for a couple of weeks.

I do intend to be back in Canada on November 1st and since you will be here in this "neck of the woods" in early November, do please give me a call.

We might chat, particularly about Kingston and Queen's.

Kind regards,

Kurt

Kurt

3101 BATHURST STREET, SUITE 501, TORONTO, ONTARIO M6A 2A6 TELEPHONE: (416) 784-5305 FAX: (416) 784-5307

Association of Cultural Executives
l'Association des Cadres d'Institutions Culturelles

Association of Cultural Executives
l'Association des Cadres d'Institutions Culturelles
1140 Sheppard Avenue West, Unit #7, North York, Ontario. M3K 2A2
Tel: (416) 633-6663 Fax: (416) 630-8349

October 18, 1994

Dear Mr. Bader:

Thank you for agreeing to meet with myself and the President of ACE on Sunday, October 30, at the Chelsea Inn. It is very kind of you and your wife to take time out of your busy schedules to share your expertise and experience with us.

Would 2:30 pm be convenient? If not, please suggest an alternative time.

You can reach me by fax at (416) 233-8701 or by telephone (416) 621-2821.

We look forward with enthusiasm to our meeting.

Sincerely,

Jane Mahut
Chairman, International Program Committee
Member, ACE Senate

Dear Mrs Mahut
2:30 pm Sunday at the
Chelsea Inn is fine. We do have
a few hours from then.
Best regards
Oct 18

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

October 20, 1994

Mr. Kurt Rothschild
120 Shelborne Avenue, Apt. 903
Toronto, Ontario
Canada M6B 2M7

Dear Kurt,

In response to your note of October 13th, I fear we may miss you once again.

Isabel and I plan to arrive in Toronto at Noon on Sunday, October 23rd, and leave for Kingston the next day and speak to Hillel members that Monday evening.

The following Sunday, November 6th, we will take a bus from Ottawa to Toronto, and then catch the evening flight from Toronto to Milwaukee. I will try to phone you that Sunday afternoon.

All good wishes.

Sincerely,

ALFRED BADER FINE ARTS

DR. ALFRED BADER

October 26, 1994

ESTABLISHED 1961

Mr. Eph Diamond
1166 Bay Street
Toronto, Ontario M5S 2X8
Canada

Dear Eph:

I still remember with such pleasure our meeting in Toronto last June, and I much hope that we will be able to get together again before long.

Isabel and I plan to arrive in Toronto at noon on Sunday, October 30th, stay at the Chelsea Inn, and on Monday travel to Queen's, where we will stay until Thursday morning, November 3rd. At Queen's I have been asked to speak at Hillel on Monday evening and then twice at the Agnes Etherington Art Centre.

From the 3rd of November until Sunday the 6th, we will be in Ottawa, staying with Isabel's sister Marian, whose telephone number is 613 225 7909. We plan to take the 11:30 a.m. bus from Ottawa to Toronto and then catch the 7:30 p.m. Northwest flight to Milwaukee. Could we possibly meet late on the afternoon of the 6th?

I hope that you received chapter 3 on Queen's University from my autobiography, which will be published by Weidenfeld in the spring.

All good wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

ALFRED BADER FINE ARTS

DR. ALFRED BADER

October 26, 1994

ESTABLISHED 1961

Mr. Eph Diamond
1166 Bay Street
Toronto, Ontario M5S 2X8
Canada

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I hope that you received chapter 3 on Queen's University from my autobiography, which will be published by Weidenfeld in the spring.

All good wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 532[illegible]
TEL 414 277-0730 FAX 414 277-0709

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]
[illegible]		[illegible]

cc Fax David Smith
613 745 6008

FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

October 28, 1994

To: Mr. Eph Diamond

Florida 407 659 4319
Toronto 416 961 3232

Dear Eph,

Thank you for your quick reply.

On Sunday, November 6, Isabel and I will take a bus which leaves Ottawa at 11:30 and arrives at the Bay Street Terminal in Toronto at 4:30. Our Northwest flight to Milwaukee leaves at 7:30, but we should be at the airport at least an hour earlier, because we have to go through U.S. Customs and Immigration.

That might well give us about an hour, from around 5 to 6 to chat with you, and we would really enjoy it.

Best regards.

As always,

Alfred

Dear friend,


50
Canada

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

November 7, 1994

Mr. Mark J. O'Farrell
O'Farrell Financial Focus of Canada
275 Bagot Street, Suite 203
Kingston, Ontario K7L 3G4
Canada

Dear Mr. O'Farrell:

I am puzzled by your letter of October 26th. I wrote to you in May that we would be back in Canada at the end of October and early November, and so we were, and I gave several well-advertised lectures at Queen's.

I notice from your stationery that you specialize in tax relief strategies, and I presume that you would be interested in selling us some kind of annuity. However, our wills (Isabel's and mine) leave everything to a foundation so that the estate taxes will be minimal, and we would not consider purchasing an annuity.

Best wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

O'FARRELL

FINANCIAL FOCUS

October 26, 1994

Isabel & Alfred Bader
Astor Hotel, Suite 622
924 East Juneau Avenue
Milwaukee Wisconsin
U.S.A.
53202

Dear Mr. & Mrs. Bader:

As you may note from the letterhead, I have made some changes in order to specialize and be better able to facilitate clients' realization of objectives.

In your letter of May 17th you explained we could not meet in Milwaukee due to your plans to travel in Europe but suggested you might be in Kingston in November, and could meet then.

I am writing as I have not heard from your office and wondered if scheduling a meeting in Milwaukee might be appropriate if your plans had changed. I very much look forward to meeting you both.

Kindest regards,

Mark J O'Farrell

MJO:la

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K7L 3G4

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1525 CARLING AVENUE
SUITE 600
OTTAWA, ON K1Z 8R9

TELEPHONE
613-546-2130
FACSIMILE
613-531-9968

London Life

London Life Insurance Company|Suite 310|480 O'Connor Drive
Kingston Ontario K7P 1N3|634-2411

May 11, 1994.

Mr. Alfred Bader
Mrs. Isabelle Bader
2961 North Shepard Ave
Milwaukee Wisconsin

53211

Dear Mr. and Mrs. Bader,

As citizens of Kingston we would like to express our gratitude for your generosity. Your gifts benefit not just Queen's, but Kingston as a whole, and will have impact reaching future generations.

We have been following the unfolding situation here in Kingston. It would seem that more must be done to complete this project. We believe we have an interesting alternative to this and other opportunities: (Harvard ?). Indeed, our presentation may be the catalyst to other aspirations.

We will make ourselves available to meet you both in Milwaukee. Please ask you secretary to confirm an appointment with our office as soon as possible.

Regards,

Mark O'Farrell,BA
Representative

William Porter
Representative

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 17, 1994

Mr. Mark O'Farrell and
Mr. William Porter
London Life Insurance Company
480 O'Connor Drive, Suite 310
Kingston, Ontario K7P 1N3
Canada

Dear Messrs. O'Farrell and Porter:

In response to your letter of May 11th, I will not be able to see you in Milwaukee because we will be leaving for Winnipeg, Toronto and then Europe within a few days.

However, Isabel and I look forward to being in Kingston at the end of October or early November and will be happy to talk to you then.

Best regards.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

QUEEN'S

Florence M. Campbell
VICE PRINCIPAL (ADVANCEMENT)

Dr. Buder

I have checked now with London Life (he no longer works with them) and with my Planned Giving staff. As far as we can determine, he has no connection with Queen's.

We believe your comment that he is interested in passing himself or someone is the right one.

If I can be of additional help, let me know.

Florence

545-2060

Queen's University, Summerhill, Kingston, Ontario K7L 3N6 Tel 613 545-2060/4133

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

November 9, 1994

Mrs. Norah Smith
1612-1333 Bloor St. East
Mississauga, Ontario
Canada L4Y 3T6

Dear Mrs. Smith:

You will have realized how very much I enjoyed being able to chat with you by telephone last week.

You must have wondered about the delay, but your letter was sent to the Agnes Etherington Art Centre at Queen's and then forwarded to me in Milwaukee as I was travelling. During my visit to Queen's last week, I had the opportunity to talk about Ernest Sawford-Dye with Professor David McTavish, who is both the director of the art centre and my good personal friend.

David was quite interested in the many photographs and the information I left with him, and he believes that an exhibition may be worthwhile. However, scheduling at the art centre is exceedingly difficult at the moment, because the art centre hopes soon to make a very large addition to accommodate many more paintings. When the time comes that an exhibition should be considered, I am certain that Professor McTavish will be in touch with you.

Please don't hesitate to contact Professor David McTavish directly.

Sincerely,

c: Professor David McTavish

(Dictated by Dr. Bader and
signed in his absence)

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

(Mrs.) Doreen Smith,
1612 - 1333 Bloor St. East,
Mississauga, Ontario L4Y 3T6
August 17th, 1994.

Dr. Alfred Bader,
c/o Agnes Etherington Art Centre,
Queen's University,
Kingston, Ontario

RE: Paintings of Ernest SAWFORD-DYE

Dear Dr. Bader:

(I attended Queen's 1958-60.) My father lived in the 1930's in New Liskeard in "Mrs. Sir's boarding house" with Harrison DeMorest and Mr. Sawford-Dye. My father, also an English migrant (at 16 in 1919), and Mr. DeMorest's subsequent wife, were great supporters of Mr. Sawford Dye's work.

In 1938, my father married a New Liskeard school teacher, Mary Stewart, and they moved to Noranda, Quebec, where my father worked for Harrison DeMorest. Around 1940, my mother and Mrs. DeMorest (who had been Gertrude Stevenson, daughter of the editor/publisher of "The Temiskaming Speaker") decided to field an exhibition in Noranda of the

paintings of Mr. Sawford - Dye. He came up with a large number of paintings, many of which were sold and these are now hanging on the walls of many ex - Noranda friends of my family, in all parts of the world. I myself have two in my Australian home. Julie Jewell has some in San Francisco. Her sister Kathleen Jewell has some in San Diego. Rae Ballachey Jelly has a couple in Ottawa. There must be many in Toronto as Noranda mining men tended to move there once they were established.

Mr. Sawford - Dye presented Gertrude DeMorest with a large watercolour snow scene in appreciation of the gesture she made on his behalf. (My father always depicted Mr. Sawford-Dye as extremely impoverished, but very gifted.) Upon entering a retirement home a few years ago, Mrs. DeMorest, now 87 and very bright and articulate indeed, gave the painting to me. "Your mother and I did the exhibition together and for that reason I feel you should have it." I was thrilled!

The painting is 21 1/2" x 14 1/2", of an expanse of snow leading to a low mountain in the background and a horse and cutter far away, heading for it.

I do not know when you are hoping to field this showing, but please let me know if you are interested in using my painting. I am returning to Australia in November and did plan to take it with me.

Mr. Sawford-Dye also did an oil portrait of my mother, which she never liked or hung, but which now hangs in the home of my sister, Janet Broadley, in Toronto.

I have a summer cottage at Fairy Lake in New Liskeard, which is where I saw the article from "The Speaker" in July. By coincidence, I read the article in "Saturday Night" about your castle donation at the same time. As well, close friends, Queen's alumni, have just returned from a U.K. trip and had been down to see the castle and told me of it.

I was fascinated, to put it mildly, by the extent of your gratitude for the "chance" Queen's gave you as a young man, so to shortly thereafter, discover your interest in providing Mr. Sawford-Dye with some of the recognition he so richly deserves, was wonderful. Last week I talked with another New Liskeard!

old-timer with a keen recollection of Mr. Sawford-Dye - her name is Jenny Low and she was born in Scotland in 1907, I think, and came to New Liskeard as a young woman. She still lives there, on Paget Street, and remembers having Mr. Sawford-Dye for the occasional meal. Says he was a "remittance man".
My father, Frederick Smith, held Mr. Sawford-Dye in the highest regard. It is so heartening to think he may receive a little attention.
I can furnish you with about 10 names and addresses of people I know well who have paintings by him. Just let me know.
And I will be showing Gertrude DeMorest the article from "The Speaker". She is an excellent writer/chronicler and could give you some further information, I am sure, on the legendary "Noranda exhibition"!
I will be in Mississauga until early November - then to Australia. My telephone number at home is 905 238 1182 and at work (Children's Aid Society) 416 924 4646.

Yours sincerely,
Norah Smith

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

November 9, 1994

Mr. Charles F. Abel
Box 1601
New Liskeard, Ontario
Canada P0J 1P0

Dear Mr. Abel:

Thank you so much for your August 18th note with the information about Ernest Sawford-Dye.

I have turned all of the material which Clyde Lendrum and I collected in the Tri-cities over to Professor David McTavish, the director of the Agnes Etherington Art Centre.

All good wishes.

Sincerely,

c: Professor David McTavish

(Dictated by Dr. Bader and
signed in his absence)

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

November 9, 1994

Mrs. Nancy Holdsworth
25 Pine Street West
Box 1144
New Liskeard, Ontario
Canada P0J 1P0

Dear Mrs. Holdsworth:

I still remember with great pleasure all your help during our visit to the Tri-cities to search for paintings by Ernest Sawford-Dye.

You will recall that almost two years ago you gave me a detailed list of owners, and I have now combined this with the many photographs which Clyde and I took, and I have turned all of the information over to Professor David McTavish at Queen's. David is both the director of the Agnes Etherington Art Centre and my good personal friend, and I believe that he was really interested in the possibility of a Sawford-Dye exhibition. The one serious problem is that of scheduling. The art centre hopes soon to build a large addition to house many more paintings, and that makes planning for specific exhibitions impossible right now. I have told David that you are the key person in New Liskeard to contact, and I am sure that he will be in touch with you when the time comes.

I don't have to tell you that it would give Isabel and me great pleasure to see an exhibition of works by the man I call the "Master of Canadian Winter Landscapes". This is not only because he happened to be a boarder with Isabel's grandmother, but because I really think that many of his works, particularly his winter landscapes, are very fine.

Sincerely,

(Dictated by Dr. Bader and
signed in his absence)

c: Professor David McTavish

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709

Box [illegible]
New Lebanon, Col.
Pos 110
Nov 19 [illegible]

Dear Mr Green
In response to Cyrus Landrum,
I am enclosing a list of people
who have buried Hope cemetery.

Lima Armstrong,
Born 1870. Item 1
Near Lockwood Corners
Pos 110

R. H. Armstrong.
Born 1600.
Near Lockwood Corners
Pos 110

I think these records are valuable in interesting
or helping locate other prototypes. Also
has some background in history of
Sanford Hope cemetery?

Northwestern Manor,
Born 1870. Item 2.
Near Lockwood Corners.
Pos 110

R. J. Hutchinson
Box 520 Item 1
New Liskeard, Ontario
P0J 1P0

Lawrence Taylor,
Box 7, Item 1
New Liskeard, Ontario
P0J 1P0

Mrs Claude Brunet
Box 2792, Item 3
New Liskeard, Ontario
P0J 1P0

Temiskaming Art Gallery,
240 Lakeshore Rd.,
Haileybury, Ontario Item 1
P0J 1K0

Mrs. Hiram Tennis,
Box 734, Item 1
New Liskeard, Ontario
P0J 1P0

M. G. White,
Box 157 Item 1
New Liskeard, Ontario
P0J 1P0

John H. Clark,
Box 550, Item 1
New Liskeard, Ontario.
P0J 1P0

New Liskeard Public Library,
Box 660,
New Liskeard, Ontario Item 4
P0J 1P0

New Liskeard Public School,
Box 159,
New Liskeard, Ontario. Item 2
P0J 1P0

Miss M. McKnight,
Box 610, Item
New Liskeard, Ontario.
P0J 1P0

Reg Fairmont,
R.R. #1, Item 1
Haileybury, Ontario.
P0J 1H0

The Demiskaming Art Gallery in Haileybury will be compiling their list of people who have paintings and will the contact there now is Mary Anne Henderson. You received the phone number and fax number earlier from Clyde but the Karen Henderson mentioned then is no longer involved with the Gallery.

We would be happy to help if there is any further information required.

Yours truly,
(Mrs.) Nancy Hoddinott

KURT ROTHSCHILD

November 11, 1994

Dear Alfred,

Thanks for your letter of October 20th. I returned a couple of days ago from Israel. Marvin and Jane told me of your beautiful new granddaughter and the wonderful wedding of Daniel.

Here is wishing you many more happy events.

Sorry that we missed each other on this trip. Do tell me how you made out at Queen's. How was your encounter with Hillel? When will your autobiography make its appearance? I am looking forward to going to Queen's to speak to Hillel, possibly in January or February.

Best regards to you and Isabel.

Sincerely,

Kurt

Kurt

3101 BATHURST STREET, SUITE 501, TORONTO, ONTARIO M6A 2A6 TELEPHONE: (416) 784-5305 FAX: (416) 784-5307

MONTREAL JEWISH FILM FESTIVAL
FESTIVAL DU FILM JUIF DE MONTREAL

November 28, 1994

Dr. Alfred R. Bader
Alfred Bader Fine Arts
924 East Juneau
Suite 622
Milwaukee, Wisconsin
53202

Dear Dr. Bader,

At the suggestion of Howard and Anne Alper, my brother and sister-in-law, I am writing to you at this time about the 1st Montreal Jewish Film Festival, scheduled to take place May 10-16, 1995.

Every year an impressive number of films and videos, exploring Jewish history and culture, are produced in Canada, the United States, Israel and Europe. Competing documentaries and dramas, focusing on subjects relevant to Jewish audiences, are showcased, on a regular basis, at Jewish film festivals in Toronto, Winnipeg, Vancouver, Boston, Philadelphia, Buffalo, Washington, San Francisco, London (England), Montpellier (France), and Sydney (Australia). Montreal's Jewish community, historically at the forefront of innovative cultural programming, has long awaited a film festival of its own.

The creation of the 1st Montreal Jewish Film Festival, has been made possible with the support of the National Film Board of Canada and the Toronto Jewish Film Festival. The NFB is making available important services, including access to the NFB Cinema, Imagine at the corner of rue Saint Denis and boulevard de Maisonneuve. Holding the festival at this facility, the site of many high-profile festivals, helps to place it within the cultural mosaic of the larger community. The partnering with the extremely successful Toronto Jewish Film Festival, to be held May 4-11, allows for the sharing of the Toronto organizers expertise in launching this kind of event, as well as the sharing of shipping costs.

Among the Canadian titles to be included in the festival is *The Suitcase*, described by director, Wendy Oberlander, as a "narrative/historical documentary video addressing the history of German and Austrian refugees who were arrested in Great Britain, and subsequently interned in eastern Canada during World War II." The Vancouver-based filmmaker, impelled by a "personal and public sense of identity" to tell her family's story, is presently completing the final stages of post-production.

The NFB film, *Memorandum*, directed by the late Donald Brittain, will also be screened at the festival. Filmed in 1965, this award-winning documentary was the first to draw attention to the experiences of a survivor's return to Auschwitz, in the company of an adult child. Brittain, a graduate of Queen's University, was Canada's pre-eminent documentary filmmaker, renowned internationally for a uniquely individual approach to his craft. Programming his ground-breaking film with more recent treatments of the Holocaust, will serve to commemorate the fiftieth anniversary of the end of the war.

The festival will also be presenting, *Children of Jerusalem*, a new, five-part series conceived for students ages 9-13. School groups will be invited to attend the free morning screenings and meet director, Beverly Shaffer. The screening of the French-language version of the new documentary, *Silent Witness*, by Montreal-based director Harriet Wichin, will help encourage discussion on issues surrounding the preservation of the former concentration camps.

Other films and videos, previewed at the 14th Jewish Film Festival in San Francisco, that will be screened at the Montreal festival, include: *Complaints of a Dutiful Daughter* (U.S.A.), Deborah Hoffman's insightful meditation on the different stages of her mother's Alzheimer's Disease; *'66 Was A Good Year for Tourism* (Israel), Amit Goren's humourous, personal inquiry into issues of identity and belonging; *Diamonds in the Snow* (U.S.A.), Mira Reym Binford's encounter with two other "hidden children"; *Without Me* (Germany), Dani Levy's cutting-edge response to the rise of anti-Semitism in the new Germany; *East and West*(Austria), a silent Yiddish film starring the young Molly Picon, and, *I, Bajou* (France), Ariel Zeitoun's autobiographical dramatization of family life in Tunisia.

(It is unfortunate that no filmmaker has focused attention on the history of Jewish life in Holland, particularly as it flowered in the 17th century, and was documented by, among others, Luttichuys, Savari, de Witte and, most notably, Rembrandt. The latter's friendships with, and renderings of, prominent members of the community, his drawings of his neighbours and his paintings inspired by Old Testament themes, would be of especial interest to the many attending Jewish film festivals, as well as to those interested in art history.)

In bringing together members of the community in celebration of Jewish heritage and artistic achievement, the 1st Montreal Jewish Film Festival will provide a much-needed venue for the public expression of Jewish identity. At this critical moment, when discourse is focused on the issue of Jewish continuity, the addition of this festival to the cultural calendar represents a pro-active initiative, helping to educate, raise awareness and promote a vital Jewish presence in Montreal.

It is in the hope that the 1st Montreal Jewish Film Festival represents a project worthy of support, that I am respectfully submitting this proposal for seed funding. Your generous contribution of $2,500-$5,000, at this time, would be of invaluable help in programming this important endeavour, and would be prominently acknowledged in the festival brochure. With your help, the 1995 edition of the festival would be the first of what should become an ongoing tradition, enriching the quality of Montreal's Jewish life and culture.

With great appreciation for your kind consideration of this request,

Susan Alper
Festival Director

1564 St. Denis Street
Montreal, Quebec, CANADA H2X 3K2
Tel: (514) 283-9434, Fax: (514) 283-0225

MONTREAL JEWISH FILM FESTIVAL
FESTIVAL DU FILM JUIF DE MONTREAL

VENUE NFB Cinema
1564 Saint Denis Street (at de Maisonneuve Blvd.)

DATES May 10-18, 1995

Wednesday	May 10	Gala opening
Thursday	May 11	7:00 pm, 9:00 pm
Saturday	May 13	9:00 pm
Sunday	May 14	2:00 pm, 4:30 pm, 6:30 pm, 9:00 pm
Monday to Thursday	May 15 to May 18	10:00 am, 2:00 pm, 4:30 pm, 6:30 pm, 9:00 pm

EVENT The 1st Montreal Jewish Film Festival is an 8-day event offering an international program of 18 documentaries and dramas, both short and feature-length, reflecting a diversity of perspectives on the traditional themes and contemporary social issues that characterize the Jewish experience. New, recent, and classic titles, not otherwise available to a local audience, will be shown in their original versions, subtitled in English or French. Presentations by filmmakers and speakers will complement the screenings, providing a forum for meaningful discussion.

PUBLIC The festival will be host to a paying public of over 3,000, attending 20 screenings. An additional 500 students (ages 9-13), and their teachers will be invited to attend free 10:00 am screenings, featuring the new series, *Children of Jerusalem*. The director, Academy Award-winner Beverly Shaffer, will animate discussion after each presentation. Concerted outreach will be carried out to golden age clubs to ensure the participation of their members at appropriately programmed matinées.

PUBLICITY A poster (500) and descriptive programme (25,000) will be distributed throughout the city, with emphasis in the west end, by mid-April. Notice of the event will be sent to all Jewish agencies, organizations, synagogues and schools for insertion in newsletters and publications. Press conferences will be scheduled for May 2-4. Advertising space will be purchased in the major English and French dailies, as well as selected community papers.

TICKETS

Gala opening	[illegible]
General admission:	$ 7.00
Seniors and students:	$ 6.00
School field trips:	Free

Presale of tickets will begin April 30.

CONTACT Susan Alper, Tel: 283-9434, Fax: 283-0083

CHAIT AMYOT

BARRISTERS & SOLICITORS

SAMUEL CHAIT, Q.C. (1904-1982)
ARTHUR I. BRONSTEIN
C. RALPH LIPPER
NORMAND AMYOT
RONALD H. LEVY
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ANDRÉ GIROUX
ERIC LALANNE
BENOIT LAROSE
MARTIN JOYAL

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BERNARD REIS
SANDOR J. KLEIN
DANIEL LESSARD
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PIERRE BROSSOIT
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NAHUM GELBER, Q.C.
GORDON L. ECHENBERG
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SUITE 615, ASIA-PACIFIC BUILDING
BEIJING 100020, CHINA

GENEVA
MAGNIN ET DUNAND
2, RUE CHARLES BONNET
1206 GENEVA, SWITZERLAND

November 28, 1994

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211
U.S.A.

Re: Brahm and Marilyn Elkin
Our file No. 3165-7

Dear Alfred,

Congratulations on the recent marriage of your son, Daniel. Both Irene and Stephen gave me individual accounts of the celebrations and enjoyed being part of the festivities.

Stephen has relayed to me your message. Although I am involved in many community activities, I have been directing support wherever possible recently to the "March of the Living" program.

Should you wish to make a donation, please address your correspondence to Mr. Shlomo Shimon, Jewish Educational Council, 5151 Cote Ste Catherine Road, Montreal, Quebec, Canada, H3W 1M6. Any payment should be made to the order of "Federation C.J.A.". Please contact me should you require any additional information.

Although I believe I have previously brought this to your attention, I just want to make sure that you do have properly noted. As you know, Brahm and Marilyn executed a joint acknowledgment of indebtedness in favour of Isabel on February 28th, 1994.

Dr. Alfred Bader

November 28, 1994

In order to avoid any possible issue that Isabel may lose her rights in connection with this acknowledgment, it is important that she obtain from Brahm and Marilyn a further acknowledgment of such indebtedness every 3 years prior to the expiration of the 3 year limit (i.e. some time before February 28th, 1997 and every 3 years thereafter).

Please call me should you require any further information.

Yours very truly,

CHAIT AMYOT

Ralph

C. RALPH LIPPER

CRL/hc

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

December 27, 1994

Miss Susan Alper, Director
Montreal Jewish Film Festival
1564 St. Denis Street
Montreal, Quebec H2X 3K2
Canada

Dear Miss Alper:

A long trip to Europe has delayed my thanking you and responding to your fax of November 28th.

It was kind of Anne and Howard to bring me to your attention, and there is no question in my mind that what you are doing is very worthwhile. In fact, I would love to be able to attend your festival, and I am certain that I would particularly enjoy *The Suitcase* which describes the life of an internee in Eastern Canada in the early 1940s. In fact, chapter 2 of my autobiography deals with my internment at Fort Lennox.

As you will be able to imagine, my wife and I receive many, many requests for financial help, often several each day. We have had to decide that we want to help particularly the most disadvantaged, as well as the ablest students in Canada, Britain, the Czech Republic and Israel.

I hope that your efforts will be generously supported by the Canadian government and Jewish communities in Canada.

All good wishes.

Sincerely,

MONTREAL JEWISH FILM FESTIVAL
FESTIVAL DU FILM JUIF DE MONTREAL

VIA FAX

November 28, 1994

Dr. Alfred R. Bader
Alfred Bader Fine Arts
924 East Juneau
Suite 622
Milwaukee, Wisconsin
53202

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/2

The NFB film, *Memorandum*, directed by the late Donald Brittain, will also be screened at the festival. Filmed in 1965, this award-winning documentary was the first to draw attention to the experiences of a survivor's return to Auschwitz, in the company of an adult child. Brittain, a graduate of Queen's University, was Canada's pre-eminent documentary filmmaker, renowned internationally for a uniquely individual approach to his craft. Programming his ground-breaking film with more recent treatments of the Holocaust, will serve to commemorate the fiftieth anniversary of the end of the war.

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With great appreciation for your kind consideration of this request,

Susan Alper
Festival Director

1564 St -Denis Street
Montreal, Quebec, CANADA H2X 3K2
Tel: (514) 283-9434, Fax: (514) 283-0225

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FESTIVAL DU FILM JUIF DE MONTREAL

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PUBLIC The festival will be host to a paying public of over 3,000, attending 23 screenings. An additional 560 students (ages 9-13), and their teachers wil be invited to attend free 10:00 am screenings, featuring the new series, *Children of Jerusalem.* The director, Academy Award-winner Beverly Shaffer, will animate discussion after each presentation. Concerted outreach will be carried out to golden age clubs to ensure the participation of their members at appropriately programmed matinées.

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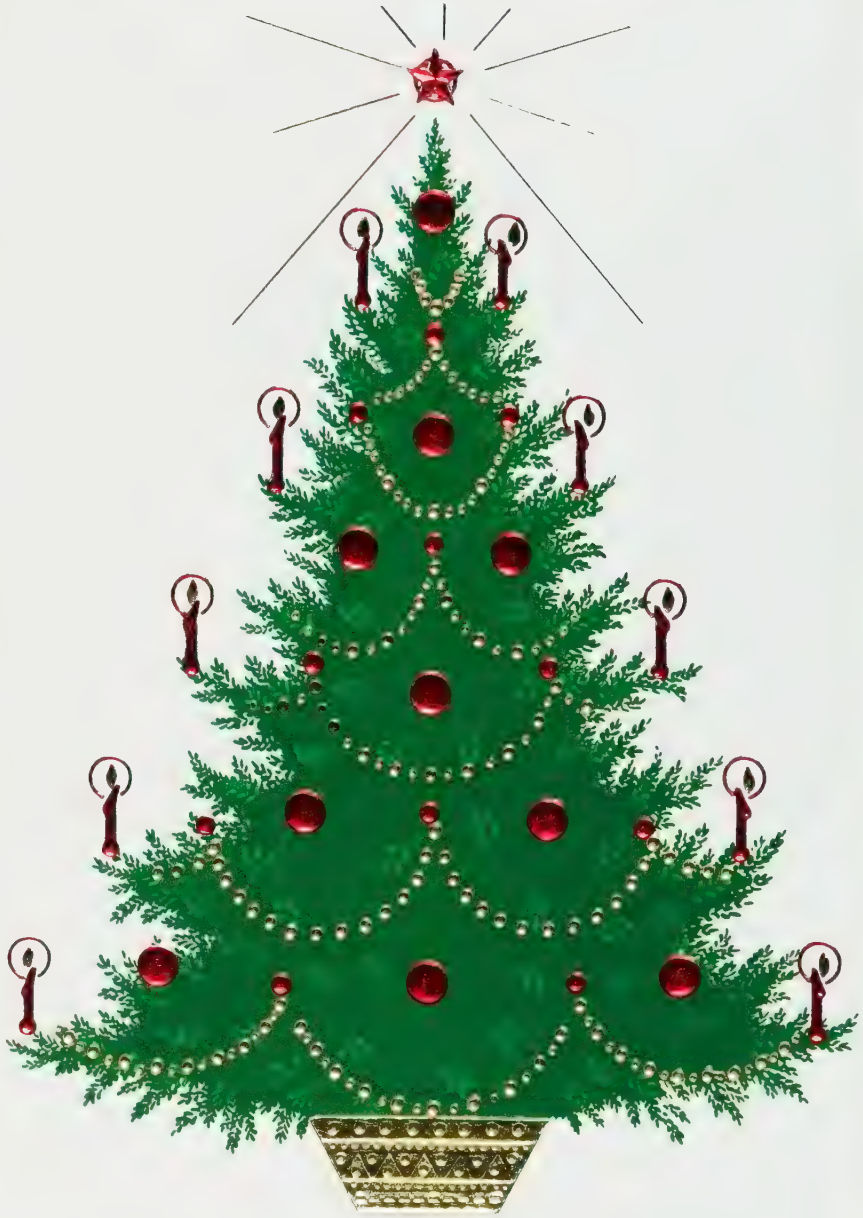
Seniors and students:	$ 6.00
School field trips:	Free

Presale of tickets will begin April 30.

CONTACT Susan Alper, Tel: 283-9434, Fax: 283-0225



CANADA 2.00
(9) DL 15-10485
MADE IN ENGLAND
FABRIQUE EN ANGLETERRE

Dear Dr Alfred + Isabel Roder. –

Don't you have the midas touch! – Look what our little Confucian correspondence turned into! –

& so I must thank you again!

Meanwhile I am so pleased by everything I read about the Harvard Yenchin project.

You are truly inspired!

Wu Hsiu.

胡理秀.

Merry Christmas

AND BEST WISHES FOR A HAPPY NEW YEAR

Season's Greetings!

December , 1994

Dear Friends & Family,

This has been another very strange year of sunlight and shadow. I have learned more than I ever cared to know about politics and human frailty and reaped the rewards of saving for a rainy day.

The year began serenely. I was so relieved that last year was quiet & my cranky legs stabilized so I was looking forward to settling with the insurance company & leaving the 1991 accident behind. At work at the Immigration & Refugee Board I was being assigned diplomatically difficult cases because I managed to get on equitably with some of the orneriest lawyers....then at the end of January a fire storm started to move through the Immigration & Refugee Board. At first I didn't think it would touch me. I concentrated on working hard and caste an eye about for employment that would broaden my knowledge of law for it was obvious that the I.R.B. couldn't continue forever as it was. But no sooner had the insurance claim settled than I lost my job abruptly right in the middle of 22 cases including some that had been very difficult to get on the rails, but no one was assigned to take over these responsibilities.

Should I have sued for wrongful dismissal? I don't know. The Union was not interested in supporting term employees. The Public Service Commission decided I didn't have a case as soon as it found out the decision came from Ottawa though they insisted on pursuing, at great expense, another more trivial complaint I had made. A private suit would not have solved the mess the government is in & I detest the stress of law suits. I don't have the right size of ego for that sort of thing, and that's one aspect of law that bothers me.....the process works so well for those who have a large sense of what they deserve, but does little for the modest.

So I tried to avoid the fray and enjoy the summer. I had a wonderful visit in August from Marg's son Noah, age 11. Finally rode the roller coaster after 30 years of waiting for the chance...& decided I really don't enjoy it after all!

Meanwhile I also benefited from some extraordinary good luck. Two papers that I wrote on women's legal history were published. I wrote them in 1992 & 1993 and in both cases their publication came as a surprise as if the gods were trying to encourage me. At one point I toyed with the thought of going on to try some graduate work at University. I have a lot of ideas that could be worked into a thought provoking cross-cultural social/legal study but so far my suggestions have not struck a resonant chord with anyone. It's hard to find a way to fit in when you're pushing 50 so I don't know. My legal "career" seems to be stalemated at the moment. Yuan insists I must have patience.... but I don't have the skill to help the people who come my way & I don't know where to turn for help. I can't stand to see them left alone with very unjust problems. I look too broadly. If only I could just process them & forget them I could do very well. Some folks do. Some folks do. But the way I am going at it I don't think I can afford to remain a lawyer much longer. The professional dues are so high. Many lawyers have nervous breakdowns.

Our society is so fragmented. We should be grateful for family & friends. Those without them receive very little compassion.

I wish peace to all & the strength to care for others and to forgive.

Uyal Yuan

long as that unhappy possibility is not raised, or if there is any doubt about final effective power, we can say that Hong Kong lawyers may be understood as presupposing either a basic norm which authorised the creation of the Basic Law or as presupposing a basic norm which authorised the creation of the constitution of the People's Republic. Perhaps the constitutional provisions as to autonomy, the capitalist system, fundamental rights and freedoms, and the common law can be understood as undertakings that the question need not be asked because the scenario will not arise — at least for fifty years. In that way our Kelsenian analysis will have revealed what was perhaps obvious enough if one had thought the matter through from any other angle. The structure of the Basic Law is designed to enable law to function in Hong Kong whatever view one takes on the question whether its legal system really is a separate system.

REPAIRING THE DOME OF HEAVEN: A RE-EXAMINATION OF THE CLASSICAL ROOTS OF WOMEN'S LEGAL STATUS IN CHINA

■

L X Woo[*]

Introduction

This article addresses a modern paradox. Western women are attracted to the very Confucian Classics that many Chinese women despise as a source of gender-based oppression. If we distinguish the original words of the Classics from interpretations added in later centuries we find evidence to support both positive and negative perspectives. The Classics had a precedential influence on Chinese legal reasoning from the Han dynasty on; accordingly, this essay assesses women's position in the formative stages of Chinese culture by examining both the Classics and the early law.

The Classical feminine ideal described in the first poem in the *Book of Odes* is strangely prescient of the Western scholar's search for the stereotypical Oriental woman, but in practice Chinese women were no more virtuous or retiring than their Western counterparts. They exhibited a broad range of personalities and could fulfil a variety of social roles in the course of a lifetime, some of which involved enormous authority, respect, and power. There were even women generals.[2] Women's influence was largely confined to the family, but one of the major differences between traditional Chinese law and Western law is the legal support given to matriarchal authority.[3] Power within the Chinese family extended into the political arena with the role of the Empress Dowager who, when acting as regent, could become the empire's highest legislative, executive, and judicial decision-maker.[4]

Nevertheless, the power of most Chinese women was restricted. Like their sisters in Europe, they were confined by systemic barriers excluding them from substantial participation in public life. In particular, women did not compete

* Associate, Fan & Co, Vancouver. The perspective in this article is personal, but the author would like to thank Berry F C Hsu, Faculty of Business, University of Alberta, and School of Business and Management, Hong Kong University of Science and Technology, for setting the task [illegible] anonymous referee for her or his valuable assistance

[2] James Legge (ed), 'The She King,' *The Chinese Classics* (Shanghai: Oxford University [illegible] reprint 1871), vol 4, p 1

[3] See, eg, Chin Liang-Yu commanded 30,000 troops for twenty years in the Ming dynasty: T'[illegible] Li, *The New Social Order in China* (Shanghai: China United Press, 1936), p 222

[4] Note 'filial piety' below. Even in the Qing dynasty when women's status was unenviable, sons were expected to acquiesce to their mothers. See Jonathan K Ocko, 'Hierarchy and Harmony: Family Conflict as Seen in Ch'ing Legal Cases' in Kwang-Ching Liu (ed), *Orthodoxy in Late Imperial China* (Berkeley, Los Angeles, Oxford: University of California Press, 1990), pp 212, 217

[5] Regarding varying patterns of influence see Jennifer Holmgren, 'Imperial Marriage in the Northern Chinese and Non-Han State, Han to Ming' in Rubie S Watson and Patricia Buckley Ebrey (eds), *Marriage and Inequality in Chinese Society* (Berkeley: University of California Press [illegible]

in the imperial examinations instituted in the Han dynasty as a qualification for appointment to the official administrative posts that included judicial functions.

The ideal of the modest and virtuous woman was a deeply entrenched cultural cliché that became more restrictive over time. There is no question that by the end of the Qing dynasty the role of women in Chinese society was badly in need of reform. The Empress Dowager governed the country, but she was not able to protect the people from foreign invasion or economic collapse. Women were physically hobbled and confined to their homes by hideously deformed bound feet. Their education was restricted to subjects suited to past social conditions and did not prepare them to participate in the modern world. Widows and unmarried girls were socially pressured not to marry after the death of a husband or fiancé. Women's marriages, like their brothers', were arranged and young brides were often mistreated. The injustices suffered were in no way relieved by the fact that the agents of this oppression were typically other women — mothers or sisters-in-law, or senior concubines.[5]

Both Chinese and Western scholars have blamed women's problems on the Confucian Classics.[6] Certainly, as the subject matter of the imperial examinations the Classics provided the moral and philosophical foundation for legal decisions, and for centuries they were cited to justify almost any conservative stance. However, the theory that Confucianism is to blame for the problems of modern and late Qing women implies that women have been passive victims of a male-dominated social system. This simplistic conclusion does not conform to evidence found in historic records or even to the conceptual framework provided by the Classics themselves.[7]

Before proceeding further I should identify some fundamental premises found in the Classics and relied on in this essay. It is often assumed (particularly in the West) that human nature has 'advanced' or 'progressed' along with the technological and social changes that have shaped our circumstances.[8] The Classics, on the other hand, see us as perpetually vacillating between opposing principles in a variable (rather than progressive) environment. As explained in a simplified way at the beginning of the *Three Character Classic*, 'At birth, human nature is basically similar, through practice it becomes widely different.'[9] The Classics also assume that male and female are equal, that differences

5 T'ang (note 2 above), pp 217–18

6 See, eg, Fu Wen, 'Doctrine of Confucius and Mencius — the Shackle that Keeps Women in Bondage' (8 March 1974) 10 Beijing Review 16 reprinted (Summer 1974) 'Chinese Studies in History and Philosophy,' p 92.
Hsu Dau-lin, 'The Myth of the "Five Human Relations" of Confucius' (1970) 29 Monumenta Serica 27

7 See, eg, Susan Brownmiller, *Against our Will: Men, Women and Rape* (New York: Simon & Schuster, 1975)
Wang Ying-lin (1223–1296) *Mao Hedong Xuanji* [illegible] Taipei: Chiang Wei Publishing, 2nd ed 1975

can be compatible, and that, as explained in the *Book of Changes*, power is mutable and manifests itself in many forms. With these considerations in mind, I have looked for power in unexpected places and some of my suggestions invite further research.

According to legend the goddess Nu Wa melted rocks to repair the sky.[10] She was the architect of heaven. She had a human head on a snake's body.[11] She was the primary creator who made people out of yellow earth.[12] Whether or not she instituted marriage regulations as the wife or sister of Fu Hsi, the first emperor who taught people how to fish, domesticate animals, make musical instruments, and write,[13] this ancient story reflects a folk belief in women's power. Surely women took an active part in the formation of traditional society. The introduction to the Tang Code observed that 'a prime minister [was never] installed without the agreement of the masses.'[14] These masses certainly included women,[15] and when traditional institutions degenerated to a dysfunctional level, women played an active role in redefining society starting with the Taiping Rebellion, discussed in the last section of this paper.[16]

The traditional Chinese legal system functioned by virtue of a symbiotic relationship between Confucian education and Qin law. This article focuses on the Confucian and Legalist classics, but archaic texts are more accessible in English so the first part of my analysis addresses distortions caused in translation. To establish a foundation for the reasoning that follows the second section discusses evidence of early matriarchy and the third deals with matriarchal power within the traditional patrilineal Han family. The fourth section surveys references to women in the Confucian Classics; the fifth discusses the effect of militarism and legalism on the Chinese social order and the sixth section explores the condition of Pan Chao and subsequent generations of women under the synthesis of Classical philosophy and Qin-based laws that evolved in the Han dynasty.

Some of the evidence to which I shall refer is anthropological or literary, but my scholarly method in this essay is legal rather than sociological or philosophical. Because of the weight given to historical, cultural, and political dimensions

10 There were already many versions of this legend by the Han dynasty: Anthony Christie, *Chinese Mythology* (New York: Bedwick, 1987). This version is based on Tsao Hsueh-chin, Yang Hsien-yi, and Gladys Yang (trans), *A Dream of Red Mansions* (Peking: Foreign Languages Press, 1978), p 2

11 Li Xia, 'Snake Legends for the Year of the Snake' (February 1989) 38.2 China Reconstructs

12 Tong Enzheng, 'Morgan's Model and the Study of Ancient Chinese Society' (1989) 10.2 Social Sciences in China 182, 192

13 Re Fu Hsi: C A S Williams, *Outlines of Chinese Symbolism in Art Motifs* (New York: Dover Publications, 3rd ed 1976 republishing Shanghai: Kelly & Walsh, 1941)

14 Wallace Johnson, *The T'ang Code* (Princeton University Press, 1979), vol 1 ch [illegible]

15 Even Shang Yang wanted women's support. See below
Ono Kasuoko, *Chugoku Joseishi* (Tokyo: Heibonsha, 1978), trans by [illegible] A Bogel [illegible] *a Century of Reformation* [illegible] (Stanford: Stanford University Press, 1989) [illegible] participation in establishing communism see, eg, Hsu Kuang, 'Women's Liberation [illegible] Struggle' (March, 1973) China Reconstructs reprinted (September 1974) [illegible]

16 [illegible]

my work might fall within that rather unfortunately named category called 'postmodern legal feminism.'[17]

Gender and translation

China's history spans three thousand years of innovation and development, but the legal code remained basically the same for two thousand years. Many scholars assume social conditions were as stable as the laws that governed them. Women, we are told, have been enslaved by the idea of male superiority for several thousand years.[18] More recent studies have reconstructed past conditions and a rather different picture is beginning to emerge,[19] reminding us to beware of anachronistic assumptions. The lowly status of women at the end of the foreign-dominated Qing dynasty is frequently blamed on Confucianism's 'three obediences' and four submissive virtues,[20] but these may be the product of Indian influence on Han dynasty doctrines.[21] Confucius barely mentioned women. He said nothing about 'three obediences' or 'four virtues' and he had been dead almost 1,500 years before foot-binding became popular.[22]

Modern misconceptions are compounded by translation problems. Even for those educated in Chinese the Classics are often easier to understand in English, and this paper is based on English or bilingual texts. Unfortunately, many otherwise excellent interpretations are tainted by popular European assumptions about the nature of the sexes. For example, Duyvendak altered his translation of Lord Shang's Legalist classic because he thought an order

Ruth G Greenberg, 'Introduction to Postmodern Legal Feminism' in Mary Lyndon Shanley (ed), *Feminism, Marxism, Legal Feminism* (New York and London: Routledge, 1992).

See, eg, Vermeer V Chi, 'Marriage Law and Customs' in Chinese Studies (Hong Kong: Institute of Advanced Chinese Studies and Research, The Chinese University of Hong Kong, 1966), p 58; Margery Wolf, *Revolution Postponed: Women in Contemporary China* (California: Stanford University Press, 1985), p 2.

See, eg, Priscilla Ching Chung, *Palace Women in the Northern Sung 960–1126* (Leiden: E J Brill, 1981); Holmgren (note 4 above), p 58.

The translation 'Three Cardinal Guidances' has also been used. *Chinese History — From Primitive Society Down Through the Qing Dynasty* (Beijing: China Reconstructs Press, 1985), p 44. These three relations appeared first as 三者 san che, 'bonds that 'run in harmony' in *Han Fei Tzu* 51, and 三從 san cong (san kung) (cf tsung) 'did not appear earlier.' Tung Chung-shu (ca 179–104 BC) used an analogy with cords in a net: Hsu (note 7 above), pp 27, 29. The character 從 cong (tsung) means to follow, accompany; pursue; listen to; agree with; obey; yield; comply, manage. S T Lee, *A New Complete Chinese-English Dictionary* (Hong Kong: Graces, 1956). See also Van Gulik (note 22 below), p 28.

Dong Zhongshu included 'Three Cardinal Guidances' and 'Five Constant Virtues' in his theory of divine imperial power: ruler guides subject, father guides son, and husband guides wife. His 'Five Constant Virtues' are 'benevolence, righteousness, propriety, intelligence, and good faith.' He Zhaowu, Bu Jinzhi, Tang Yuyuan, Sun Kaitai, He Zhaowu (trans), *An Intellectual History of China* (Beijing: Foreign Languages Press, 1991), pp 157, 171.

The 'four virtues' 四德 are 德 morality, 行 words, 容 manners and 工 skill. They have been interpreted to mean a woman should be chaste, quiet, submissive, and hard working: Lee (above), 'Te' p 446.

Tsung Su, 'New Women versus Old Mores: A Study of Women's Characters in Ba Jin's Torrents Trilogy' (Spring 1990) Chinese Studies in History 84–85.

Archaeologist Kwang-chih Chang suggests [illegible]

requiring women to trade made no sense.[23] His personal experience of restricted women's roles in both Europe and Asia appears to have overpowered his scholastic integrity to obscure the literal meaning. Ancient women did engage in trade. One of the eleven most prominent merchants profiled in the *Han Shu* was a woman.[24] More recently, during the Ming and Qing dynasties, women raised in their father's shops participated in the salt trade and contributed substantially to the rise in power of Huizhou merchant families.[25] Fortunately Duyvendak drew our attention to his problem in a footnote, but how many less meticulous translators have fettered our understanding?

Gender-specific English words import a much more pervasive form of bias, compounding interpretation problems that many generations of Chinese scholars have already wrestled with.[26] As Duyvendak rightly cautioned his readers, translations into European languages introduce a sense of precision that is missing in the original idiographic and highly allusive texts.[27] Chinese is more gender neutral than, say, Latin. The radical 人 ren (jen), in the common pronouns, means 'human being,' but it is commonly translated into English as 'man.' In Chinese, unlike English, 母 (mu) 'mother' is not a colloquial insult and women are central to many respectable and highly utilitarian concepts. The ideograph 女 (nu) 'woman' shows a person in a kneeling position which some see as a sign of submission, though the ancient division of labour allowed women to specialise in seated activities — by the fire, at the loom, or in the house. The submissive inference is contradicted by the word 毋 (wu) for 'no.' Based on the character for a mother or lactating woman[28] it represents the first refusal an infant is likely to fret about. The matriarchal origins of Chinese society are probably reflected in the character 姓 xing (hsing) 'surname' which combines 'woman' with 'birth.'[29] The word 好 hao 'good' shows a woman and a child together. A woman is also included in the characters 始 shi 'beginning' and 安 'peace,' which shows a woman under a roof. To Chinese observers the word 夫 fu, for 'husband' means 'the

[23] He considered 'Women should not be permitted on the market-place of the army and orders should be given to them to trade' or 'Women should not be allowed to serve as soldiers, but they should be ordered to trade,' but used 'Women should not be permitted on the market-place of the army, but orders to be there should be given to merchants': J J L Duyvendak, *The Book of Lord Shang* (London: Probsthain, 1928; University of Chicago Press, 1963), ch 1.2, p 181.

[24] Widow Ching ran the family cinnabar mine and was 'treated with as much respect as the rulers of a state with ten thousand chariots': Szuma Chien, 'The Money-Makers' in Yang Hsien-yi and Gladys Yang (trans), *Selections from Records of the Historian* (Peking: Foreign Languages Press, 1979), p 415. The comment 'better to be a vendor than work at embroidery' (p 424) suggests many women traders. See also Nancy Lee Swan, *Pan Chao: Foremost Woman Scholar* (New York: The Century Co, 1932), p 66. Islamic history also includes prominent business women, including the Prophet Mohammed's wife.

Tang Lixing, 'On the Relationship Between Huizhou Merchants and Feudal Patriarchal Clans' (1988) IX.1 Social Sciences in China 84, 86–9.

[25] See, eg, Yen Chih-t'ui and Teng Ssu-yu (trans), *Family Instructions for the Yen Clan* (Leiden: E J Brill, 1968), p 75.

[26] Duyvendak (note 23 above), p viii.

[27] Wei Chu-hsien, *How to be Literate in Chinese* (Hong Kong: Wei Chu-hsien, 2nd ed [illegible]

[28] Van Gulik (note 22 above) [illegible]

supporter' and the word 妻 qi (ch'i), 'wife' means 'the equal.'[30]

In contrast to the high frequency of words with the female radical, the common word 男 nan, for 'man,' 'male,' or 'son' is not incorporated in other ideographs. It combines the characters for 'field' and 'strength' — a utilitarian representation of the male role in China's agricultural society. Perhaps this lack of a common male radical is evidence of masculine bias in a script used predominantly by men so women were seen as 'others.' If so, Chinese men seem to have had a comparatively positive attitude towards women — the female radical appears in several characters denoting 'beauty.' Nevertheless, conflicting attitudes emerge in female names like 'Waiting for a Brother' that sound hideously insensitive from a Western perspective.[31]

Linguistic studies may prove a fertile area for further research. In the 1950s a script used exclusively by women was discovered.[32] This may shed light on the evolution of literature and gender relations, but in the end we can only see through a glass darkly and remain aware of the speculative nature of our interpretations.

Evidence of early matriarchy

According to Communist Chinese legal theory everyone in primitive society was free, equal, and able to solve disputes themselves. As technology advanced, matriarchs sent men out to hunt and fish while they supervised activities at home. More intensive forms of herding and agriculture led to male dominance. Instead of killing war captives they were enslaved to work on large projects and controlled by means of five punishments: tattooing, beating, amputation, castration, and execution.[33]

This version of history corresponds to early written records that some dismiss as legend or criticise for expressing the biases of a later age despite surprising support from archaeological and anthropological sources. Excavations of 7,000 year old villages reveal rice cultivation and domesticated pigs, dogs, and water buffalo which appear to have been communally owned. Physical remains do not prove power relations, but the graves in these villages show no marks of status.[34]

Anthropologists studying cultures with similar technologies theorise that the status of women varies according to the type of economy.[35] Modern China

30 Tong (note 2 above), p 219. This may refer to the wife's status in the family. See below. Also Susan Mann, 'Grooming a Daughter for Marriage' in Watson (note 4 above), p 210 re commentary of Yu Cheng-hsien (1775–1840) on the Han text *Discourses in White Tiger Hall*.

31 Re demeaning children's names see Yen (note 26 above), p 25.

32 Zhang Huang 'Mysterious Women's Language' Beijing Review, 10-16 August 1992.

33 Sidney Shapiro, *The Law and the Legal in China's Common Justice* (Beijing: New World Press, 1992), p 11.

34 Chinese History (note 22 above), p 9.

35 See eg Charlotte Gilman Perkins, and Lane Sanders, *Women and Men in Society* (Belmont, California: Wadsworth Publishing, 1980).

is an amalgam of many ancient states and still includes over fifty cultural minorities which may perpetuate customs that have faded from mainstream Chinese society. Even in the 1950s some were slave-owning.[36] Some were polyandrous. These societies must have changed through contact with surrounding cultures, but their customs and legends support the view that women were not always dominated by men.

Power v dominance

Mainland Chinese theory has been criticised for its dependence on Marxism and the 19th century evolutionary model of H L Morgan.[37] Morgan was an American lawyer and rail-road investor who served in the New York State legislature. As an advocate he defended Iroquois land claims and as an amateur anthropologist he published the first full ethnography of an Indian tribe.[38] His book *Ancient Society* set out principles of universal social evolution adopted in Engels' *The Origin of the Family, Private Property and the State*. Because of this Communist connection Morgan's work was ignored by many Americans. In China, on the other hand, Morgan became so influential that critics fear fidelity to his model interferes with scientific analysis of facts, emphasising the lack of evidence that women were ever dominant.[39] This criticism may miss the issue as far as women in generally are concerned. Linguistic and sociological evidence increasingly supports the view that women in many cultures prefer consensual and co-operative forms of organisation.[40] Such women are unlikely to use power to seek dominance.

By the end of the Qing dynasty the position of women in Chinese and international society was wretched. But women were not necessarily always so disregarded.[41] The most socially desired status may once have come, not from participation in public events, but through access to the private world of physical comforts where children were raised, and when women had more

36 Lu Guangtian, 'A Review of Demographic Studies of China's National Minorities' (1986) VII.3 Social Sciences in China 89. A variety of social arrangements have been classed as 'slave-owning' some of which were very different from the US model.

37 Tong (note 12 above), p 182.

38 Eleanor Burke Leacock, 'Introduction to Henry Lewis Morgan, *Ancient Society*, Parts I, II, III, IV' in *Myths of Male Dominance* (New York, London: Monthly Review Press, 1981), p 90.

39 Tong (note 12 above), p 182. Data collected since Morgan contradicts the view that human societies advances in easily defined ways. Tribal society can be patriarchal, matriarchal, or [illegible] extended kinship relations. Matrilineal societies are not necessarily matriarchal. Sometimes [illegible] people become nomadic. Sometimes women rise in status during wartime. Sometimes women are responsible for most production but have little power. The evidence points to a capacity to [illegible] rather than 'natural' male and female roles. Studies of small group dynamics might be as enlightening as evolutionary theory.

40 Mona Harrington, *Women Lawyers: Reuniting the Rules* (New York: Alfred A Knoff, 1994), p 250. Deborah Tannen, *That's Not What I Meant!* (New York: Ballantine, 1986), pp 98, 102; Anna Lowenhaupt Tsing, *In the Realm of the Diamond Queen: Marginality in an Out-of-the-way Place* (Princeton: Princeton University Press, 1993).

41 Re diminished status in Britain and Canada see Li Xiu Woo, 'The Cracked Mirror: How "Judicial Notice" Beat Historic Evidence in the 19th Century Decline in Women's Constitutional Rights' (1994) 52.3 The Advocate 349.

power they may have used it for communal purposes. It may also be that excessive imbalance between male and female is a symptom of social instability.

Ancient and modern anthropological evidence

The influence of Morgan and Marxism on modern Chinese theories is probably over-stated. The orthodox description of Chinese pre-historic society was established at least 2,000 years ago. Though recorded centuries after the patrilineal family had become entrenched,[42] it is remarkably similar to more recent pre-Marxist accounts of tribal life. Eleanor Burke Leacock's summary of Jesuit reports of the Montagnais-Naskapi in Atlantic Canada parallels the description found in the *Li Chi*.[43] Both prehistoric Chinese and early Montagnais-Naskapi are reported to have assigned tasks according to ability rather than inherited status. Important ritual roles assigned to both sexes in the *Li Chi* are consistent with the male and female shamans found among the Montagnais-Naskapi. According to the *Li Chi*[44] 'males had their proper work and females had their homes' where everyone contributed and shared articles of value so the weak and elderly were cared for. The concept of robbery is inconsistent with communal possession and we are told it did not take place. Just as the *Li Chi* reports that people did not love only their own parents and children, so the Montagnais-Naskapi criticised the French for preferring their biological children over others.[45] When the Jesuits tried to promote monogamy Montagnais-Naskapi women complained of a shortage of men and feared losing their freedom to choose lovers or leave partners who abused or displeased them.

The quality of ancient Chinese life is in no way demonstrated by that of the Montagnais-Naskapi, so far removed in place and time, but the Jesuit memoirs, like more recent Chinese anthropological studies, do confirm the possibility that the account in the *Li Chi* is correct and not a romanticised version of the past. Some of the areas of cultural conflict illuminate the meaning of ancient texts and alert us to cultural biases inherent in modern concepts of female deviance.

According to Chinese tradition, marriage was instituted so men could know who their children were[46] but, as with the Montagnais-Naskapi, early records suggest paternity was not an important issue. In the *Bamboo Annals*,[47] which

[42] See, eg, VII.IX 'The Li Yun' in Ch'u Chai and Winberg Chai (eds), James Legge (trans), *Li Chi: Book of Rites* (New York: University Books, 1967).

[43] Leacock, 'Women in an Egalitarian Society: The Montagnais-Naskapi of Canada' (see note 38 above), p 31

[44] Chai (note 42 above), p 364. Both male and female shamens are reported in pre-Han China: D Howard Smith, *Chinese Religions* (New York, Chicago, San Francisco: Holt, Rinehart & Winston, 1968), p 79.

[45] Leacock (note 38 above), pp 35, 53

[46] Lin Yu Tang, *The Ageless Chinese* (New York: Scribner's, 1971), p 34

[47] About twenty works were discovered about 279 AD in the tomb of King Seang of Wei (d 295 BC). Most were 'fabulous stories' which were discarded but there were also copies of the *I Ching* and the Annals. Prolegma, 'The Annals of the Bamboo Books' in Legge (note 1 above), vol 3, p 105

outline early dynastic history starting with the Yellow Emperor, an emperor's mother is usually identified without even mentioning his father. Conception, on the other hand, was of great interest. Pregnancy was associated with a mother's mystical visions, often of stars or a rainbow, but it was not necessarily related to marriage.[48] A red dragon made Yao's mother pregnant.[49] Similarly when Keang Yin, the Emperor's wife, was assisting him in sacrifices to obtain a son she 'stepped in the footstep' of a large man and became pregnant.[50] There is no suggestion that the strange-looking child she bore was the Emperor's son, but he grew up to become a competent Minister of Agriculture and a founding ancestor of the Zhou dynasty.

The societies studied by modern anthropologists were influenced by colonial contact. Thus the Montagnais-Naspaki became more patriarchal because of the fur trade and the influence of visiting Jesuits. In ancient China shifts in the balance of social power arose internally and accompanied the development of herding and large-scale cultivation, particularly flood control. The advantage of turning swamps into agricultural land is easy to see, but the social consequences may have been much more profound than a simple rise in productivity. As will be seen in the following section, patrilineal society was already firmly established by the time of the first written records. A decline in women's power seems to have accompanied the rise of slave society[51] and the subsequent evolution of feudalism. Thus the move away from egalitarian maternally-centred organisation represented a loss in status not only for women in relation to men, but also for men in relation to each other.

Matriarchal power in the patrilineal Chinese family

The traditional Chinese family is so different from the family familiar to Anglo-Saxon legal scholars that some preliminary clarification is necessary.

According to the Confucian Classics the family is the foundation of society and family relationships are inextricably tied to the social order of the state.[52] Five 'duties of universal obligation' were identified as those between sovereign and subject, father and son, husband and wife, elder brother and younger, and between friends.[53] In accordance with the family analogy, and perhaps in

[48] A rainbow symbolises an improper union of Yin and Yang and hence an improper relationship: ibid, vol 1, p 83

[49] Ibid, vol 3, p 112.

[50] Prolegma, 'The Chow Dynasty': ibid, vol 5, p 142. See also vol 4, p 465

[51] I use the term 'slave society' with some reservation. See note 36 above

[52] This form of family originated earlier but is associated with Confucianism's strictly ordered social relations. The 'virtues' binding these relations were described as 'knowledge, magnanimity and energy' but they eventually became hierarchical pairings. If the theories at note 40 above are correct this may have happened because Confucianism developed predominantly as male lore. (None of Confucius' disciples were women.) However, high-ranking women within the traditional family were also tenaciously protective of their hierarchical status

[53] XX.8 'The Doctrine of the Mean': Legge (note 1 above), vol 1, p 406

recognition of the competition between traditional clan organisation and the feudal state, the ruler was given a female example to emulate, being told to care for the state like a mother watching her infant.[54] The sovereign was also required to serve [his] parents, including his mother,[55] which is inconsistent with Western conceptions of absolute hereditary patriarchal power.

Women ambassadors

If we accept the early Chinese records, the Han nationality that developed the traditional Chinese family began about 4,000 BC when Huang Di, the Yellow Emperor, led his tribe to conquer and unite with the tribes of the Huanghe River valley.[56] The early rulers chose their successors on the basis of merit, not kinship and Yu the Great was appointed for his success at flood control. Significantly, his rule is believed to mark the beginning of the Xia dynasty (circa 2205–1766 BC) and of slave society, which continued through the Shang or Yin dynasty (circa 1766–1122 BC). Shang was eventually overthrown by a competing slave state, leading to the Zhou dynasty (circa 1122–249 BC)[57] whose territory expanded through tribal alliances beginning in the modern provinces of Hebei, Shanxi, and Shandong.

These early political developments were not based on military prowess alone. Women were active diplomats cementing alliances through marriages arranged to strengthen inter-state relations.[58] It is thus sometimes difficult to distinguish tribal organisation from territorial states. Some scholars suggest that legends showing succession from grandfather to grandson mark the transition from matrilineal to patrilineal society.[59] There is no indication that the feudal system evolving in this period intended to encourage male exploitation of women.[60] Indeed, Zhou feudalism, which cast its shadow so heavily over later practices, may initially have increased maternal power or at least the power of the maternal clan. Shang leaders were usually succeeded by their younger brothers and had left conquered tribes to govern themselves.[61] The Zhou dynasty imposed a uniform and rigidly stratified social order with

[illegible] Commentaries, XX 7 'The Great Learning' ibid p 376
XX 7 'The Doctrine of the Mean' ibid p 406
Chinese History (note 22 above), p 14
Ibid, ch 2 Li (note 40 above), p 562
Van Gulik (note 22 above), p 27, Melvin P Thatcher 'Marriages of the Ruling Elite in the Spring and Autumn Period' in Watson (note 4 above), p 42
Van Gulik (note 22 above), p 8
Some late-Qing analysts blamed traditional Chinese society for subjugating women. See eg, Bobby Siu, *Fifty Years of Struggle: The Development of the Women's Movement in China* (Hong Kong: Revolution Publications, 1977), p 45. Others used the classics to support stronger roles for women. K'ang Yu-wei (1858–1927) based his theories on the Confucian concept of 大同 *da tung* or 'great universality' and included distinctions between human and animal lives so that he hoped to achieve world peace. Kesho Chao, 'The Principles of International Law in the Light of Confucian Doctrines' (1967) 16 [illegible] 20 Revue des Sciences Academique de Droit International. See also Yu Cheng Hsieh (1775–1840) [illegible]
[illegible] p 46

succession going to the oldest son of the legal wife. This increased the political value of marriage and may be the kernel from which powerful maternal roles within the traditional patrilineal family developed.

Significantly the collapse of feudal stability occurred after King Yu (781–771 BC) made his favourite concubine's child crown prince. The Queen called on her father who formed a military alliance with nomadic tribes to depose Yu and place her own son on the throne. Thus father and daughter together defended the family's power. Similarly, in 594 BC when the daughter of a powerful official heard her husband had been ordered to kill her father, loyalty to her natal clan prevailed. Acting on her mother's observation that husbands were expendable, she secured her husband's death by informing her father of the plot.[62]

Hierarchical relations

The feudal society instituted by the Zhou imposed differentiations in status between various classes of males as well as between male and female. The object was to avoid conflict by establishing clear lines of authority. All land was owned by the king and divided among feudal lords. Elder sons were superior to younger sons, the legal wife was superior to concubines, and there were five ranks of nobility. Only the eldest son of the legal wife inherited his father's rank. Other children inherited one rank lower until they eventually became commoners. Commoners tilled the land and gave a tenth of their crops and a share of other products such as silk or wine as well as corvée labour and military service to their lords.[63] There were also slaves who had been captured in battle or who failed to pay debts.[64]

This hierarchical clan system, literally called 宗法 (zong fa) or 'ancestor law,' casts its shadow into the present to tease modern population control efforts.[65] It is tied to the belief that every son had not just a right, but a duty, to marry and produce an heir who could perpetuate ceremonial offerings to the first ancestors of the family. The family included only paternal relatives. Maternal kin were called 'outside' relatives. Marriages, which had to be exogamous, were arranged for family purposes by the elders with the help of a go-between,[66] and neither the groom nor the bride could marry without their consent.[67]

[62] Thatcher (note 58 above), p 45, citing the *Tso Chuan* 7 20 a–b
[63] Li (note 46 above), p 46.
[64] The lot of slaves appears to have been variable. One man allowed his to engage in business so that he travelled in carriages with servants to visit provincial governors: 'The Moneymakers,' Szuma (note 24 above), p 426.
[65] See 'tsung-fa' in T'ung-tsu Ch'u, *Law and Society in Traditional China* (Paris: Mouton, 1965) p 31 [illegible] population control see Susan Greenhalgh, 'The Evolution of the One-Child Policy in Shanxi, 1979–1988' (1990) 122 China Quarterly 193
[66] This word also uses the 'woman' radical. A marriage was not valid without a go-between. See [illegible] *of Songs* below
Chao (note 65 above) p 99

Marriage was determined according to rules of propriety rather than formally enacted law.[68] Among the rituals that distinguished a wife from a concubine, consummation was less important than bowing and serving tea to the groom's parents, for the latter established the wife's membership in her husband's family.[69] Betrothal gifts from the groom's family and dowry provided by the bride's may serve as a barometer for women's rising and declining status for they varied in importance from dynasty to dynasty and from one region of China to another.[70]

Corporate organisation

The family head had to be a man and the wife was required to yield to the husband, though both had to obey his parents.[71] As an economic entity, the family was similar to a modern corporation. Ideally, neither a son nor his wife had private possessions and neither had authority to borrow or give anything away.[72] Within the marriage, husband and wife were equal, for both were required to perform the rites for the husband's ancestors,[73] including mothers of the paternal line.[74]

The division of conjugal authority with the husband taking charge of external matters and the wife governing inside the household[75] may have been the basis for the 'three obediences' that modern authors are at a loss to explain. The characters 三從 san cong (san ts'ung) are more accurately translated as 'three dependencies' for a son was certainly expected to obey his mother; and father, husband, and son were the three persons a woman would rely on to conduct her business outside the household.[76] Males, of course, were dependent on females to produce heirs to continue the ancestor rituals.

Filial duty to mother and father

Countering the notion that Chinese women were always required to obey men we find the doctrine of filial piety. This required children to obey their parents, which definitely included mothers as well as fathers and applied to adult children as well as to infants. The *Family Instructions for the Yen Clan*, which enjoyed a resurgence in popularity in the mid-Qing dynasty,[77] cites the following example with approval:

[68] Chiu (note [illegible] above), p [illegible]
[69] Ibid, pp 4, 5
[70] Watson (note 4 above)
[71] Ch'u (note 65 above), p 31
[72] See 'The Nei Zeh: The Pattern of the Family,' s 1.19; Chai (note 42 above), p 456. The dowry was sometimes considered the bride's possession. Watson (note 4 above)
[73] Ch'u (note 65 above), p 102
[74] See, eg, Hi Hi, 'Shu King' in Legge (note [illegible] above), vol 4
[75] X.ii.13 'Nei Zhi' in Chai (note 42 above), p 47[illegible]
[76] Ch'u (note 65 above), p 10[illegible]
[77] [illegible]

> Madame Wang (nee Wei) mother of the minister of war, was very severe and strict by nature. When minister Wang was ... already a commander of three thousand soldiers and more than forty years of age, his mother would beat him for anything slightly against her will. In consequence he was able to perform distinguished service.[78]

The author of this book, Yen Chih-T'ui (531–591 AD), was orphaned at the age of nine[79] so this might be dismissed as a romanticised view of what parental authority should be, except that there are numerous records of legal decisions in which a mother's right to impose her will on her son was upheld by the courts

Status within the family

One aspect of the traditional family that is frequently overlooked is the transition in status that occurred over a lifetime. Younger was required to yield to elder, so people rose in the hierarchy with age. The new bride's status in her husband's family was extremely low. In some instances she was little better than a slave, particularly if poverty induced her family to avoid the cost of matrimony by sending her to work in her husband's family long before the age of marriage.[80] Over time, however, some women gained considerable authority with control over younger sisters-in-law, concubines, and servants as well as children.[81] When the father of the family died his wife ideally retired and the household was run by the wife of the oldest son. She continued to take directions from her mother-in-law, but the wives of the younger sons owed obedience to her.[82] In the long run the key to a woman's status was her relationship with her son and the matriarch within the patrilineal family was a power to be reckoned with At the top of the social scale, she could control the empire, for one result of the wife's authority and of the obligations of filial piety was the empress's ability to assist her husband in government and to rule on behalf of her son as empress dowager.[83]

Concubines

The position of a concubine was quite different from that of a wife. Her participation in political affairs was not approved.[84] She was required to obey the wife, her children owed filial duty to the wife, calling their biological mother 姐 (jie) 'sister' or 姨 (yi) 'aunt,' but they did not have a right to

[78] Yen (note 26 above), p 4
[79] Ibid, p xviii.
[80] Chiu (note 18 above), p 40. Early 20th century population records indicate family forms varied from one part of China to another. Uxorilocal marriages and adoption of child brides into future husbands' families were more common than the traditional ideal suggests: Arthur P Wolf and Chieh-shan Huang, *Marriage and Adoption in China 1845–1945* (Stanford: Stanford University Press, 1980
[81] Ch'u (note 65 above), p 10[illegible]
[82] X.i.18 'Nei Zhi' in Chai (note 42 above), p 457
[83] Chang (note 19 above), pp 8[illegible]
[84] Ibid

inherit unless the wife had no children.[85] A concubine's status depended very much on her ability to bear sons. She might even be promoted to Empress Dowager if her biological son became Emperor.[86]

By the end of the Qing dynasty there were three types of concubines. A 姘 (pen) concubine cohabited without performance of marriage rites; a 媒 (mai) concubine was purchased, usually with the aid of a go-between; and a 媵 (ying) concubine accompanied the bride in her entourage.[87] According to ancient records sisters and serving maids often accompanied the bride to become concubines. This reduced the bride's isolation and powerlessness in her new family and reinforced the diplomatic function of cementing the bonds between two clans. In this situation the concubine's subservience to the wife continued the younger sister's subservience to her elder sister or the maid's subservience to her mistress. It also reinforced political alliances by ensuring that someone from the wife's clan would provide the heir to the groom's clan.[88]

Women's sexual power

It should by now be clear that the system of multiple partners for men was not as permissive as Westerners imagine. Most men could afford only one mate. Originally the number of concubines allowed was strictly determined according to rank in the nobility.[89] Imperial sexual relations seem to have amounted to a kind of national fertility rite believed to increase the life force and prevent disasters through a balancing of positive 陽 (yang) and negative 陰 (yin) energies. They were governed by numerical mysticism which gave particular importance to the number three. Early Zhou rulers reputedly had one empress, three consorts, nine concubines, 27 mistresses, and 81 paramours.[90]

The ruler could cohabit with the queen only once a month after bringing his essences to a peak through union with lower-ranking women. His relations were regulated and arranged by court ladies who observed each copulation and recorded the results in red ink.[91] Even in lower-ranking families a concubine and husband were not allowed to stay together for the whole night, but she had the right to access him once in five days until she was fifty years old.[92]

With the decline of feudalism concubinage spread, becoming a sign of prestige among the wealthy.[93] The sister of an emperor of the Southern Dynasties (317–589 AD) and later the Tang Empress Wu both kept 'harems'

[85] Chu (note 18 above), p 2[illegible]
[86] Holmgren (note 4 above)
[87] Chu (note 18 above), p 25
[88] Thatcher (note 58 above), p [illegible]
[89] Chu (note 18 above), p 22
[90] Chung (note 19 above), p [illegible]; Translations of the ranks of consorts vary. See Van Gulik (note 22 above), p [illegible]
[91] Van Gulik [illegible]
[92] [illegible] Zhi [illegible] (note 4 above); [illegible] (note 1 above) [illegible]

of male concubines,[94] but most concubines were women. The authorities on how sex should be performed remained women. Men were told they could achieve immortality by reserving their semen and bringing their women to orgasm at every union.[95] Instruction manuals offered assistance describing everything from foreplay to the physiological response of orgasm in scientific detail. These circulated widely and were appropriately listed with medical books in the imperial bibliographies from the Han to the Tang dynasties.[96]

Perhaps because of foreign invasions these texts went underground by about the 13th century.[97] The period seems to correspond to a decline in women's status. Marital customs changed, making the dowries of elite daughters more important than the betrothal gifts given by the groom's family that had characterised Tang dynasty marriages.[98] Sung dynasty neo-Confucians advocated strict separation of the sexes and some (male) authors suggested that too much sex might be bad for the health.[99] Under alien Mongol rule, during the Yuan dynasty, foot-binding and the seclusion of women gained popularity. By the Ming dynasty, sex instruction books were rare, though they were mentioned in erotic novels whose heroes pursued sexual adventures to tragic ends. Ming dynasty printings of Taoist texts deleted references to sexual alchemy just as Buddhist texts had previously been purged.[100] Syphilis arrived with European colonial trade about 1500 AD. By the end of the Qing dynasty, sex was taboo and a scholar could ruin his reputation by examining the topic.[101]

Analysis

Through all these changes the conceptual form of the family remained relatively constant. The exotic institution of concubines is difficult to reconcile with Western concepts of equality and propriety. However, we should not be too quick to conclude that it was a mechanism for male exploitation of women. To begin with, it allowed particular women to gain authority over other women's offspring which reinforced the legal wife's power and accentuated naturally occurring inequities both among men and among women. Even the sex handbooks were styled as a woman's instructions to a man and focused on women's pleasures. It is worth noting that the decline in their use coincided with increasingly oppressive conditions for women. The home that ended as a

[93] Chu (note 18 above), p 22
[94] Van Gulik (note 22 above), p 191; Holmgren (note 4 above), p 67, citing W[illegible] 'Confucian Ideal and Reality: Transformation of the institution of Marriage in T'ang C[illegible] dissertation, University of Washington, 1979), p 10
[95] Van Gulik (note 22 above), p 46
[96] Re former Han, see ibid, p 70; re Tang, p 193
[97] Ibid, p XII.
[98] Rubie S Watson, 'Marriage and Gender Inequality' in Watson (note 4 above), pp 347–354
[99] Van Gulik (note 22 above), pp 223–4, 286
[100] Ibid, p 285
[101] Ibid, p 223

prison may well have begun as a safe and enviable haven from which all but a few privileged males were excluded by the matriarch.

Chinese society was only superficially different from its Western counterparts. The social problems it encountered were fundamentally similar. Most unions were monogamous but men frequently had children with more than one woman. And the traditional Chinese family dealt compassionately with situations that caused scandal in the West. Certainly, the concubine was much more secure than the extra-legal Western mistress for her material welfare was assured, or at least on a par with others in her man's family. Her children were much more fortunate for they had legal status and there were no bastards. The position of the legal wife at first seems marginally worse because her husband was able to encroach on her share of the family wealth by bringing in more women. However, the economic value of the concubines' labour may have exceeded the cost of their keep. The wife's position as head of the internal household and her children's position as principal heirs reduced the effect of this incursion.[102] As a grandmother, a wife had the comfort of seeing all of her sons' children included in the family that would eventually worship her as one of its ancestors. If she were childless, her ability to appoint a concubine's child as heir protected her titular position as mother of the patriliny.

Relationships within the traditional Chinese family, as in modern Western families, could be supportive or pathological.[103] Actual power relations varied according to individual personalities. The enduring strength of the Chinese family seems to have resided in its ability to align biological bonds with the basic social structure to ensure general welfare. It was never intended to be an instrument for oppressing women and the predominant bond ensuring its continuity was the relationship between mother and son rather than the power of husband over wife.

Women in the Confucian Classics

From the Han dynasty until the beginning of this century China's laws were administered by officials who were selected for their knowledge of the Classics. These texts, which begin the historic record, show no interest in fettering women. They emerged when the central authority of the Zhou (Chou) dynasty was in decline and its constituent states were competing against each other for dominance. This struggle for territorial control may have shifted the cultural focus away from the home and increased the importance of masculine perspectives. Just as itinerant warriors sought patrons, so too male scholars travelled

[102] The economic effect may actually have been akin to gaining low-paid labour.

[103] See, e.g., the family relationships of Feng Yen in Jack L Dull, 'Marriage and Divorce in Han China' in David C Buxbaum (ed) *Chinese Family Law and Social Change*, Seattle, London: University of Washington Press, 1978, p 88.

from state to state selling their administrative services. One of these was Master Kung 孔子 (Kung Zi) or Confucius. Born about 551 BC he preserved and edited historic documents, hoping his teachings about the idealised tranquillity of the early Zhou period would help restore political stability.

The 'Hundred Schools' period produced other competing theories of law and government. Moism taught universal love in contrast to the Confucian focus on filial piety and ancestral relations; Taoism espoused the virtue of non-action; and Legalism advocated government through a system of exact rules backed by rewards and punishments. This last approach enjoyed practical success when the 秦 Qin (Ch'in) dynasty gained military control over a territory almost the size of modern China in 221 BC. The Qin emperor ordered a massive book burning in 213 BC to destroy opposing philosophies and the histories of preceding states,[104] but his dynasty collapsed shortly after his death. The 漢 Han dynasty (202 BC – 221 AD) tried to restore the missing texts, but we are left with debates about the degree of Han distortion in the restored Classics.

From the Han dynasty onward, Confucianism gained power. Scholar officials began their education by studying Confucianism's 'Five Classics' and 'Four Books.' The Five Classics are 詩經 Shi Jing (Shi Ching), *The Book of Songs*; 書經 Shu Jing (Shu Ching), *The Book of Documents*; 易經 Yi Jing (I Ching), *The Book of Changes*; 春秋 Chun Qiu, *The Spring and Autumn Annals*; and 禮記 Li Ji (Li Chi), *The Book of Rites*.[105] The 'Four Books' compiled by Confucius' disciples are 論語 Lun Yu, *The Analects of Confucius*; 孟子 Meng Zi, *The Works of Mencius*; 中庸 Zhong Yong (Chung Yung), *The Doctrine of the Mean*; and 大學 Da Xue, *The Great Learning*. These provided a code of conduct cited in legal decisions.[106] As China settled into a unified state managerial ability proved more important than martial skill and the literati became increasingly influential.

The effect of this development on women's status is difficult to discern. Differentiation of roles on the basis of sex evolved some time in the pre-historic past, but idealisation of strict separation of the sexes seems to have arisen in very late Zhou times. The earlier *Book of Songs* suggests relatively free relations between the sexes but the *Book of Rites*, which was probably a late Zhou product, advises that: 'Outside affairs should not be talked of inside the threshold [of the women's apartments], nor inside [or women's] affairs outside it.'[107] This ethos may explain the relative lack of discussion concerning women's roles in China's highly literate culture where other aspects of life were examined to rarefied degrees.

[104] Szuma (note 24 above). For book burning see 'The First Emperor of Chin,' p 177.

[105] Except for a fragment included with later editions of the *Rites*, the *Book of Music* did not s[illegible] burning.

[106] The *Book of Documents* and the *Spring and Autumn Annals* were used for this purpose in [illegible] dynasty: 'The Harsh Officials' in Szuma (note 24 above), p 443.

[107] [illegible]

The following introductory comments on the individual Classics are made despite a need for greater research in this area, particularly with regard to key concepts such as 'virtue' and 'obedience.'

The Book of Songs

The Shi Jing or *Book of Songs* dates from the tenth to seventh centuries BC.[108] According to one tradition, Confucius selected 311 poems to be accompanied by lute music from over 3,000 samples of folk songs, political satires, and ritual ballads. The songs in the first section appear to have been written predominantly by women and represent the most comprehensive anthology of Chinese women's literature until the twentieth century.

The songs contain frequent references to gathering herbs and preparing fibres for weaving, which suggests they were sung to accompany daily activities as minority nationality women still did in recent times.[109] There is a joyous quality to the songs which recount amorous adventures and longing for an absent husband or lover. Sexual relations seem to have been quite free among the common people; nevertheless there is evidence of a double standard which restricted women's choices. A go-between, who was a woman according to the root of the character, was required to negotiate legal marriage; the bride joined the groom's family and both men and women suffered when union with a preferred partner was thwarted.[110]

The sentiments in the songs are familiar, but the social context must be deciphered. Concubines lamented their limited time with the prince, but cousins complained it was their right to join the bride in her new life.[111] Though ancillary in status, the concubine's position was probably more comfortable than average. Her potential for bearing a ruler or heir could draw her into vicious political intrigue, but women at court also formed friendships transcending clan alliances.[112]

According to the songs, women relied on their brothers to protect their interests,[113] but they were also able to argue on their own account. The marked difference in status between a wife and a concubine made marriage formalities important. One song represents a woman's pleadings at a trial that arose after

[108] 'Introduction' [illegible] p [illegible]
[109] Ono (note 16 above), pp 1–7.
[110] Re free sexual relations: Van Gulik (note 22 above), p 21, analysing 'The rivers Chen and Wei. See the river waters rising'. I.VII.xvi 'She King' in Legge (note 1 above), vol 4, p 147. See also 'A woman gathering plums seeks lovers': I.II.ix, p 30. Double standard: I.V.x and I.X.vii, p 188. Go-between: I.V.iv; I.VIII.vii, and I.XV.v. Thwarted desires: I.VIII.vi, p 155. Fiancée's lament when husband loves a girl married to another: I.V.ix, p 90. Broken engagement after woman lived with lover for three years: I.III.vi, p 55. Woman complains the man she supported with her modest means 'has left to be her wealthy match': I.VIII.vii, p 157.
[111] Ibid, I.III.xiii and xv, pp [illegible]
[112] Ibid, I.III.vi, p 42.
[113] [illegible]

she refused to leave her home for her husband's because the proper betrothal ceremonies had not been completed.[114]

The importance of marriage in maintaining political alliances enhanced the status of wives from important families.[115] One baroness was furious when she was prevented from returning to her home state to advise her brother, declaring:

> Ye officers and gentlemen,
> Do not condemn me.
> The hundred plans you think of
> Are not equal to the course I was going to take.[116]

Masculine frustration with thwarted political goals found expression in a later ode:

> A wise man builds up walls
> A wise woman overthrows them ...
> A wife with a long tongue
> Is a stepping stone to disorder
> Which is not sent from heaven.
> It is produced by wives ...[117]

Within their original context these two odes represent little more than the personal frustrations of two particular individuals. But both suggest that arguments against a woman could be made on the basis of sex, by-passing any logical analysis of the strengths and weaknesses of her goals. This may have been a product rather than a cause of separation of the sexes, and it cut both ways, for a strong-willed woman who gained de facto power could avoid valid criticism by remaining in seclusion.

On the whole the *Songs* express respect for women. The narrative poems trace the origins of the people to ancestral mothers and the sacred odes in the final section show sacrifices were offered to foremothers as well as to forefathers.[118] They date from a time when China was turning to agriculture and

[114] Ibid, I.II.vi, p 27.
[115] Van Gulik (note 22 above), p 28. See, eg, Legge (note 1 above), vol 4, III.III.vii, p 549. I.V.iv, p 74 is said to be about Chwang Keang's political connections through her male relatives. See also [illegible] p 250.
[116] Ibid, I.IV.x, p 89.
[117] Ibid, III.III.x, p 561. The meaning of this much-quoted verse varies greatly depending on the translation. One commentator suggested that just as literati did not engage in trade so women, who knew nothing of public affairs, should stick to weaving: Van Gulik (note 22 above), p 29. Some attribute an intuitive quality to the wisdom denoted by 哲 zhe (che): Lee (note 20 above). The meaning again shifts if the lines are translated as: 'Men intuitively build walls and women intuitively overthrow them.' Legge's footnotes seem to be his own opinions rather than those of any Chinese commentators.
[118] Ancestral mothers: Legge (note 1 above), vol 4, III.I.vi, p 446; III.II.ii, p 465. Sacrifices: I.VII.ii, p 5[illegible]; V.I.[illegible]vi, p 602.

people lived a life-style reminiscent of European expansion into the North American West, clearing grass and bushes for ploughing.[119]

As in the American West, conflict in ancient China surely arose innocently when nomadic tribes returned to areas they had occupied periodically for generations to find farmers who refused to relinquish their hard-earned crops. Not unlike 'patriotic' American settlers, the rectitude of these singers sounds ethnocentric and hegemonic:

> Very intelligent is the marquis of Loo ...
> And the tribes of the Hwae will submit in consequence.
> Men who have enlarged their virtuous minds,
> With martial energy conducting their expedition,
> Will drive far away those tribes of the east and the south.[120]

The effect of agriculture on the balance of power in gender relations is not mentioned. Attention probably focused on border conflicts as seen in the ideogram 國 guo (Kuo) which shows boundaries defended by weapons and represents a 'state' or 'country.'[121]

The harmony between men and women in the *Songs* is accentuated by the pain reported due to separation during military campaigns[122] and the *Songs* suggest men took on heroic tasks for the benefit of women:

> He shall possess Chang and Heu
> And recover all the territory of the Duke of Chow
> Then shall the marquis of Loo feast and be glad,
> With his admirable wife and aged mother ...[123]

Two stanzas fantasising about the sons and daughters of a noble lord have been discussed extensively.[124] The sons would sleep on couches, clothed in robes to play with jade sceptres and cry loudly, while daughters would sleep on the ground and play with tiles. This allegedly proves the inferior status of women in ancient times — a view attributed partly to Pan Chao, the prominent Han Dynasty woman scholar (see below).[125] But this interpretation contradicts the felicitous wish for a grand and comfortable dwelling 'impervious to wind and rain, offering no cranny to bird or rat' where the prince would have

[119] Ibid, I.III.v, p 600
[120] Ibid, IV.II.iii, p 618
[121] L Wieger and L Davrout (trans), *Chinese Characters: Their Origin, Etymology, History, Classification and Signification* (New York: Dover, 2nd ed 1965), lesson 71, p 177
[122] 'Every man is torn from his wife. Alas for us employed on these expeditions' II.V.III.x 'She King,' Legge (note 1 above), vol 4, p 424
[123] Ibid, IV.II.iv, p 628; 'therefore I make this song, Announcing my wish to nourish my mother' II.I.iii p 249
[124] Ibid, II.IV.v, p 503

auspicious dreams of grisly bears predicting sons and of cobras predicting daughters. When the poem was written male and female roles were different but parallel and snakes were a symbol of safety, related to love and kindness.[126] Tiles were used to prepare fibres for weaving,[127] and even Pan Chao saw them as a symbol of industry.[128] There probably *was* a desire for energetic males, but infants cry when removed from the centre of activity. Placing sons on couches could just as easily symbolise the tenuous male position in his mother's house.

The art of great poetry lies in its ability to evoke multiple meanings through simple imagery. The *Songs* abound in metaphor and allusion, making interpretation a challenge, but messages read into women's love songs and the sacred Zhou ballads often strain belief.[129] The lyrics do not show as much preoccupation with hierarchy and virtue as later commentators suggest. Nevertheless, they were central to subsequent 'Confucian' arguments in favour of rule by virtue as opposed to rule by law. What the Confucians meant by 'virtue' is a study in itself. For present purposes I note only that, despite obviously sensuous content, Confucius claimed all of the songs demonstrate 'having no depraved thoughts.'[130]

The Book of Documents

Women are barely mentioned in the *Book of Documents* (also known as the *Book of History*). These documents belonged to a martial government and some address soldiers preparing for war. They decry lustful behaviour and eulogise public service through the example of Yu who took only four days from his work at flood control when he married.[131] It was the ruler's duty to order the land and protect the people, both men and women, from hunger.[132] Violation of women's rights was part of the justification for overthrowing the Shang ruler.[133] King Woo's address to a combined army from eight states when preparing to attack Shang was later cited to justify the exclusion of women from political affairs: 'The crowing of a hen in the morning indicates the subversion of the

[125] Swann (note 24 above), p 83.
[126] Liu Yuping, 'Year of the Snake Stamp' (2 February 1989) 38 China Reconstructs
[127] Swann (note 24 above), p 91, n 14
[128] Ibid, p 83
[129] It takes a neo-Confucian moralist or a Victorian translator to see resistance to a seducer in 'Slowly, gently, gently ... Do not make my dog bark' I.II.xiii 'She King' in Legge (note 1 above), vol 4, p 54. Similarly, after reading the plight of the neglected wife in I.III ... p 38 it is startling to read in the footnotes that some think the poem is literally, not analogously, about a neglected officer. 'The Rabbit Catcher' I.I.vii, p 13 sounds like women joking about a good-looking young man. A woman mechanic possibly greases the axle of her wagon in I.III.xiv, p 64. As Legge pointed out there is nothing in I.III.viii, p 50 to indicate that the widowed mother of seven grieving sons wanted a remarry. Perhaps they wish they could avenge their father's death
[130] Legge (note 1 above), vol 1, II.II, p 146
[131] Ibid, vol 4, II.IV.i.8, p 85
[132] Men and women: ibid, vol 3, III.III.i.4, 5, p 158; men and women bringing silk as tribute V.III.x, p 314
[133] He had abandoned himself to drunkenness and lust, punished all of a criminal's relatives as well as the offender, 'and in the palace women [illegible]' I.V.I.5 'Shu King' [illegible] p 284

family. Now Show, the king of Shang, follows only the words of his wife.'[134] Again, the selective misuse of this quote is revealing. It was not the queen's sex but her influence that was at fault. Sacrifices were not performed, both paternal and maternal relatives were mistreated, and the people were tyrannised. The early authorities for the political exclusion of women are weak and many women who came to power after the fall of Shang were recognised as competent rulers.

The Book of Changes

Since the *Book of Changes* was considered a scientific work, it was the only one of the Classics to escape the Qin book burning. It evolved from divination, but also formed the basis of both Confucian and Taoist philosophy. Its cosmogony centred on the idea that 陰 'yin' and 陽 'yang,' female and male, are equal. Their differences are morally neutral. Though opposite in nature the interrelationship of these forces is not at all black and white. It is complex and mutable and the focus is on balance. Only one of 66 possible combinations is all 'yin' and one all 'yang.' 'Yin' is yielding, 'yang' is penetrating, and each one at its maximum turns into the other. The emphasis here is on their complementary and transmutable natures, not on their separateness. In the sexual alchemy based on these principles the ideal union is between the masculine woman and the feminine man.[135]

Thus the later ideal of hierarchical and separate spheres of influence for men and women conflicts somewhat with the underlying conceptualization of natural laws. Nevertheless, the goal was balance, not dominance, so the superior person was counselled in humility and advised to select a passive role when appropriate.

The *Book of Changes* and its commentaries address contrasting aspects of the human condition in allegorical terms with opposite circumstances paired. For example, one who reaps without having sown is juxtaposed to one whose ox is stolen by a passer-by.[136] Some symbols, such as the cooking pot or marriage as a concubine, reflect women's experience. Others, including hunting or the subordinate position of a government minister, may have been more familiar to men, but the lessons applied to all.

If modern theorists are correct and early Chinese society was egalitarian and matriarchal, the *Book of Changes*, as it came to be used with Confucian commentaries annexed, superimposes hierarchical feudal concepts on older

[134] Ibid, V II 5, p 302. Re tyrannised people: the character 姦 jian (three women), whose meaning includes 'rape,' is translated as 'exercising their villainies in the city of Shang.' See also note 206 below.

[135] Van Gulik (note 22 above), p 41

[136] 'Wu Wang/Freedom From Error' lines 2 and 3, Z D Sung, *The Text of the Yi King* (Shanghai: Wen Hua Tu Shu Gong Xi, 1935), p 112. Interpretation differs in 'Wu Wang/Innocence (The Unexpected)', Richard Wilhelm and Cary F Baynes, *The I Ching or Book of Changes* (Princeton: Princeton University Press, 1950), p 102

egalitarian symbolism.[137] Perhaps this is why the marriage of an old woman to a young husband warrants neither praise nor blame in the original text but becomes 'a thing to be ashamed of' in the added commentary — the patrilineal hierarchy depended on female fertility![138] More startling is the shift in connotations symbolised by the family. According to the original text the family was based on the woman, but the commentary imposes an enhanced role for men setting out the whole panoply of hierarchical relations with which we are now familiar. The woman must be on the inside and the man on the outside with fathers and sons, older brothers and younger brothers, husbands and wives all in their ordered positions.[139]

The philosophy of the *Book of Changes* is attractive to Western educated women because it offers a reasonable explanation of the complex politics of being in a subordinate role and it does not presume agreement on the basis of compliance. This allows intellectual autonomy. The transmutability of 'yin' into 'yang' is central to women's experience. Dominance comes naturally to women. It is an inescapable burden that comes with childbirth. Men, on the other hand, must struggle for it or explain it into existence. Despite the analogies in the Classics, raising a family differs from managing a state where office should be assigned according to merit. A family becomes strong by employing its weaker members and mothers patiently watch over children as they make mistakes guiding them as they learn. A mother knows her responsibilities have been fulfilled when her children are able to take responsibility for themselves and others. This idea may be expressed in the second line of the 蒙 Meng (Mang) hexagram:

包蒙吉・納婦吉・子克家

But the overlay of patriarchal interpretation sounds offensive to women

> To bear with fools in kindness brings good fortune
> To know how to take women brings good fortune.
> The son is capable of taking charge of the household.[140]

Even without Germanic translation the commentary on the Classics was uninviting for Chinese women who turned to the egalitarian theories of Taoism and later supported Buddhism.[141] Nonetheless, hierarchical analyses

[137] 'Yin' and 'yang' replaced older terms about the 6th century BC. The current *I Ching* is [illegible] from late Zhou with substantial Han revision: Van Gulik (note 22 above), pp 36–7

[138] 'Ta Kwo/Great Passing' lines 2 and 5: Sung (note 136 above), p 123. See also 'Ta Kuo/Preponderance of the Great': Wilhelm (note 136 above), p 111

[139] 'Kia Zan/Family': Sung, ibid, p 159. Also 'Chia Jen/Family': Wilhelm, ibid, p 143

[140] 'Meng/Youthful Folly': Wilhelm, ibid, p 23 also refers to women as 'the weaker sex.' Also translated as: 'The second nine (shows its subject) exercising forbearance with the ignorant, in which there will be good fortune; and admitting (even) the goodness of women, which will also be fortunate. (He may be described also as) a son able to (sustain the burden of) his family': 'Mang/Covering': Sung, ibid, p 29.

[141] Van Gulik (note 22 above), pp 266–7

developed by Han Confucians governed the education of succeeding generations of administrative officials who applied Chinese laws.

The Spring and Autumn Annals

The *Chunqiu* or *Spring and Autumn Annals* were reputedly compiled by Confucius and edited into a succinct account of significant events such as military operations, alliances, public works, and natural phenomena in the state of Lu between 722 BC to 481 BC.[142]

One of the chief alternative accounts of this time is the *Tso Ch'uan*. Written as a commentary on the *Annals*, it includes legends, critical observations, and *I Ching* divinations predicting the future of proposed marriages.[143] According to the *Tso Ch'uan* Duke Huan's wife, Lady Keang, had an incestuous relationship with her brother and helped plot the murder of her husband.[144] None of this scandal is revealed in the *Chunqiu*. But the large number of entries concerning marriages, state visits, and deaths of women suggest that patrilocal residence made women the travellers, enhancing their importance before strict separation of the sexes was idealised.[145]

The Book of Rites

The *Book of Rites* is regarded as a product of the Han dynasty.[146] Its detailed instruction on court and family etiquette for births, marriages, and funerals served as a model for the hierarchical family previously described. It sets out painstakingly detailed procedures for such ordinary activities as getting up in the morning, washing, and combing the hair. Most of the text concerns mourning rituals which are particularly complicated because different dress, food offerings, and rites were required of mourners according to their degree of family relationship to the deceased.

Unlike the Odes, the Rituals gave primacy to males, but women who continued the family line still played an integral role in the ceremonies: 'From the son of Heaven were learned the lessons for men; and from the queen, the obedience proper to women.'[147] The obedience was to the husband's parents, for the purpose of marriage was to create a 'bond of love' between two families.[148] The Rituals also emphasise separation between male and female spheres of activity:

[142] Introduction: Chai (note 42 above), vol 1, p xxxiii
[143] III.XXII 'The Ch'un Ts'ew, with the Tso Chuen': Legge (note 1 above), vol 5, p 123
[144] 'The Ch'un Ts'ew Conceals the Truth,' Prolegma, ibid, p 43. See also notes from 'Tso Chuen' with each mention of Lady Keang through the *Chunqiu*
[145] Re the power of travellers see Tsing (note 40 above)
[146] The ritual classic included the *I Li*, a post-Confucius compilation of directions for state ceremonies, the Chou Li, a description of the Zhang government probably compiled in the 3rd or 4th century BC, and the *Li Chi*, an early Han compilation of records made by Confucius' seventy disciples. 'Introduction' in Chai (note 42 above), vol 1, pp xxxv, xliv, li, lm.
[147] Ibid, vol 2, p 433
[148] M L Hsiao [illegible] vol 2, pp 428–434

> The observances of propriety commence with a careful attention to the relations between husband and wife. They built the mansion and its apartments, distinguishing between the exterior and the interior parts. The men occupied the exterior; the women the interior. The mansion was deep, and the doors were strong, guarded by a porter and eunuch. The men did not enter the interior; the women did not come out into the exterior.[149]

In their interior world women managed the household, including the manufacture of silk and linen cloth.[150] This seclusion, we are told, began for a girl at the age of ten.[151] To modern women this sounds like prison. We have great difficulty imagining the state of mind that may have prevailed after seven hundred years of fighting, especially if, as some scholars suggest, rape is a common but rarely mentioned weapon of war.[152]

The responsibility and influence women exercised within this interior world are clear. Three women were especially chosen to take charge of the infant education of the ruler's oldest son.[153] The emperor's wives and concubines were the first class of government officers listed[154] and they were called 'helpmates.'[155]

Since the rise of feminism at the end of the Qing dynasty, the *Rites* have often been criticised as the cause of unequal treatment of women, but again the case against the original text is exaggerated. It relies heavily on the second sentence in the following passage:

> When the child was able to take its own food it was taught to use the right hand. When it was taught to speak, a boy [was taught to] respond boldly and clearly; a girl, submissively and low. The former was fitted with a girdle of leather; the latter, with one of silk.[156]

Boys had to learn to protect their natal families and girls to adapt to new families when they married. The roles were different, but not necessarily unequal. A less frequently quoted section from the *Book of Rites* declares:

> The son of heaven is to the queen what the sun is to the moon, or the masculine energy of nature to the feminine. They are necessary to each other, and by their interdependence they fulfil their functions.[157]

[149] X.II.13 'Nei Zhi': ibid, vol 1, p 470. Also I 'Chu Li Summary of the Rules of Propriety': p 77
[150] 'Huan I': ibid, vol 2, p 431
[151] X.II.13 'Nei Zhi': ibid, vol 1, p 497
[152] Brownmiller (note 8 above)
[153] Chai (note 42 above), p 473
[154] Ibid, vol 1, p 109
[155] Ibid, p 113
[156] Ibid, p 477
[157] Ibid, vol 2, p 434

Again, the *Rites* were an idealised account of how people *should* behave rather than a record of what they actually did. This can be seen, not only from contemporary historic records as noted in the previously mentioned discrepancy between actual and ideal marriage ages, but also from its internal contents. We are told, for e. ample, that a wife will not remarry,[158] but we are also told how people coped with the deaths of their remarried mothers.[159] Perhaps most people took the rites with a grain of salt, like the 'plain, blunt woman' who re-used the mourning dress she had worn for her aunts and sisters when one of her husband's relatives died.[160]

Contemporaries of the *Rites* were already wary of excessive funeral arrangements. The wife and steward of one deceased official asked a Confucian disciple if they should bury some living people in the grave to serve in the afterlife. When advised that they themselves were the best candidates to fulfil this service the idea seems to have been dropped![161]

Confucius

Confucius objected to the war-mongering habits then typical of Chinese rulers. As a result he rarely held office, spending much of his time wandering from state to state with his 3,000 pupils.[162] The *Analects* are a compilation of his sayings collected by his students.

According to the great historian Szuma Chien, there were four subjects Confucius did not talk about: 'extraordinary things, feats of strength, political disorder and the supernatural.'[163] To this we might add 'women.' We know hardly anything about his relationships with, or attitudes to, women. Szuma Chien's description of Confucius' administration when he was made chief justice and prime minister of the state of Lu idealised separation of the sexes:

> He executed Shao-cheng Mao, a minister of Lu who made trouble. After three months of his administration vendors of lamb and pork stopped raising their prices, men and women walked on different sides of the street, no one picked up anything lost on the road, and strangers coming to the city did not have to look for the officers in charge, for everyone made them welcome.[164]

With Lu so well run the ruler of neighbouring Chi was afraid his state would be annexed, so he sent a troop of eighty dancing girls to distract the ruler of Lu.

[158] Ibid, vol 1, p 439
[159] One adept reduced his public mourning for his mother after it was pointed out that she had remarried into another family: ibid, vol 1, p 194; another refused to mourn his live-reed mother saying she ceased to be his mother when she left the family: p 122
[160] II 'Than Kung': ibid, vol 1, p 200
[161] Ibid, p 182
[162] 'Confucius' in Szuma (note 24 above), p 22
[163] Ibid, p 23
[164] Ibid, p 8

Confucius left in disgust.[165] Curiously, Szuma Chien's account of Qin rule also depicts separation of the sexes as a positive achievement (see below).

We know very little about Confucius' family relations.[166] One suspects that he felt uncomfortable with home life, or at least with young women:

> Of all people, girls and servants are the most difficult to behave towards. If you are familiar with them they lose their humility. If you maintain a reserve towards them they are discontented.[167]

The notorious Nan-tze, wife of the Duke of Wei, made him uneasy and he mentioned the woman who served in King Wan's government only to prove that capable (male) ministers were difficult to find.[168] Nevertheless, he recognised the authority of both father and mother[169] and approved of a chief criminal judge who was dismissed from office three times, saying it was not worth leaving one's parents to serve crookedly.[170]

With so little information we can only speculate about his views on women. The *Great Learning*, which may have been written partly by Confucius, or by his grandson,[171] and *The Doctrine of the Mean* attributed to his grandson Kung Chi[172] add little more than an affirmation that 'Government depends on regulation of the family'[173] and a prince should serve as the 'father and mother of the people.' This theoretical stance did not develop contemporaneous discussions of family dynamics and we know relatively little about the family the state was supposed to be modelled on. Nevertheless, the repeated inclusion of 'mother' in the form 父母 (fu mu) commonly translated into English as 'parents' suggests that mothers were not non-entities to the authors of these works. They acknowledged their authority and assumed ordinary women were as capable of wise behaviour as ordinary men: 'Common men and women, however ignorant may intermeddle in the knowledge of it [the mean]; yet at its utmost reaches, there is that which even the sage does not know.'[174]

[165] Ibid, p 8, XVIII.iv 'Analects' in Legge (note 1 above), vol 1, p 332
[166] His elderly father died while he was an infant and Confucius was preoccupied with his mother's funeral while he was a young man: ibid, p 1. His wife does not seem to have been part of his intellectual world, or at least there is no evidence to show she was. He attended to family duties, arranging his daughter's and niece's marriages, giving his own daughter to a virtuous man who had been wrongly accused: 'Analects,' ibid, p 172. He married the daughter of his elder brother to a man concerned with virtue: XI.v, ibid, p 238. Despite his emphasis on filial piety, one gets the impression that he was too busy perfecting himself and his teachings that he paid little attention to his son
[167] XVII.xxv 'Analects': ibid, p 330
[168] VIII.xx.3 'Analects': ibid, p 214
[169] IV.xviii, ibid, p 170
[170] XVIII.ii, ibid, p 331
[171] 'The Great Learning: History of the Text,' ibid, p 22
'The Doctrine of the Mean: Account of the Author,' ibid, p 96
Commentary IX.2 'The Great Learning,' ibid, p 370
[172] XII.2 'Doctrine of the Mean,' ibid, p 391, also XII.4, p 393

Mencius

Women are most prominent in the last of the 'Four Books,' a compilation of the *Works of Mencius*. 'Meng zi' was born 108 years after Confucius' death at a time when the country was divided into alliances fighting with and against the state of Qin which later founded the Qin dynasty. Mencius disapproved of these attempts at armed unification, believing stability could only be gained through good government based on the Confucian idealisation of the early Zhou emperors, Yao and Shun.[175] Most chapters of his work begin with a question answered with reference to Confucian sayings or to the Classics, much as modern judgments draw on past legal reasoning.

Many critics are offended by a comment that appears to approve male domination of women: 'to look upon compliance as their correct course is the rule for women.'[176] However, the context of this dictum reveals another anachronistic assumption. The question at the beginning of this chapter concerns scholars who manipulated rulers for personal prestige instead of working for public welfare. The infamous quote is immediately preceded by a paraphrase of the following passage in the ritual text, the *I-Li*:

> At the capping of a young man, his father admonishes him. At the marrying away of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, 'You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.'

According to the *I-Li*, the groom was also instructed by his father before he met his bride:

> Go meet your helpmate, and so enable me to fulfil my duties in the ancestral temple. Be diligent in taking the lead as husband, but with respectful consideration, for she is the successor of your mother. Thus will the duties of the women in our family show no signs of decay.[177]

These marriages were arranged by the parents of young teenagers. The instructions about obeying house rules do not condone male domination of women. The lesson Mencius was teaching concerned principled behaviour. 'To dwell

[175] Mencius and his Disciples: I 'The Works of Mencius,' ibid, vol 2, p 19; 'Mencius and Hsun Ching' in Sigma (note 24 above), p 72.

[176] III ii 2 'Mencius' in Legge (note 1 above) vol 2, p 265.

[177] The advice to the bride from her family is on the following page. Her father tells her to obey her new parents, her mother tells her to follow household rules, her father's concubine reminds her again to obey the parents and her governess apologises for her lack of instruction. III and IV 'Marriage of an Ordinary Officer' II, John Steele (trans), *The I Li or Book of Etiquette and Ceremonial* (Hong Kong: Paragon Reprint Corp, 1967), p 48.

in the wide house of the world' a person holding public office should act for the good of the people without regard for 'the power of riches and honours.' Officials entering government service were advised to *follow* the example of women by conforming to the ancient ideal of Yao and Shun's government just as a young bride conforms to the rules of the groom's household.

No one, including the ruler, should allow personal desires to supersede correct behaviour. The 'crime of he who connives at, and aids, the wickedness of his prince' included changing the heir or making a concubine a wife.[178] Mencius decried the practice of having hundreds of attendants and concubines.[179] The rules of propriety were more important than the desire to eat or gratify sexual appetite. Thus it was not proper to abduct a neighbour's virgin daughter even if that was the only way to get a wife.[180]

He was sensitive to women's problems, saying the wife and children of criminals should not be punished; and the state should care for the destitute including 'old and husbandless widows' and 'young and fatherless orphans.'[181] Like others of his time he accepted the economic value of women's work. Each family should have a homestead of five mou where the wife could grow mulberry trees, raise silkworms, and weave. There should be five brood hens and two brood sows and one hundred mou of land for the husband to cultivate. By his estimate these resources would produce enough to care for eight people including provision of silk clothing and meat for the elderly.[182]

Mencius' interpretation of the 'Five Relationships' does not give hierarchical status to anyone:

> between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions, between old and young, a proper order; and between friends, fidelity.[183]

Mencius regarded women as beautiful and desirable to men,[184] but he also assumed they were intelligent. He did not expect women to obey husbands who behaved improperly,[185] and told the story of a wife and concubine who conspired to confront their husband who drank wine from funeral offerings and pretended he had been feasting with wealthy people.[186]

[178] VI ii 7.3 'Mencius' in Legge (note 1 above), vol 2, pp 437–8.

[179] VII.ii 34.2, ibid, p 496.

[180] VI ii 1, ibid, pp 422–4.

[181] I ii 15.3, ibid, p 162.

[182] VII i 2, ibid, p 461; I i 3.4, ibid, p 131.

[183] III i 4.8, ibid, p 252.

[184] I ii 5.5, ibid, p 163, also pp 344–5.

[185] 'If one orders men to what is not the right way he will not be able to get the obedience of even his wife and children.' VII.ii 9, ibid, p 482.

[186] IV ii 33.1, ibid, p 340.

Mencius' concern for justice can be seen in his observation that benevolent laws are ineffective unless the ruler ensures they are carried out according to an impartial standard.[187] This principle, if applied by modern governments, would provide great protection for the less powerful in any society. He repeated the established doctrine that the ruler should act as the father and mother of the people,[188] and preached a lesson that Mao Zedong put into practice some two thousand years later saying: 'To gain the peasantry is the way to become sovereign.'[189]

Mencius obviously favoured a purposive approach over the excessively literal interpretations that came to plague Confucianism in later dynasties. A student once referred to the passage in the *Book of Rites* prohibiting males and females from touching hands. When asked if this meant a man should not grab the hand of his drowning sister-in-law, Mencius retorted that the one who would not rescue her was a wolf.[190]

The respect for women in Mencius' writing is intensified by popular stories attributing his success as a scholar to his widowed mother. These stories reflect a fairly autonomous and responsible life for women. Mencius' mother moved her residence three times to ensure her son grew up in a good environment.[191] She is also said to have corrected him when he criticised his wife after entering her room and finding her in an embarrassing position, saying he should not have burst in on her without warning.[192]

Militarism, legalism, and the Qin dynasty

The Qin dynasty (221–207 BC), which lasted only fourteen years, established the legal system adopted by succeeding dynasties and marked the transition to a unified empire. It also crystallised the power relations defined by war. Instead of regaining the harmonious peace of the mythical era of Yao and Shun, China was subjected to a mechanically regulated social order.

The first Qin Emperor, Qin Shi Huang, who was the son of a concubine, was only thirteen when he came to the throne. The Qin state had already been expanding through conquest so his advisors must surely share credit for his success. Shortly after he came of age, a mutiny was discovered in which the queen-dowager's seal had been used to call a wide range of royal troops, guards, cavalry, foreign chiefs, and retainers to revolt. Despite her implication in the plot she was recalled to court because her support was needed for continued

[187] IV.i.1.3, ibid, p 289.
[188] I.ii.7.6, ibid, p 166; I.i.4.5, p 133
[189] VII.ii.15, ibid, p 483.
[190] IV.i.17.1, ibid, p 307
[191] Wing (note 9 above), p 7
[192] 'Life of Mencius' in Legge (note 1 above), vol 2, pp 14–15

conquest.[193] The role of women in the rise of the Qin dynasty might make a fruitful topic for study if material can be found.

Once conquest was complete weapons were melted into bronze bells and statues.[194] Along with the unification of the country there was a unification of laws, currency, script, weights, and measures which greatly facilitated commerce. The empire was divided into 36 provinces under central control with governors appointed by the emperor.[195] Roads and canals were built to facilitate transport and troop movement and the walls of some of the former states were joined to make the Great Wall protecting agricultural China from nomads who plundered for slaves and livestock.[196] According to modern values, the Qin dynasty was an era of accomplishment, but it is not remembered with affection. It is commemorated as an example of the evils of Legalism. To understand this we must examine its background.

The rise of Qin was the product of centuries of debate and struggle which still influence modern Chinese attitudes towards law. Western countries tend to see laws as defenders of human rights and find it difficult to understand the deeply ingrained antipathy towards legalism found in China since ancient times. This difference in attitude may be attributable to the nature of early legal codes in each region. In Rome the institution in about 450 BC of the Twelve Tables gave plebeians a means of checking patrician power,[197] while in northern Europe the early legal codes were essentially lists of tort compensations.[198]

In China, on the other hand, the first published laws imposed punishments. There were objections from the start. Many believed clan leaders should rule by setting a good example themselves and a letter protesting the enactment of a code in 536 BC shows the debate between 'Confucians' and 'Legalists' predates the principal writers of these schools.[199] Despite the contempt for litigation during this period, it was the legalist state of Qin that finally unified, or re-unified, China.

The Art of War

The concept of law that developed at this time is associated with militarism Thus the Han dynasty historian Pan Ku classified the history of warfare with that of penal law. Once rule by law became established this connection seemed tenuous and Pan Ku was criticised by Qing scholars; however, numerous studies

[193] 'The First Emperor of Chin' in Szuma (note 24 above), p 16
[194] Ibid, p 168.
[195] Li (note 46 above), p 99
[196] *Chinese History* (note 20 above), p 37
[197] B O Foster (trans), *Livy in Fourteen Volumes* (Cambridge, Mass: Harvard University Press, 1[illegible]) 3.iv; re advantages of rule of law, vol 2.iii
[198] Theodore John Rivers (trans), *Laws of the Alemans and Barbarians* (Pittsburgh: University of Pennsylvania Press, 1977); Katherine Fischer Drew, *The Burgundian Code* (Pittsburgh: University of Pennsylvania Press, 1949)
[199] X.iv 'The Tso Chuen' in Legge (note 1 above), vol 5, p 609

support this early association.[200] The Chinese title of the military classic known as *The Art of War* is literally 孫子兵法 'Sun Zi's Law of Soldiers.' Its author, Sun Wu, said a general should treat his soldiers like nursing infants,[201] but mothers did not want to be replaced by military commanders. When the general Wu Chi sucked pus from a soldier's wound the soldier's mother cried in despair, fearing her son would follow his commander to his death as her husband had after a similar act of kindness.[202] This story illustrates the conflict between a woman's authority in the family and the emerging militaristic state on a very personal level.

The character for majestic or intimidating power 威 (wei) shows a woman closed into a cave home with a battle axe or sickle.[203] The ambiguity of the instrument, which may be a tool or a weapon, reflects the early relationship between agriculture and war. At first, perhaps, men stood at the door to protect women, but when battle became an end in itself the home became a prison.[204]

Sun Wu demonstrated his military theory to King Holu of Wu by dividing 180 palace women into two companies headed by the King's favourite concubines. He instructed them in military drill, but every time he gave a command the women burst out laughing. When he ordered the execution of the company leaders for failing to keep discipline the king objected, but according to Sun Wu a general in the field was not bound by the sovereign's orders. He had the leaders killed and appointed new officers in their place. Needless to say, the remaining women followed commands faithfully.[205]

Women did not necessarily give up their opposition to Sun Wu's methodology. The character 姦 jian (chien), showing three women together, appears in his book, and its English translation is 'treachery.'[206]

Legalism

The rise of the state of Qin through military power is attributed partly to reforms made in 359 BC by its prime minister, Yang Kunsun, or Shang Yang, a cynic who reputedly said, 'The wise make laws, the foolish keep them.'[207] Yet his book is the classic of the Legalist school. According to the Sung dynasty scholar, Huang Chen, this book had a profound effect on the future development of China:

[200] A F P Hulsewé, *Remnants of Han Law* (Leiden: E J Brill, 1955), vol 1, p 314.
[201] Ch V line 25 'Lionel Giles (trans)' *Sun Tzu on the Art of War* (Taipei, 1979), p 116. The first record of Sun Wu's concern vis-à-vis he gave to King Holu in 506 BC: 'Introduction' XIII.
[202] 'Sun Wu and Wu Chi' in Szuma (note 24 above), p 63.
[203] Wei (note 25 above) 'Chih Sieher' p 59. Battle axe p 79.
[204] One could argue that militarism began with men preventing women from meeting their male competition. But this interpretation is not supported by concomitant references whereas there are many early references to conjugal violence between the sexes.
[205] Szuma (note 24 above), p 28.
[206] IX line 17 Giles (note 201 above) p 87.
[207] Szuma (note 24 above), p 62.

> when the court applies the title of Yu-shih, censor, in reality it applies the teaching of this book, and the fact that whenever affairs arise, law officials are consulted, finds also its origin in this book.[208]

Its impact on gender relations is not immediately obvious. It includes diatribes against scholars but, like the Classics, it pays little attention to women.

Shang Yang's attack on maternal power

Shang Yang is well known for his attack on the traditional family. Certainly, the theme of competition between legal order and familial order permeates his book which describes law as an expression of love as well as the governing authority over the people.[209] For present purposes it is important to reiterate that family authority was shared by the mother, so his policies threatened matriarchal as well as patriarchal power.

Shang Yang's view of society was similar to that of the Confucians but he argued that changed times required a different form of government. According to him, ancient people knew their mothers but not their fathers. Divisions of land and property and of men from women came later. He claimed that 'loving one's relatives' meant 'making selfishness one's guiding principle.'[210] Accordingly, when he became chief minister of the state of Qin he instituted regulations to break the power of the family and focus allegiance on the state. He abolished hereditary posts, allowed private ownership and sale of land, and granted office for military achievement.[211] Households were organised into groups of five or ten and held mutually responsible for denouncing each others' crimes.[212] Fathers, sons, and brothers were forbidden to live in the same house and double taxes were levied against families with two or more grown sons. On the surface these measures appear to have been designed to ensure public order and equalise taxation, but they suggest a serious erosion of women's traditional power base in a culture where women's influence found expression through sons.

The misogynist sentiment running through Legalist thought reveals itself in Lord Shang's feminisation of his opposition. In an apparent attack on Confucianism he observes: 'kindness and benevolence are the foster-mothers of transgressions ... If lawlessness is aided, it becomes current ... if there is a foster mother for transgressions they will occur.'[213]

[208] Duyvendak (note 23 above), p 141.
[209] Duyvendak appears to have translated this as 'Law is an expression of love for the people.' But context, the original statement seems to be comparing the organisational authority of law to that of parents: ibid, p 169. See also: 'Law is the authoritative principle for the people and is the basis of government; it is what shapes the people,' ibid, p 331.
[210] II.7 'Opening and Debarring': ibid, p 22.
[211] *Chinese History* (note 20 above), p 27.
[212] 'Lord Shang' in Szuma (note 24 above), p 63.
[213] II.5 Duyvendak (note 23 above), p 206.

Early records correspond to modern experience showing men are more likely than women to challenge authority by breaking laws.[214] Confucianism emphasised self-regulation by those in positions of authority as the basis of social control, but Shang Yang blamed lawlessness, which was probably largely male, on feminine indulgence as if women were responsible for male misdeeds! This line of reasoning, which both recognises and defames women's power, was continued by the Legalist philosopher Han Fei-zi (d 233 BC) who pursued the vision of women as a threat to social order:

> The love of a mother for her son, is twice as great as that of a father, but for getting orders obeyed by a son, a father is worth ten mothers. The officials have no love for the people, but for getting their orders obeyed by the people they are worth ten thousand fathers and mothers.[215]

Nevertheless, Shang Yang coveted the de facto power of women, saying that in a strong state wives would tell their husbands not to return from a war unless they had been victorious.[216]

Women's military and economic activity

Shang Yang contradicts our habitual classification of military activity as masculine. He took women's participation for granted, at least in respect to military defence. He saw tactical advantage in establishing three different armies: one of able-bodied men, one of able-bodied women, and one of the old and feeble of both sexes. Women were assigned to construct traps and defences, pull down houses, and transport supplies, while the men awaited the enemy and the old guarded animals and collected food. This organisation allegedly prevented men from protecting women and women from protecting the feeble.[217]

Similarly, weaving, which was women's activity,[218] seems to have been classified as agricultural work associated with mulberry trees.[219] Legalists discouraged secondary occupations, but weaving and cultivation were both respected. When Lord Shang became chief minister of Qin, households producing the most silk were exempt from tax just as were those producing the most grain.[220] This gave women the same incentive to increase production as

[214] For example, the majority of crimes reported in Hulsewé (note 200 above) were committed by men except those to do with sorcery

[215] Duyvendak (note 23 above), p 114

[216] Ch.IV.18 'Policies,' ibid, p 286. He also wanted women's opinion in support of war: IV.17 'Rewards and Punishments,' p 283

[217] Ch.III.12 'Military Defence,' ibid, p 249

[218] IV.18 'Policies,' ibid, p 284

[219] Even today, down clothing, angora sweaters and woollen carpets are advertised in periodicals like 'China's Exports' or 'China's Foreign Trade' as [illegible] 'animal by-products' [illegible]

men, suggesting that the economic value of women's labour, which modern women are fighting to re-establish, was fully acknowledged by Shang Yang.[221]

Qin laws

Despite their recognised influence, Qin laws were known by reputation only until recently. In 1975, bamboo strips inscribed with laws were discovered in the tomb of an official buried about 217 BC, just before implementation of the unified code of the Qin empire.[222] These regulate government officials right down to how much lubrication could be used to grease a cart[223] and how many rat holes in a granary warranted punishment.[224] Women probably did not occupy most government positions because a fine was levied for carrying women in an official carriage.[225] However, numerous references to women suggest that, like men, they frequently suffered legal penalties. Punishments for both sexes ranged from death to fines and could include mutilations varying from shaving to castration. Penal labour was differentiated by sex. Men under the heaviest sentence had their hair and beards shaved and became wall builders; women became grain pounders. Lesser punishments were firewood-gathering for men and rice-sifting for women; then work as a bond-servant or bond-woman and finally service as guards or lookouts.[226]

Those under state control received food rations and clothing allowances with women generally receiving less than men. 'Small people' also received reduced rations so this difference may have been based on physical size.[227] The reasons for other sex-based differences are more obscure. Only men could be used to redeem bond-servants and bond-women. The exchange rate was two adults for one bond-servant and one for a bond-woman or a servant under five feet. Perhaps male labour was valued more highly, except women embroiderers could not be redeemed at all.[228] As far as catching robbers was concerned, however, the reward was the same whether the person caught was a man, a woman, or a child.[229]

Despite sexually differentiated treatment there seems to have been some concept of equal pay for work of equal value. According to the norms for

[221] According to the Confucians the upper classes were ruled by propriety and the lower classes by law. Shang Yang wanted to apply the law equally regardless of rank and advocated heavy penalties for minor offences. Many people complained after he became chief officer but when the crown prince broke the law his tutor was brutally punished. After this everyone obeyed the law, crime was reduced and the state prospered, but when the ruler died the crown prince came to power. When Shang Yang fled after being accused of treason he was denied shelter by an inn keeper who feared punishment for taking in a person without a permit. Thus Shang Yang suffered the consequences of his own harsh laws. He died in battle soon afterwards but Legalism survived: ibid

[222] A F P Hulsewé, *Remnants of Ch'in Law* (Leiden: E J Brill, 1985), introduction

[223] A-76, ibid.

[224] D-130, ibid

[225] D-155, ibid

[226] Ibid, Appendix I, p 14. I have substituted the word 'lookouts' for 'watchmen' used by Hulsewé

[227] Food A-12 to A-15; clothing A-50; ibid

[228] A-35, ibid

[229] [illegible]

artisans the work of two bond-women was equal to that of one artisan, but the work of one woman seamstress or embroiderer constituted an equal exchange.[230] Cloth, the product of women's labour, circulated as currency. The size of a 'cloth' used for this purpose had to be eight feet long and two feet five inches wide and its value was set at eleven monetary units.[231] The laws do not contain enough clues to determine how this compared with men's cash earning capacity, although those working off debts were credited eight monetary units a day or six such units if they were fed by the government.[232]

Equality was not necessarily always desirable. A woman slave could be sent to work off a commoner's fines or debts in the same way as a male slave or a horse or an ox.[233] In such cases, both male and female slaves would be loaned clothing and fed at government expense.[234] Numerous provisions refer to punishment of both high and low status women.

The law also afforded some protection to women. There is an ordinance against those who go to the countryside to intrude on widows and orphans.[235] A married woman could appeal to government authorities on her own behalf and we are given a detailed description of the investigation of a miscarriage caused by a fight between two women.[236] The consequences of the complaint are not recorded, but the matter seems to have been taken very seriously.

Economic protection included a fine for stealing the mulberry leaves that women grew for silk production.[237] The punishment for rape was the same as that for beating, and a husband who tore his 'obstreperous' wife's ear or broke a limb or finger while flogging her received the same sentence to hard labour as someone who bit off another's nose or ear in a fight.[238] The sanction for beating grandparents and great grandparents was also hard labour.[239]

There is no indication of a double standard for extramarital sex that would punish women for behaviour permitted to men, and the freer customs of the late Zhou dynasty are suggested by some of the provisions. A woman's children might have different fathers, but if they had sex together they were beheaded.[240] A woman was not sentenced when two of her lovers wounded each other in a fight.[241] Nevertheless, a commoner was able to arrest the man and woman he saw fornicating in the daytime.[242] The grounds for arrest and possible

[230] A-59, A-60, ibid. From the context I cannot tell if the embroiderers were equal to artisans or [illegible]
[231] A-43, A-44, ibid. One 'foot' was about 23 [illegible]
[232] A-68, ibid
[233] A-68, ibid
[234] A-65, ibid
[235] E-1, ibid
[236] E-23, ibid
[237] D-6, ibid
[238] Rape: D-153, injury to wife: D64, D-68, ibid. The punishment called 'shaving off the beard' sounds ludicrously light but this accompanied hard labour: ibid, Appendix I, p 15
[239] D-63, ibid
[240] E-25, ibid
[241] D-152, ibid
[242] E-35, ibid

punishment are unclear. If a wife deserted her husband and had children with another, both she and her lover were sentenced to tattooing and hard labour.[243] We are not told what happened if a husband left his wife, but provisions concerning wives who left their husbands may reflect patrilocal marriage customs. Certainly married women or girls were not free to leave husbands or families they disliked. Sons were sometimes paid to creditors to settle a debt and daughters were sometimes married to these debt slaves, but one enigmatic ordinance stipulates that such arrangements were not compulsory.[244] A wife who left her husband would only be punished if the marriage was officially recognised.[245] If a husband repudiated his wife both had a duty to report it in writing to the authorities. The fine for not doing so was two suits of armour regardless of sex.[246] The state's desire to keep an accurate record of the composition of each household seems to have taken precedence over concern for family welfare, as can be seen in the fine of one suit of armour levied on a wife and children who did not report a husband's suicide.[247]

The definition of words is a concern both for those governed by statutes and for translators. In these statutes there were particular problems with the meaning of 'household.' One section of the statutes defines this term as 同居 tong ju (t'ung chu) 'those who dwell together.'[248] A later section defines 'dwelling together' as 獨户母 tu hu mu.[249] According to my modern dictionary 獨 tu means 'solitary, alone or childless,' 户 hu means 'a door or household,' and 母 mu means 'woman or mother' giving 'a single woman's household.'[250] To define a household in terms of a woman is consistent with the earliest text of the *I Ching* and with the *Book of Rites* which puts the wife in charge of internal matters. This interpretation seems quite obvious though I hesitate to mention it because the phrase has provoked considerable discussion among established scholars. It has even been suggested that the character for 'mother' was transcribed incorrectly and that the reference is to a household register though this term was not in use until several hundred years later.[251] Perhaps those raised in patriarchal societies have difficulty acknowledging the residual vestiges of matriarchal organisation. The problem deserves further study,[252] but it is certainly possible that 'households' were indeed originally defined in terms of women.

[243] D-146, ibid
[244] E-[illegible] and p 12[illegible] ibid
[245] D-145, ibid
[246] D-147, ibid
[247] D-61, ibid. This may also have been to allow investigation into the [illegible]
[248] D-49, ibid
[249] D-181 and footnotes, ibid. From the context, the term translated as 'dwelling together' [illegible] both cohabiting and legally married couples
[250] 'Tu,' p 846, 'hu' (chui) a gate, p 514; 'mu; a dam, female,' p 725. Note also 'hu (hou); queen, empress or sovereign': Lee (note 20 above), p 204
[251] D-181 and footnotes: Hulsewé (note 222 above)
[252] In judgment E3 the household may be defined in terms of the husband assuming A is [illegible] [illegible] essentially female-centred [illegible]

The mutual dependencies of family life mean that when one member is punished others suffer, but a number of measures in Qin law accentuated this effect. The definition of 'household' was important because those who lived with the perpetrator of robbery and some other crimes were judged with him or her.[253] Intention was an important consideration. Thus if a woman profited from goods stolen by her husband her sentence was heavier if she knew the illicit origin of the goods or if she was involved in plotting the theft.[254] Certainly, women's ability to take responsibility for their own and others' actions was recognised in the statutes. Those unfortunates who became bond-women could supervise hard labourers though people paying off debts could not.[255] A woman could also suffer from her husband's negligence by being sold with her children if her husband allowed hard labourers in his charge to escape. Meanwhile he would become a hard labourer himself.[256] There were a few limits to protect families in this area. The young children of the guard's wife could not be sold separately from her. The wife of a negligent overseer was not to be exiled with him;[257] and widows of herdsmen and government officials who died before paying fines for mismanagement were not required to pay off the remaining debt.[258]

The laws distinguished public or official authority from family authority. The character for 'official' 公 gong (kung) originally meant 'the ruling house or clan' and also means 'duke' or 'male animal.'[259] The shift in meaning of this character may reflect a rise in power for the dominant male from governing his own clan to governing the country at large. This may also reflect a relative decline in women's power if the clues in the definition of 'household' and in the oldest parts of the *I Ching* are correct and the family originally centred around women.

Despite Shang Yang's attack on family power this set of Qin laws gave the family considerable authority over its members. The father obviously had power in the family, but this was not differentiated from the mother's power. Mothers, like fathers, were exempt from official denunciation for killing or mutilating their children or slaves, and children or slaves who denounced their parents or masters were subject to punishment.[260] Parents could request the state to banish or kill a son.[261] A male or female slave who killed a child was tattooed, sent for hard labour, and eventually returned to the master.[262]

[253] D-19, Hulsewé (note 222 above).
[254] D-13, D-14, ibid.
[255] A-62, ibid.
[256] D-154, ibid.
[257] D-40, ibid.
[258] A-41, ibid.
[259] D-86 n 2, ibid, Lee (note 20 above), p 115.
[260] D-86, D-87, Hulsewé (note 222 above).
[261] E 17, E 18, ibid.
[262] D-57, D-62, ibid.

Nevertheless, the strength of the state was measured by the size of its population and no one was allowed to kill a child unless it was deformed, not even if they had too many children. The punishment for unauthorised killing of a child was tattooing and hard labour.[263] There was also a provision punishing the widow of a bond-servant for child neglect.[264] Biological parents may have retained power to protect their children even after adoption, for an uncle who killed his nephew after adopting him was beheaded.[265]

References to property reflect both the communal nature of family ownership and a concept of personal property. Despite the power parents had over their children, theft from parents by children was not an official matter.[266] A wife who denounced her husband's crime would not lose the slaves, clothes, and vessels from her dowry.[267] If she committed a crime herself, her dowry was left with her husband and was not confiscated by the government,[268] which may have given her husband the capacity to redeem her. Family property as a whole was protected by a provision allowing family members to work off fees or debts in turn so there was always someone to look after the household.[269]

On the whole, women and men appear to have been treated equally by these laws except the nature of labour is differentiated by sex and rations are differentiated by size. Separation of the sexes was considered a positive achievement in the administrations of both Confucius and of the first Qin emperor.[270]

Some believe that Qin laws contributed as much to the dynasty's collapse as to its rise. The unification of Chinese culture through the development of commerce, the free movement of people and ideas, and a cosmopolitan attitude that facilitated assimilation of outlying states may have done more to set the preconditions for unity than the repressive measures imposed.[271] But the Qin code itself served as a model for the codes of later dynasties so it seems that law in itself was not the cause of public dissatisfaction.

[263] D-56, D-57, D-62; grandparents D-63, ibid. These are difficult to reconcile with D-86. The exemption offered to parents and masters may be limited to accidental harm since D-86 also specifies that intentional killing and wounding are official matters. This penalty contrasts with the candid description in the *Bamboo Annals* of Keang Yin's attempts to abandon her child. See Legge (note 50 above).
[264] D-154, Hulsewé (note 222 above).
[265] D-57, ibid. The punishment applied even though it was an older brother who had adopted a younger brother's son.
[266] D-86, ibid.
[267] D-149, ibid.
[268] D-150, ibid.
[269] A-68, ibid.
[270] Szuma (note 24 above). Similarly a stele erected to praise the Qin emperor recorded restrictions on the relations between men and women: 'He makes reforms, teaches virtue: If a widow with a son remarries, she is faithless, unchaste; The sexes are strictly separated, licence is ended, men and women are pure and honest; If a man commits adultery, it is no crime to kill him, thus men must observe the proper rules of conduct; if a woman elopes with a lover her son may disown her; thus women become chaste and good. His great rule purifies society, all come under his influence, know his beneficence: All ... keep to the path, live in peace and harmony and obey his orders': 'The first Emperor of Chin', in Szuma (note 24 above), p 184.
[271] Li (note 46 above), p 99.

Law and Pan Chao's concept of women's power

> 'Laws and codes are instruments of government, but not the cause of good government.'
>
> Szuma Chien ca 91 BC[272]

Two millennia later, the experience of women has validated the Grand Historian's observation. The gender-related problems that emerged in China were not caused by the legal codes or by the Classics that formed the basis of judicial reasoning. Women also reasoned from the Classics. Pan Chao used the first poem in the *Book of Songs* referred to at the beginning of this paper to stress the importance of marriage and of women's education. Her writings illuminate women's contribution to the development of Chinese society, but her words are often taken out of the context of both her message and her time.

Han context

Han government was based on essentially the same texts as Qing government almost 2,000 years later, but Han women seem to have been much freer. The Han continued to use Qin-based laws but deleted the assault on family authority. Concubines were assigned ranks and salaries on the same model as other government officials.[273] Merchants were prohibited from holding public office[274] but there is no indication that women were intentionally excluded. As in Europe, de facto exclusion from some functions emerged from sexually differentiated roles. Local administrative officials usually served as judges[275] and militarism remained important as bands of hundreds or thousands of brigands threatened internal stability.[276] Notwithstanding the Great Wall, martial skill also proved necessary to defend external borders, and it was perilous to follow Confucius' words without paying attention to the severity of some of his actions on the few occasions when he held office.

During the Han dynasty, and for several centuries thereafter, women in the ruling families remained politically influential. By the first century BC, the most powerful government positions went to relatives of the ruler's wife and mother.[277] Szuma Chien's accounts include several references to women's power, particularly that gained through sons. The success of a martial hero was symbolised by the thousand carriages that came from great distances to his

[272] 'The Harsh Officials' in Szuma (note 24 above), p 437
Hulsewé (note 200 above), p 43. Perhaps this reflects their role in welding political unity among different clans to develop the sense of homogeneity. Though more physically oriented, China was more racially homogeneous than Europe
[273] Ibid, p 7
[274] Ibid, p 81
[275] 'The Harsh Officials' in Szuma (note 24 above), p 457
'Chi An and Cheng Tang-Shih' includes an example of an official who became more powerful [illegible] sister became [illegible] p [illegible]

mother's funeral,[278] and when the Empress Dowager Wang wanted to reward a woman for her knowledge of medicine she had the woman's brother, a former brigand, appointed to the palace guard. He rose to become a respected imperial magistrate.[279]

Despite women's absence from lower administrative posts an empress-dowager held all the powers of the emperor during her regency. Many women in this position capably disposed of their political opponents and maintained control of political affairs even after the heir came of age. When the Grand Secretary suggested that reports and memoranda should not be sent to the Empress Dowager Tou, she had him dismissed.[280] The future Empress Dowager Lu successfully diverted a concubine's attempt to have her son replace the heir. Then, in 194 BC, after her husband died, she ordered the concubine's son poisoned, and the concubine's hands and feet cut off and her eyes burned before putting her on display in a privy as 'the human swine.' Her own son, who was now emperor, sickened at the sight and retired from government.

Many aspects of women's social condition were similar to those experienced in modern times. Women appear to have committed fewer crimes. Despite legal provision for parallel male and female punishments, most references in the surviving records to people who were actually punished are to men. The only exception is for the crime of 'uttering imprecations against the Emperor,' which sometimes involved witchcraft. Of nine instances between 130 BC and 1 BC, five involved women as either the principal or co-accused.[281]

Pan Chao

This was the environment that produced Pan Chao, the only woman to serve as historian to the Imperial Court in China.[282] Her father began his career as advisor to a military leader involved in re-establishing the Han dynasty after Wang Mang's usurpation.[283] He became a prominent scholar, but Pan Chao credited her mother for her education. Her ancestors included literary women and she expected succeeding generations of women in her family to write.[284]

She was married at fourteen and widowed young. Her older brothers were twins: Pan Ku (32–92 AD) who wrote the *Han Shu* and Pan Ch'ao (32–102 AD), who became governor of East Turkestan after leading an expedition there to secure trade routes to the West.[285] When Pan Ku died before completing the *Han Shu*, Pan Chao was appointed to write the 'Treatise on Astronomy' and the

[276] 'The Gallant Citizens,' ibid, p 432
[277] 'The Harsh Officials,' ibid, p 450
[278] 'The Marquises of Wei-chi and Wu-an,' ibid, p 360
[279] Hulsewé (note 200 above), p 166. The phrase 'uttering imprecations against the emperor' [illegible] Hulsewé's translation
[280] Swan (note 24 above), p xi
[281] Ibid, p 27
[282] Introduction to ibid, pp 82–3
[283] Pan Chao lived between 45–51 AD and 114–120 AD [illegible] 24 [illegible]

'Eight Tables' which record feudal holdings and genealogical relationships. After the Empress Teng became regent in 106 AD, Pan Chao advised on state affairs and taught classical literature, history, astronomy, and mathematics.[286]

Pan Chao was often the subject of civil service examination questions during the Qing dynasty. She is best known for her *Lessons for Women* which is commonly thought to advocate a submissive role. To some extent this is valid, but she was advocating submission to the mother-in-law[287] in a treatise intended to promote literary instruction for young women. She did not question the traditional division of labour, but believed sons and daughters should be equally educated. Her perspective reflects the complementary and interdependent male and female roles found in the *Li Chi* where each sex is considered necessary to complete the other and the needs of the corporate family take precedence over individual rights.

Her view of the relationship between men and women seems similar to that between needle and thread in her poem of that name. The needle, 'strong ... straight and sharp' pierces 'to enter gradually in,' followed by the thread that sways and twists to hold 'things far apart all strung into one.'[288] A needle without thread has no effect, except, perhaps, to damage the fabric. The thread remains long after the needle has passed to resist the stresses that would pull things apart. The metaphor defines a role for women that is powerful, yet distinct.

Pan Chao, judged by her own life, did not confuse compliance with timidity. She was not afraid to write memorials to the throne. She may have said that 'womanly virtue need not be brilliant ability,'[289] but her own accomplishments provide a formidable contrast to the obligatory self-deprecating phrases officials used to introduce themselves at court and she did not hesitate to prove that women could indeed be brilliant. Not all of her contemporaries agreed with her austere concepts of feminine propriety.

Later developments

Several centuries later in the Northern Sung Dynasty (960–1126) women still participated in government.[290] However, the scarcity of women's literature compared with that of men suggests that *Lessons for Women* did not succeed in its main purpose of promoting equal education for daughters. This should not be blamed on Pan Chao. Household responsibilities kept women secluded and discouraged the emergence of fertile venues for intellectual exchange. Some courtesans developed high levels of literary skill, but their clients were men.

[286] Ibid, p 42.
[287] Ibid, p 88.
[288] Pan Chao, 'Needle and Thread,' ibid, p 104. According to Swan's note 34, Huai-nan Tzu also saw a political analogy in the relationship between needle and thread.
[289] Ibid, p 86.
[290] Chang (note 19 above), p [illegible]

Women joined nunneries, but lacked access to the varied knowledge available to men who fraternised with famous philosophers while seeking public employment or congregating in the capital to take imperial examinations. The practical realities of women's lives were different, but we need not assume their social position was unfavourable.

The power to create social harmony espoused by Pan Chao contrasts sharply with the Empress Dowager Lu's obvious ruthlessness in defence of her hierarchical ascendency, but it is by no means less significant. It was this kind of power in the hands of Confucian administrators that ensured Chinese cultural dominance in spite of repeated conquests by central Asian nomads. The Classics treat different kinds of power equally, but women may have been predisposed to seek harmony in support of powerful family goals.

There are many reasons to believe that women were, indeed, the thread that held Chinese society together through so many centuries. And this was not without its public element. The Empress Wu contributed substantially to the bureaucratisation of government by improving the imperial examination system that paradoxically reduced the power of maternal and marital clans.[291] According to Mongol history the lesson in unity that gave the Mongols power to build the Yuan dynasty was taught by women,[292] and there were also women who were generals in their own right.

The advent and popularity of foot-binding is a particularly enigmatic issue. The practice arose in the Sung dynasty (960–1279) and continued for several centuries despite complaints that began almost as soon as the custom itself. The Manchus, who invaded China to establish the Qing dynasty, barred women with bound feet from the imperial harem in 1645 and again in 1664. They also issued an edict to punish the head of any household if a daughter born after 1662 had bound feet, but it failed to suppress the custom and was rescinded three years later.[293] Perhaps it failed because the punishment was directed towards male members of the household who may not have been the prime perpetuators of the practice despite literature eroticising the putrid bindings. The custom is reminiscent of the modern use of corsets, high-heeled shoes, and cosmetic surgery. Though initiated by women, these fashions may reflect a decline in status that made it advantageous to advertise non-dominance in an artificially exaggerated way or to rely on libidinal reflexes when appeals to reason failed.

Foot-binding was not finally eradicated until this century, but movements to improve women's condition began much earlier and were allied with

[291] R W L Guisso, *Wu Tse-tien and the Politics of Legitimation in T'ang China* (Seattle: Western Washington University, 1978), ch 7.
[292] Urgunge Onon (trans), *The History and Life of Chinggis Khan (Secret History of the Mongols)* (Leiden: E J Brill, 1990).
[293] Howard S Levy, *Chinese Footbinding: The History of a Curious Erotic Custom* (New York: Walton Rawls, 1966), pp 65–7.

attempts to overthrow the Qing dynasty and check foreign incursions. Despite the secluded lifestyle that had become customary in much of the country, women were very active in these developments. The Taiping Rebellion which controlled substantial areas of China between Nanking, Chungking, and Guilin in the 1850s must be considered a significant precursor to modern women's rights. The rebellion's Cantonese leader, Hung Hsiu Chuan (b 1812),[294] was joined by several women military commanders including another Cantonese, Su Sanniang, who began her career in Guilin by leading a troop of young men to hunt down the robbers who had murdered her husband.[295]

The Taiping instituted an egalitarian regime where foot-binding was banned and women had equal property and political rights. Nevertheless, they maintained differentiated roles reminiscent of the Qin. They disbanded traditional families and arranged marriages, enforced monogamy, instituted marriage registration, and divided people into male and female troops who lived and fought separately.[296] Women from cultural minorities with natural feet were able to scale cliffs and defeat government troops in battle,[297] but the rebellion lost steam when it moved north into regions where the majority of women had bound feet. The support of women appears to have been crucial to Taiping success

Ironically the troops of another woman, Queen Victoria, contributed to their defeat. The Taiping ban on opium traffic alienated Western traders, who foiled their attack on Shanghai and assisted in the defeat of many Taiping strongholds.[298]

Conclusion

I have attempted to present sufficient evidence to promote a re-examination of some of our assumptions about the past and to raise new issues concerning the relationship of law to politics and culture. There is much to suggest that the Classics initially supported strong roles for women and contributed to the long-term success of China's institutions. Abandoning the theory that the legal status of Chinese women was diminished by the Classics gives rise to other difficult questions. In particular, why did women's status decline despite initial philosophical support? Perhaps agriculture polarised sexual roles in a way that should no longer be necessary, as economic circumstances change. But will women be marginalised in other ways? Or will some women develop legitimate political roles while other social groups are pushed aside?

[294] Li (note 46 above), p 400
[295] Ono (note 10 above), p 9
[296] Ibid, p 15
[297] Ibid, p 8
[298] Li (note 46 above), p 425

The most ancient lessons of the Classics remain valid and remind us that there are many complementary kinds of power used by both men and women But if we are to develop peaceful and enduring solutions to human rights problems, our laws and institutions must reconcile diverse interests and balance the sustaining elements in society with the dominating elements, no matter who is playing what role.

ACTION For Seniors

Seniors should call me to obtain full details on the following programs my government is initiating:

- New $648 million *LONG-TERM CARE PROGRAM TO IMPROVE THE QUALITY OF LIFE* through better coordination of community health and social services for seniors and physically disabled adults.
- *NEW COMPUTER NETWORK TO HELP PREVENT OVER-MEDICATION OF* seniors. Some of the illnesses older adults encounter are actually adverse drug reactions.
- *ADVOCACY ACT TO GIVE VULNERABLE ADULTS, INCLUDING FRAIL SENIORS, ACCESS TO INDEPENDENT ADVOCATES* to assist them in expressing their decisions.
- Passage of the *SUBSTITUTE DECISIONS ACT WHICH GIVES NEW WEIGHT TO POWERS OF ATTORNEY AND PROVIDES FOR LIVING WILLS.* Long demanded by Ontario Seniors.
- Passage of *A CONSENT TO TREATMENT ACT WHICH OUTLINES CIRCUMSTANCES UNDER WHICH CAPABLE ADULTS CAN AGREE TO, OR REFUSE, TREATMENT.*

SENIORS HANDBOOK

My "Seniors Handbook" proved so popular with you that we need to reprint it! If you or your organization require additional copies, please call my office to order.

Other publications are available. Just call my office at: 698-0967

At Work In Your Neighbourhood

Anne joins Yee Hong Villa Chair Joseph Wong in the 'Give Us a Brick' campaign to help build the first Chinese community nursing home and seniors' facilities for greater Toronto. To help, call 321-0777

Anne loves local community spirit like the May 29 Birchcliff Community Parade.

FALL EVENTS

Sept. 11-	Opening of Second Base Youth shelter
Sept. 11-	Heritage book launch, CAW local 303
Sept. 11-19	Italfest:West Scarborough-Italian Club
TBA-	Neighbourhood-Watch Forum

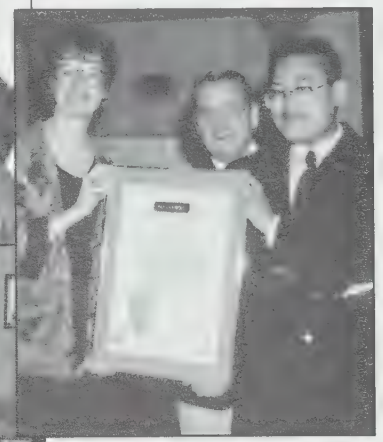
— Call my office for details —

ATTENTION YOUTH

Register for:

YOUTH FORUM-
CENTENNIAL COLLEGE
October 15, 16, 17
Call my office to register: 698-0967

Anne and her staff provide information to constituents recently at her display in the Supercentre.

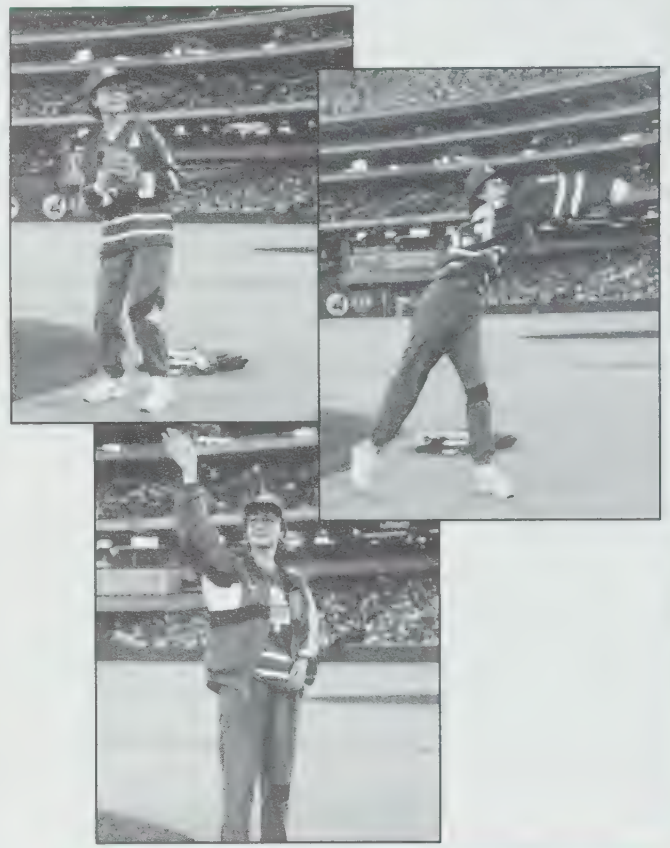


Anne and Metro councillor Dennis Flynn present award to Glenn Gabriel, outstanding member of West Scarborough Neighbourhood Centres' Leaders-In-Action youth committee.

Anne invited Lt. Gov. Hal Jackman and Citizenship Minister Elaine Ziemba to help her celebrate the contributions of 25 local community activists she selected to receive Canada 125 awards at Canadian Legion Branch #13.

Anne Swarbrick

MPP Scarborough West



Sporting her support for the Toronto Maple Leafs, Anne tries the opening pitch at Blue Jays game as Minister of Culture, Tourism and Recreation.

Summer 1993

Dear Friends:

The work I did for Scarborough West residents with developmental handicaps paid off! Social Services Minister Tony Silipo agreed to my request to maintain funding of sheltered workshops. My thanks to the families and staff who educated me about their needs.

I am now working to assist the West Scarborough Italian Association with Long-Term Care funds for community services. I presented a cheque for $9,000 at West Scarborough Neighbourhood Centre's recent Volunteer Recognition Night to support an important new youth project. It was also my annual delight to thank West Scarborough's volunteers for the wonderful work they do all year.

I participated in fund-raising events: Providence Centre's Spring Fair, Variety Village's Sunshine Games, Yee Hong Villa's Brick launch, Phyllis Griffiths's Baseball Dinner, the Cypriot community's Annual Spring Gala Dance.

Our Lady of Fatima raised money to make the church basement accessible for their seniors' programs. I added a well-deserved cheque from our government's Disabled Access program to create the jobs to do the work. St. Nicholas' retirement party for Rev. Jack Roney and his wife Fran - where I helped sing their praises - reminded us of how many have felt the joy of Jack and Fran's friendship.

I helped officiate at the opening of Abbeyfield House, a unique 11-bed home for seniors able to live independently.
I explained the provincial government to St. Joachim's Grade 8's, attended Oakridge Community Association's A.G.M. and Wexford Senior Centre's Annual Board Supper. As well, I have knocked on many doors to survey your opinions. If you have a community project or function that I can help with, please call.

I invite you to read on to find out more about my work in government and in our community.

With best wishes,

Anne

Good News for Ontario's Future

jobsOntario is putting Ontario back to work

jobsOntario is key to the Rae government's plan to put Ontario back to work.

Through **jobsOntario**, our government is investing billions to create new jobs and train workers, build roads, provide clean water, improve transit services, build affordable housing, give young people work experience and help communities invest in local projects.

jobsOntario*Capital* created 8,400 jobs in the past year and plans 12,000 more this year. **jobsOntario***Youth* created 9,500 jobs in 1992 and plans 10,000 more this summer.

Already 26,600 jobs have been created by more than 13,700 employers under **jobsOntario***Training*. And the number of jobs is growing at a rate of roughly 1,000 per week.

SOCIAL CONTRACT
New Way of Working

Our government values the competence and hard work of Ontario's public sector workers. We are working to negotiate savings in compensation to protect jobs and public services--while lowering interest payments on the public debt that risks becoming Ontario's largest spending program.

Social Contract legislation encourages employers and unions to enter into sectoral and local agreements before August 1,'93, to reduce compensation costs in exchange for such things as:

- joint trusteeship of pension plans
- job security funds to provide 95-100% of full pay for up to one year, for laid-off workers, while they seek formal retraining and redeployment
- protection for those earning $30,000 or less per year
- joint committees to find efficiency savings that will reduce compensation targets and to improve retraining programs

Enhancing Services

Anne spoke at Scarborough van plant rally against closure of the plant she worked hard to save. *NEW HOPE* for workers came when the Ontario government announced *FIVE MILLION DOLLARS TO RETRAIN 650-800 LAID-OFF WORKERS. EVERY JOB* created on the assembly line *MEANS FIVE MORE* created in the auto parts sector!

While protecting needed services, we saved $4 billion in 1993-94.

We are providing new core funding for 20 women's centres across Ontario; **extending** pay equity to 420,000 more working women; and providing 14,000 new subsidized child care spaces.

We are **reforming** our social assistance system to connect people to work, training, education and volunteer community activity. A white paper has been released.

We are investing almost **twice as much** as four years ago in education and training.

We are reforming the education system and have appointed a Royal Commission on Learning to study our school system's goals and standards.

Action on Stephen Lewis' report on racism is **strengthening** social justice.

We are encouraging doctors to work in areas that do not have an adequate number of doctors.

Paying Off the Debt

We are the first government in 50 years to actually reduce spending. We cut the cost of programs by $4 billion, while protecting services. We are saving $2 billion in wage and benefit costs while protecting jobs. We are increasing revenues by $2.5 billion based on ability to pay by:

- introducing a minimum corporate tax on large profitable corporations
- reducing corporate entertainment tax deductions from 80% to 50% (not for small "unincorporated" businesses); and closing other tax loopholes
- raising the personal income tax on a progressive basis. A two-income family with two children earning $60,000 will pay less than $7 a week more but the wealthiest 10% of taxfilers will pay a larger surtax--and the wealthiest 3.5% will pay even more.

Most Ontario low and middle income taxpayers continue to have the third lowest personal income tax rates in Canada.

Anne chats with local residents at the ground breaking ceremony for the Birchcliff Community Centre.

Reply Memo

To: Anne Swarbrick, MPP

Please send me information on Ontario's:

- ☐ Environmental Bill of Rights
- ☐ New telecommunications and industrial sector strategy
- ☐ Social contract negotiations
- ☐ Budget 1993
- ☐ Long-term care reform
- ☐ Recent accomplishments for Seniors
- ☐ White paper on Social Assistance Reform

Other: _____

_____

FROM: ☐ Mr. ☐ Mrs. ☐ Ms. ☐ Miss

NAME

ADDRESS

CITY/TOWN

POSTAL CODE

TELEPHONE NUMBER

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REMINDER

The final date to have your church, school or community event listed in Anne's 1994 calendar is September 1/93.

Please call me at 698-0967 if you have a submission for my calendar.

Anne
Swarbrick
MPP Scarborough West
Tel 698-0967 Fax 698-0969
Constituency Office:
1680A Kingston Road, Scarborough, M1N 1S5

To:
Anne Swarbrick, MPP
Scarborough West

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