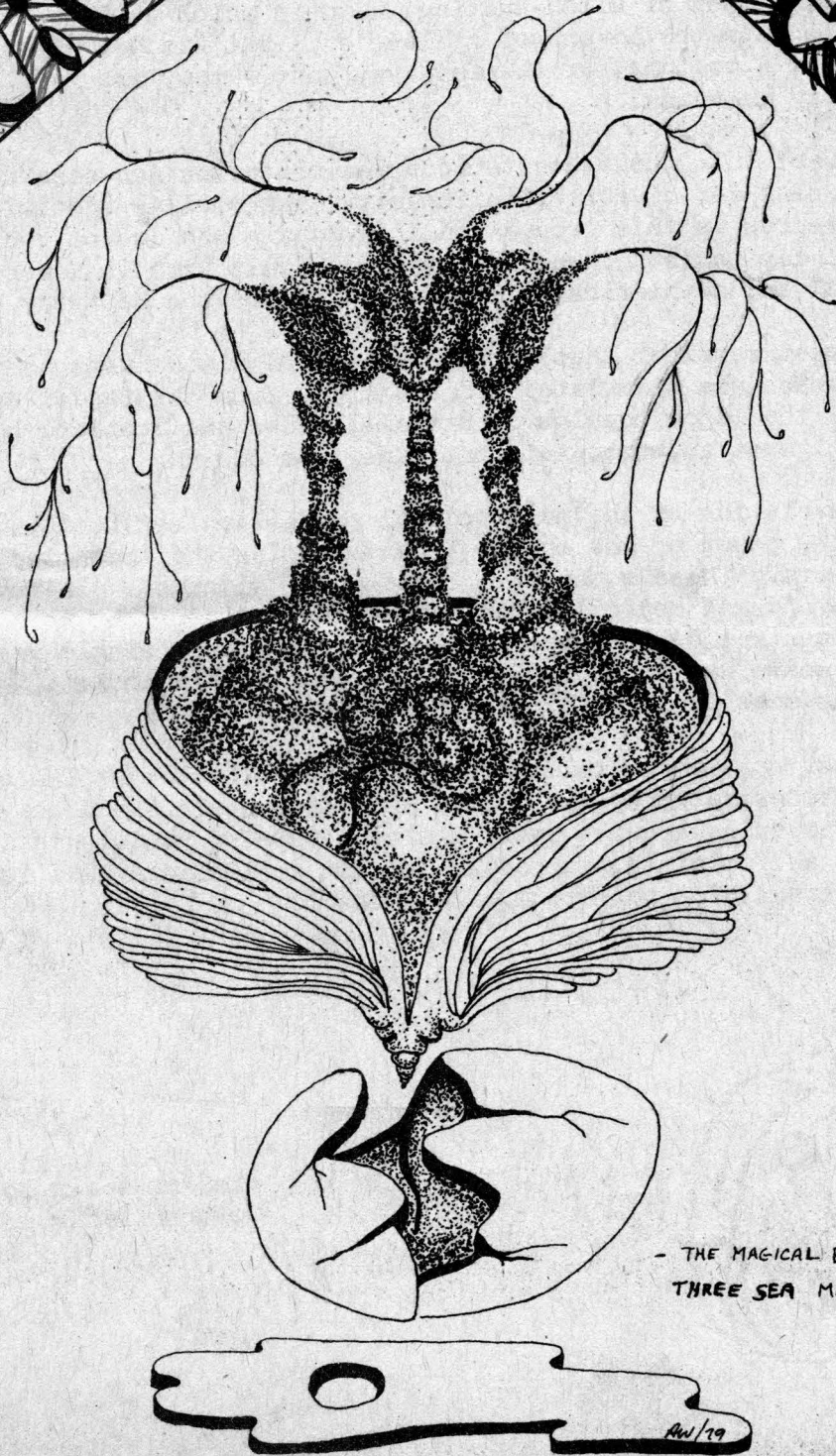


WOMEN'S LIBERATION



- THE MAGICAL BIRTH OF
THREE SEA MAIDENS.

AW/79

EDITORIAL

This issue of Prairie Woman contains a feature article on the medieval practises of witch-hunting, a topic which we thought was appropriate with the advent of hallowe'en. But witches are more than a joke, a costume, or the far-away past - they are part of our herstory as women.

The fact that these events occurred centuries ago does not ensure present day civilization immunity from similar victimizations. It only assures us that groups and individuals who do not conform to present day societal pressures will be dealt with in a more "civilized" and sophisticated fashion (witness: the McCarthy Era).

One must remember that during the era of witch-hunts the hysteria which was stimulated did not arise from the feudal serfs who formed the major populus of Britain, Wales and Scotland but from the highest authority at that time, the church.

The evolution of the male medical profession serviced and enhanced the power of the church by undermining the tradition of women healers. These women were branded as "witches". In this way the church and man medical establishment worked together in political control of "subversives." Thus midwives, single women, lesbians, women who did not fit the norms of feudal society were punished as most of their victims were women.

We must not ignore this period of women's history. The mass hysteria orchestrated by the church and state could again be directed at any threatening group. Until the structure of society is drastically changed we as feminists, as socialists and as lesbians will feel the constant threat of a potential witch-hunt.



Prairie Woman Collective
October/November 1979

NEWS BRIEFS

The following article is taken from Network of Saskatchewan Women:

When Nellie McClung spoke these words in 1917, some women in Canada were able to vote. By 1918, all Canadian women had won the right to vote in federal elections and to run for the House of Commons.

The "person's argument" first came up in 1916 during Emily Murphy's first day as police magistrate in Edmonton. Searching through abandoned corners of the British common law, a defense lawyer quoted from an 1867 decision "Women are persons only in matters of pains and penalties, not in matters of rights and privileges." Because of her sex, he concluded, Mrs. Murphy was ineligible for the privileges of the bench.

In 1919, resolution was directed to Prime Minister Robert Borden to summon a woman to the Senate. The law officers of the Crown advised that this was not possible "because the British North America Act limited the persons being summoned to "qualified persons." The law officers considered that women were not so qualified."

Emily Murphy learned that five citizens could request an interpretation of constitutional law so she along with four other Alberta women, Irene Parlby, Louise McKinney, Henrietta Edwards and Nellie McClung cosigned a petition to the Supreme Court of Canada. They wanted to know if the "persons" in the BNA Act included female persons. After a six-month wait they got their answer--"NO."

"The highest court of appeal at that time was the Privy Council in London. The five women appealed the Supreme Court Decision. On October 19, 1929, their Lordships announced their verdict: whatever the framers of the constitu-

tion may have intended, there was nothing in the language of the Act to specifically exclude women from the Canadian Senate. Women were "persons"

after all." (Information from Foremothers by Candace Savage.)

The National Action Committee of the Status of Women has recommended that October 18, 1979, be designated as the target date for commemorative activities celebrating the 50th anniversary of Canadian women as "persons." A Coordinating committee has set the following four objectives:

- 1) to commemorate the historic decision of the privy council on October 18, 1979
- 2) to honour the "Five Persons" who launched the famous appeal,
- 3) to celebrate the contributions of women to Canada over the past 50 years,
- 4) to continue to focus attention on the social, legal and economic issues which still prevent women from occupying an equal place with men in Canada.

October 18th marked the 50th anniversary of the Person's Case when the law finally recognized women as included in the term "person". Celebrations and commemorations took place across Canada, from a cultural evening with a specially written play in Thunder Bay, to an elaborate celebrity-studded \$35 per person evening in Calgary. S.W.L. co-sponsored a meeting with S.A.C. to mark the occasion.

"The country is yours ladies; politics is simply a public affair. Yours & mine & everyone's. The government has enfranchised you, but it cannot emancipate you, that is done by your own processes of thought."

Nellie McClung
1917

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U.I. Cutbacks

As the unemployment situation worsens in Canada, the government has tended to put a greater financial hardship on those out of work, instead of expanding its support program or work at providing more employment opportunities.

Since last January the benefit rate has been reduced from 66 2/3% to 60% of working wages, with a maximum of \$160 per week, and benefits have been completely withdrawn from people working less than 30% of the maximum weekly benefit. Also, higher income claimants must repay up to 30% of U.I. benefits if total income is greater than \$20,670.

Since July 1, 1979, further restrictions to U.I. benefits have been announced. First time workers or those re-entering the labour force after a lengthy absence must work at least 20 weeks before qualifying for U.I. benefits. If a worker has collected U.I. in the past year, the qualifying period of the usual 10-14 weeks is lengthened by up to 6 extra weeks, depending on time U.I. collected.

The Conservatives disclaim credit for the changes since they were passed by a Liberal government in December 1978. However, Ron Atkey, present Minister of Employment and Immigration, has proposed a review with "a view to achieving greater equity as well as greater economy and control in the U.I. program." To do this, they will look at imposing greater penalties on those who quit or are fired from their jobs (at present, the qualifying period is 10-14 weeks). Ways of achieving these goals, which are under discussion now, are denying benefits if there is a second wage earner in the family, cutting out maternity benefits and eliminating seasonal workers from U.I. benefits entirely.

These are erosions of workers' rights and workers' survival, and are bad news for all workers. But these changes particularly affect women, who make up the majority of

the part-time and seasonal workforce. Many women find themselves re-entering the workforce after a lengthy absence to raise their family. The changes are an obvious economy measure, designed to make the victims of our economic system pay the penalty, and also to deny the existence of an unemployment problem. But perhaps most importantly, these changes to U.I. constitute a thinly-veiled attempt to eliminate women, if not from the workforce, (and this could come soon) but from the benefits all workers are entitled to, especially in times of economic hardship.

NEW HUMAN RIGHTS CODE

The Saskatchewan Legislature passed a new Human Rights Code proclaimed in August, which is a consolidation of previous human rights legislation and adds three new areas of protection. Physical disability, marital status and age (18-64) have been added as discriminatory factors to the list which already includes race, creed, religion, colour, sex, nationality, ancestry or place of origin.

Physical disabilities, age and sex are not protected classes in issuing of public contracts such as insurance plans or credit. The definition of sex has also been expanded to exclude discrimination on the basis of pregnancy or pregnancy-related illness.

Provisions have also been made in the new legislation for the Sask. Human Rights Commission to approve or order Affirmative Action programs to offset the disadvantages of the minority groups. Employers, proprietors or educational institutes may participate in this program.

The Human Rights Commission will no longer adjudicate human rights complaints. This function will be assumed by an independent Board of Inquiry.

These changes for the most part are commendable; however, the one glaring deficiency is the omission of sexual orientation. No Human Rights legislation can be considered complete as long as lesbians and gay men are offered no protection.

ORGANIZING A DAYCARE

The A.B.C.'s of Better Day Care:
Alliance, Building, Caring. (Article
on Ottawa's Day Care Employees
organizing a union taken from CUPE
THE PUBLIC EMPLOYEE NEWSLETTER)

Building upon a foundation of collective bargaining, Ottawa's day care staff members are trying to forge an alliance which will lead to fair-play day care for everyone involved.

The 150 staff members at 9 daycare centres have united under the banner of Local 2204 of the Canadian Union of Public Employees. These are mostly day care teachers, but also included are cooks, cleaning staff, home day care visitors and some clerical employees.

The funding difficulties for all centres can be seen in this one example:

The Glebe Parents Day Care Centre (in Ottawa) requested from the provincial government an 8% increase for 1978. It received 2.5% for its infant toddler program and 6.25% for its pre-school program. Yet this is a day care centre where employees received on average \$9,000 a year, a salary which exceeds those received in many other day care centres in the region. The centre tried to keep costs down by using volunteers and obtaining CanadaWorks grants, seeking donations and conducting fund raising events.

"It only stands to reason that if this centre, and all others like it, are devoting so much time, energy and resources to finding the minimum of funds, that the program aspects of the centres are suffering," say MacMillan (CUPE's director of organization).

Larry Katz, of the CUPE Research Department on the failures of the provincial government: "The overall problem which confronts the day care community in Ontario is a lack of

financial commitment to the service on the part of government. This results from the provincial government's philosophical approach to the service. Historically, day care has been perceived as a fringe service for families in special need. Government has accepted and reinforced this notion. The service has been hampered by a static concept of the family; and of the role that women assume in it."

The need for expanding day care is

greater now than ever before. In Canada in 1901 just over 14% of the adult female population worked outside the home; by 1977, this figure had increased to 47%.

"The reality is that most families require two incomes just to make ends meet," says Katz. "Yet federal statistics for 1977 show that in terms of the number of children's spaces day care is on the decline."

The unfortunate Canadian historical reality is that except during World War Two, governments have never seen day care as an important part of their responsibilities.

The failure to provide adequate day care spaces keeps some women out of the work force; denies needed income to the family and needed skills to the community.

Women are often denied work fulfillment and income because governments have failed them. Parents are forced to place kids in inferior environments rather than in centres where skilled workers can care for them. Or sometimes parents don't work because of inadequate day care and a tense and unhappy atmosphere exists as a result in those homes.

Workers in the existing day care facilities and kids with inadequate provisions are the ones who have been subsidizing day care.

These are the conditions which led Ottawa day care workers to decide they needed to take action.

Early last year, day care teachers, who were already part of the Ottawa-Carleton Day Care Association, met to discuss social service cutbacks and the impact these were having on their work.

The employees agreed that unionization would be the important first step in forging an alliance with workers at daycares.

"After much discussion of the options, it was the opinion of this committee that our interests are best served by joining CUPE. CUPE's commitment to fighting social service cutbacks, its strength and its present day care membership were some of the major factors that brought us to this conclusion," explained Day Care Worker Penny Lane.

"The union was formed in order for day care workers to have an impact on the various levels of government which fund day care. It is recognized that the employers at individual centres do not control the funding and that in fact we have a common goal in obtaining more money for day care."

"It is basic to our approach to the government that we have the support of boards by presenting a joint appeal." Lane explains that the lack of adequate funding leads to "low salaries, lack of job security, reduction of spaces for children and an ever present threat of deterioration of the quality of service."

"Sure we want a more decent income level for our members, but we are confident that a more reasonable income level will lead to an increased and improved day care system. High turnover, low morale and inferior work conditions will all be corrected with improved wages."

The philosophy of the local union is set out by Petra Pupp, local vice-president: "Our day care union recognizes day care as a beneficial experience for children contributing

to their physical, emotional mental-social growth.

"We want to see day care facilities expanded so that all children will have an opportunity to enjoy the positive experience day care can provide."

"We find the current one space for each 10 children in need of day care unacceptable."

And the union's view of day care staff: "The union recognizes the staff's job as one requiring special skills and qualifications. It is a mentally, physically and emotionally demanding job requiring special understanding of children and family needs.

"Day care workers are underpaid by any standards. Some are below the poverty line. We want day care salaries and conditions improved to a realistic level."

Larry Katz: "CUPE is strongly committed to improved and expanded day care facilities. Even if we didn't have one member employed in a day care centre, we would remain committed to winning proper government support for day care. Day care should be viewed as a vital human service that should be accessible to all children and families. It should be seen as an essential requirement which provides children with an environment which promotes their physical, emotional and intellectual

development. Changes must be implemented in the delivery of day care in Ontario (and elsewhere in Canada): changes by simple bureaucratic re-shuffling of limited children's services is not the answer. It is time to give our children, and thus our future, the consideration and the opportunities that they deserve."



Witch Hunts: the reality of Oppression

By Lynn Richards

Every Hallowe'en, visions of "witches"--shrivelled up old hags complete with black cats, broomsticks, warts, and boiling cauldrons--dance through my head. I suspect that the image is a false one, for I've only encountered this female person in Disney films and comic books, never in my own life. The questions remain though--who were the witches, and why did they burn? This article will attempt to share some thoughts on a topic that has aroused considerable interest among feminists.

Witch-hunts, trials, and burnings lasted for three centuries, from about 1450 to 1750, and resulted in tens of thousands, if not millions, of horrible deaths. (Although witch fever expressed itself differently particularly France, Germany, Scotland and England,) there was a brief flicker at Salem, New England at the end of the 17th C., accounted for by the fact that the colonists took with them the habits and ideas of the society they had left.

During the 16th C. and 17th C., the terms "witch" and "witchcraft" had very precise and limited meanings. According to religious and legal definitions, allegiance to the Devil determined a witch. A pact with the Devil could be inferred from what a wicked witch did, but the subtle witch tried to deceive men by living an outwardly virtuous life. The logic of the witch hunters went something like this: Is Anna in good or bad repute? If in bad, she is a witch; if in good, she is undoubtedly a witch, for witches always seek to be well thought of.

The nature of witchcraft in this period is further clarified by reading court reports of witch trials. First of all, the persecutors of witches were more

concerned with ideas, than with acts. Like the pact with the Devil, the "crimes" of witches were unreal and impossible to prove. How can one defend oneself against accusations of night-rides, storm-raising, passing through locked doors, or turning the beer sour? Witches were also accused of being organized. According to the authorities, witches were members of a powerful, subversive group, that was antithetical to Christian society and working hard to overthrow it. A second feature of the witch trials was that confessions were almost always obtained through terrible tortures. The MALLEUS MALEFICARUM, a standard procedures manual, presumed guilt and advocated torture. Thumbscrews, whippings, bone crushing on the rack, slow roasting and the "water-ordeal" ensured a constant supply of victims, as those accused denounced others. Thirdly, common report, i.e. gossip, hearsay, was accepted as an indication of guilt. To be accused, was to come to trial; to come to trial was to be condemned and punished.

Here are some examples of what witchcraft did to the persecutors:

*A trial judge in Germany, repulsed by a woman to whom he made improper advances, in revenge, seized her sister, accused her of witchcraft, cruelly tortured her, and burned her alive the same day.

*A distinguished professor of law at the University of Toulouse advocated the suspension of rules in witch trials, because "not one out of a million witches would be accused or punished, if regular legal procedure were followed."

*A bishop in Germany burned a minimum of 900 men and women, including many respected and

wealthy citizens, as witches, and confiscated their estates and properties for his own enjoyment.

Consider some of the varied tortures and injustices witch craft inflicted on the persecuted:

*A mother and daughter in England were executed as witches on accusations by a ten-year-old girl of bewitching her with fits.

*A woman in Scotland was convicted as a witch for curing unhealthy children by washing them.

*A poor immigrant in Boston, speaking only Irish and saying her simple prayers in Latin, was hanged as a witch because she could not repeat the Lord's prayer in English.

At this point, the reader should be asking, "Why did three centuries of witch craft persecution happen? There are numerous theories. One of the most easily dismissed explains the witch craze as "unexplainable outbreaks of mass hysteria," i.e. the peasantry went mad. Another theory states that the witches themselves were insane. Rejecting both explanations, Barbara Ehrenreich and Deirdre English in Witches, Midwives and Nurses related the suppression of witches in medieval Europe to the rise of the male medical profession in nineteenth century America. This interpretation has been favorably received by feminists, and deserves closer attention.

According to this theory, the great majority of witches were women healers serving the peasant population. Female healing as part of a peasant sub-culture represented a political, religious, and sexual threat to the Protestant and Catholic churches, as well as to the state. As the authors point out, the stakes were high. Political and economic monopolization of medicine meant control over its institutional organizations, its theory and practice, its profits and prestige.



Title page of contemporary pamphlet on the third Chelmsford Trials of 1589, showing Joan Prentice, Joan Cony, and Joan Upney, hanged on the gallows. From the unique copy in Lambeth Palace Library.

The Encyclopedia of Witchcraft and Demanology.

Ehrenreich and English argue that the witch hunts were well-organized campaigns of terror, initiated, financed, and executed by Church and State, and directed against the female peasant population.

Although it is certainly an improvement over the "peasantry gone mad" theory, and its variations, this radical-feminist explanation--male suppression of female healers--does not seem adequate, although there is significant agreement with non-feminist writers on a number of important points. Many writers, for example, agree that the witch-craze did not arise spontaneously in the peasantry, but that it was a calculated campaign that mobilized the entire resources of Church and State. Witch craft was never "of the people," but was imposed on them from above. In England, for

example, confessions were read publicly, then immediately printed up into little pamphlets and distributed. Thus, masses of people became absolutely convinced of the reality of witch craft and of the necessity of the trials. There is much evidence to support the idea that witch craft was a form of government, a way of terrifying people into silence and conformity.

But it may not be absolutely correct to say that the ruling class campaign was directed only against women, and only against the peasantry. This ignores the fact that a great many men burned as witches. There are numerous accounts of leading citizens--judges, burgomasters, councillors, parish priests, rural deans, professors, law students, vicars and monks, all men--perishing in the witch hunts.

If witch hunts cut across sex lines to some extent, they also cut across class lines. The property element, or witch craft as big business, should not be underestimated. While providing a living for those connected with the trials--judges, court officials, torturers, physicians, clergymen, scribes, guards, attendants, and workmen--the property of the condemned witch also yielded extensive revenue for the town, local nobleman, king, bishop, or inquisition. This easy source of income and profit kept the industry functioning. England, for example, had one tenth the witch burnings and hangings that France and Germany experienced. Part of the reason must have been that in England torture was not allowed, and the private property of witches was rarely confiscated.

Through their history of woman healers, Ehrenreich and English try to explain why the female peasant population bore the brunt of the persecutions. This is a useful


contribution, but it is not the whole story. By concentrating on male suppression of female healing, the authors lose sight of the broader social and historical context. The most frenetic periods in the persecution of witches corresponded to periods of great social upheaval, when new ideas were threatening the authoritarian structure of the church. Church and state fought against the new nationalism, the new municipalities, and against the old religion. The fear of witch craft in western Europe was related to the social tensions and trauma produced by the transition from feudalism to capitalism. In any period of change the "powers that be" will seek a convenient explanation for social chaos, the fact that the fabric of society is coming apart at the seams.

The ruling class saw witches as agents of the Devil, responsible for all manifestations of evil. Like Jews, communists, welfare bums, native people and women, "witches" were a ruling class delusion, a convenient scapegoat for what ailed society.

Sources:

1. Ehrenreich, B. and Deidre English. Witches Midwives and Nurses.
2. Hughes, P. Witchcraft.
3. Robbins, R.H. Encyclopedia of witchcraft and demonology.

* These examples are taken from Rossell Hope Robbins, The Encyclopedia of witchcraft and demonology.



A SEMBLANCE OF LOVERS LEAVING

Dawn...
another ritual
is rehearsed
in the middle-distance.

Hand strokes hair gently.
Lips brush closed eyes.

A tight performance
in which there are no mistakes.

Mid-day...
a cigarette vendor
approaches... pauses
and reviews their painful efforts.

"Sorrow must isolate its source."
"All regrets should be improvised."

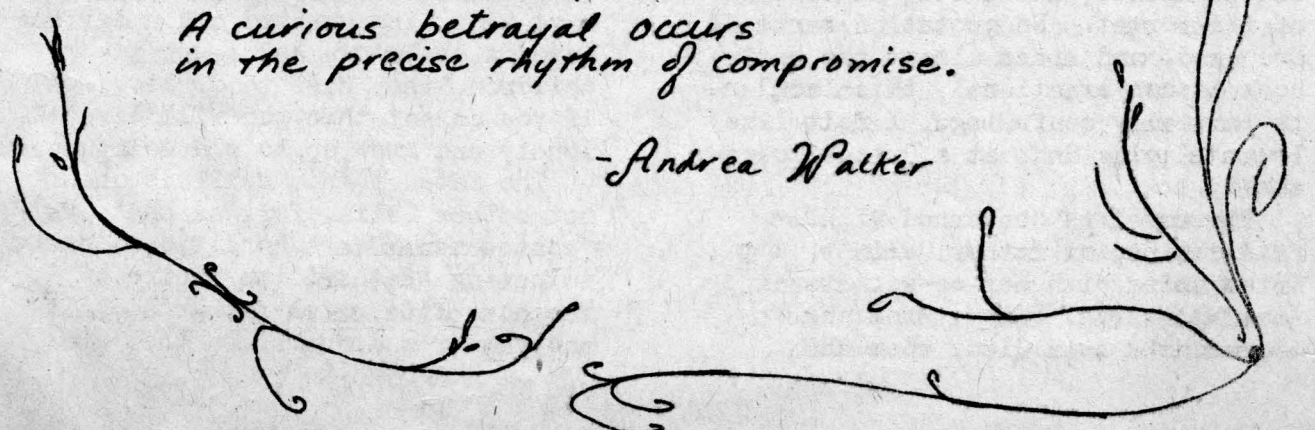
Some confusion is inevitable.
He suggests an intermission.

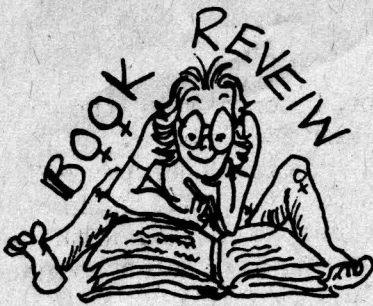
Dusk...
in the half-light
each moves
quietly and carefully apart.

The territory defines itself.
Dialogue respectfully resumes.

A curious betrayal occurs
in the precise rhythm of compromise.

-Andrea Walker





by Debbie Woolway

Earlier this summer, the Prairie Woman Collective received four books from the Women's Press, who are now distributors in Canada for Virago Press, a British feminist publishing house. They were Stevie Smith's The Holiday, Make It Happy, a sex ed book for adolescents, What Society Does to Girls, a general sociological perspective for children, and Round About a Pound a Week, a documentation of working class lives in Britain at the turn of the century. A review of The Holiday follows.

Stevie Smith (1902-1971) was, primarily, a poet. Her works include A Good Time Was Had By All (collected poems, 1937), two other novels, Novel on Yellow Paper (1936) and Over the Frontier (1938), and several more volumes of collected poetry. Like Celia the protagonist in The Holiday (1949), Stevie Smith worked at an 'office job' for years, in a publishing house, and again, like Celia, lived all her life with an old aunt in Palmers Green, London. She never married.

You can't 'dip' into this novel; you tread water frantically, or else you drown. Its a difficult book to read, partly because of its intensely autobiographical and hence idiosyncratic nature, and partly because of its format. No quotation marks are used, and since almost the entire book is conversational, this lack is initially confusing. I felt like I was playing Snap at a Bridge tournament.

The novel is concerned with friendships, or rather Celia's friendships with her co-workers at 'the Ministry', (Tiny, whom she adores, his twin Clem, whom she

detests), with her cousins, (Caz, and Tom whom she loves deeply, and the sometime-mad Tom, who has rejected all his family except Celia), with her friends (the indistinct Raji and the remembered friends of an Indian childhood, and the Twins's sister, Lopez) and with her beloved Aunt Lion and her clerical Uncle Heber.

Celia's exhausting explorations of her friendships takes the reader on an emotional journey that has no beginning or end. And throughout the discussions and conversations is entwined Stevie Smith's own view (obsession?) of death and a certain sense of sadness. "When I came home from my last leave holiday, I cried, I said: There is not one thing in the whole of life to make it bearable.

This sadness cuts down again upon me, it is like death. And the bright appearance of the friends at the parties, makes it a terrible cut, like a deep sharp knife, that has cut deep, but not yet quite away."

Celia hangs suspended, removed from the rest of the world, by virtue of the consuming, strained-love relationships she forms. She acknowledges her personal difference at the beginning of the novel:

"I love my Aunt, I love her, I love the life in the family, my familiar life, but I like also to go out to see how the married ladies get along..."
 But she has difficulty in dealing with these more conventional relationships; "But I can see that they have to do it, there is no other way, if they are going to have a darling husband and a darling home of their own and darling children, they have to do it,... if you do not then you will live lonely and grow up to old solitude. Amen"

The fate of this solitude does not bother Celia, for, as she says "most women... are conditioned early to having 'father' the centre of the home life, with father's chair and father's dinner...so they are

not brought up like me to be this wicked selfish creature,...to have no papa at all that one attends to, to have a darling aunt to come home to that one admires...to have a darling sister that is working away from home, and to be for my Aunt with this sister, the one."

So, freed from the usual constrictions of husband and family, Celia is free to concern her emotions with her friends and relatives. She reflects on the "straining and anxiety in this love between dear relatives," that "there is too much pity in this love" she has for Tiny, and ponders on "the desolation of the relationship" between Tom and her Uncle, his father. She admits "But it is Caz I love", and there the matter drops, for resolutions are never found in this novel.



Celia, Caz and Tiny travel north to Lincolnshire to spend the holiday with her Uncle Heber. There they argue and talk constantly, discussing 'the Indian situation', the middle class, America, and tell each other stories. The fabric of the story

is woven by the intensity of the feelings Celia has for others. Earlier in the novel, in response to a comment by Lopez that she cannot understand why people bother with tiresome or destructive friendships, Celia argues; "But people do bother, ... in friendship as in love, they do bother. Nothing that produces suffering can be nothing, and friendship does produce suffering, so it cannot be absolutely nothing."

And Celia does suffer, through her loving "My teacup fell from my hand and I began to scream and cry, for there was such pain in my heart as twisted my heart and muscles, so that I was bent backwards as though it was an overdose of strychnine"

Celia wonders how the 'innocent' can survive in the face of the corruption around them, and in the face of 'the inevitable pain of love.' (introduction). This is the theme that runs throughout The Holiday; the pain of love. Celia remains an enigma. At one point she allows herself to dreamily slip away while swimming, into a death trance, and is rescued by Caz. At another time she debates the pointlessness and corruptness of life, and like the dreary old man who wanders by mistake into a snobbish tea-room, observes "Its a fooking stook-ooop world." Yet Celia will go on, and does go on; "for all her pain, she is the great cheerer-upper" (introduction).

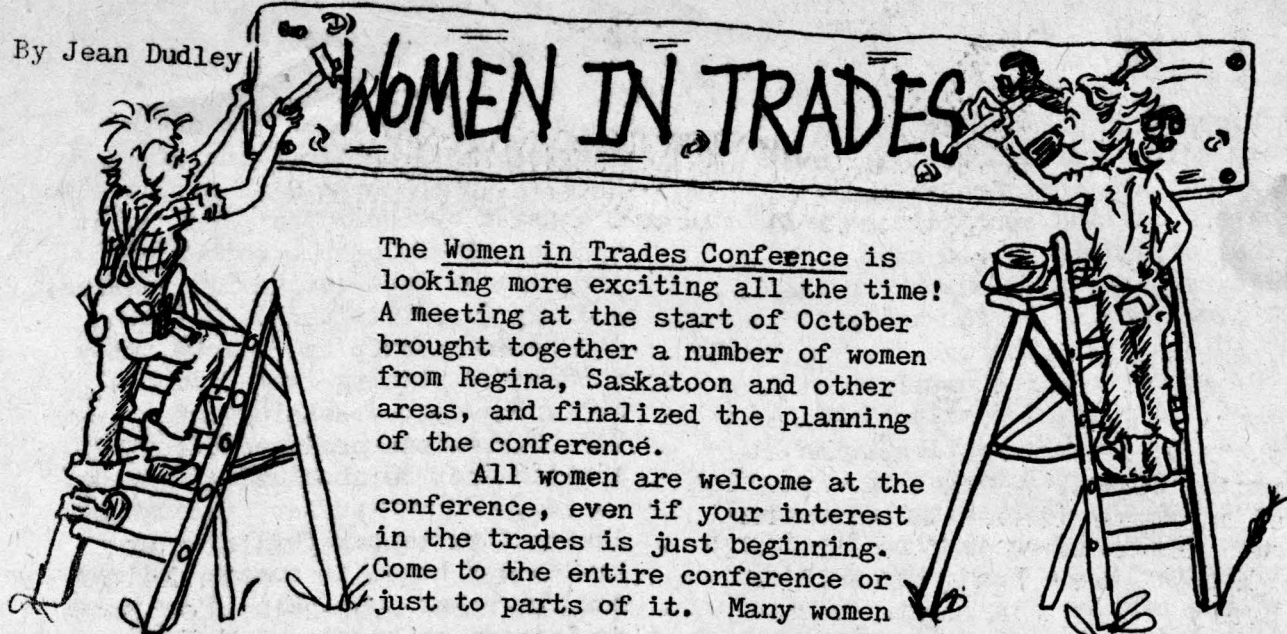
The Holiday - whimsical, poignant and intense is exhaustingly enjoyable reading.

Public Inquiry Requested

Board members of the Saskatchewan Action Committee (SAC), Status of Women are requesting a public inquiry into alleged sexual harassment of female prisoners by male guards at the Pine Grove Correctional Centre in Prince Albert.

An investigation of complaints by female prisoners was recently judged to be outside the terms of reference of the Human Rights Commission, because it would involve the investigation of public service employees.

By Jean Dudley



The Women in Trades Conference is looking more exciting all the time! A meeting at the start of October brought together a number of women from Regina, Saskatoon and other areas, and finalized the planning of the conference.

All women are welcome at the conference, even if your interest in the trades is just beginning. Come to the entire conference or just to parts of it. Many women

will be interested in the Saturday morning panel, "Women in Non-Traditional Areas - Trends for the Future." Saturday afternoon author Leah Cohen will speak on women and sexual harassment. The Sunday "hands-on" workshops will give participants actual experience in several trades. Because we felt that some women might prefer to come on only one day, we set the conference fee at \$5.00 per day, or \$10.00 for the entire weekend. The meeting at which Leah Cohen will speak is included in the conference fee. For women attending that meeting only, admission is \$2.50. An additional important discussion on both days will be on the direction and role of Women in Trades in Saskatchewan.

We are trying to provide good childcare right at the conference site on both days. Please help us by letting us know if you are bringing your child(ren). Call Sylvia at 653-5620 or write #1 207 Albert Avenue in Saskatoon, before October 26 if possible.

We will also provide billets for those who need them. Call or write Cathy (again before October 26

Healthy lunches for a small price will be available at the conference

if you can) at 384-5315, #22 601 Avenue W South in Saskatoon.

on both Saturday and Sunday. As for evening entertainment, the Friday registration will have hot drinks, light food, films and friendly conversation. On Saturday evening November 3rd, Connie Kaldor will be singing at Convocation Hall in the Administration Building on the University campus. She is an excellent performer, a Saskatchewan singer and songwriter whose music deals with women and workers, among other topics. For those women coming from out of town, some tickets will probably be available from conference planners. The price is \$4.00 -- not included in the conference fee. Tickets aren't hard to find. The Public Library at which the Friday night and Saturday sessions will be held, is right downtown, at 311 23rd Street East, on the corner of 4th. The Sunday workshops are at the Indian and Metis Friendship Centre, 168 Wall Street, just east of the Idylwyld and 22nd Street intersection.

We're looking forward to seeing you!

SASKATOON WOMEN'S LIBERATION MEETINGS
WILL BE RESUMED SHORTLY. for more info contact
Deb at 653-2614



ANNOUNCEMENTS

Saskatoon Branch of Saskatchewan Working Women, a new organization dealing with issues of concern to women meets bi-weekly. Meetings on Oct 31, Nov 7 at the Public Library

CBC-FM is airing six hours of ideas on "Being Gay". The programs started Oct 10 and continue Wednesdays weekly until Nov 14 with such themes as Images, Gay Consciousness and A Model for the 80's. Weekly at 8:00p.m.

Women In Trades Conference, November 3 and 4 in Saskatoon at the the Public Library. For more information contact W.I.T., 723 Avenue I South, Saskatoon.

Octoberfest, Oct 26 and 27 - Celebration at the Gay Community Centre. \$5.00 admission at 245 3rd Avenue South (downstairs.) Ferron - a lesbian singer-song writer will appear in concert at the Centre at 8:00 p.m.

Leah Cohen, author of The Secret Oppression - Sexual Harrassment of Working Women will be speaking on Women and Sexual Harrassment on Nov, 3 at 1:30 at the Library as part of the W.I.T. Conference. \$2.50 admission for those not participating in the conference.

Sask. Chapter of the Canadian Research Institute for the Advancement of Women will host a conference on Research and Women's Experiences on Oct. 26 and 27 at the Saskatoon Public Library. Workshops include Women and Work, Health and Women, Rural Women, Native Women, and Change and Development. Registration is \$10.00 For more information contact Melanie Lutt, Sociology Dept., U. of S.

Lesbian Organization of Saskatoon (LOOS), formerly the Saskatoon Lesbian Society, will be meeting Nov. 14 at 7:30 p.m. at the Gay Centre. All women interested in social and political activities welcome.

Oct. 30 Global Issues at One Sky. "Women Fight Back" 134 Avenue F South at 7 p.m.

Prairie Woman needs and welcomes your help. Do you write or draw or type or take pictures or would you like to practise any of the above or learn to do layout? WE NEED YOU! Meetings irregular, call 244-4037

Nov. 6 Global Issues at One Sky "Native Canadians."

Nov. 13 "Ideology and Everyday Life" 7:00 p.m.

PRAIRIE WOMAN SUBS ARE CURRENTLY ONLY \$400/YR. IF YOUR SUBS HAVE RUN OUT PLEASE RENEW MAKE CHEQUES PAYABLE TO SASKATOON WOMENS LIBERATION BOX 4021 SASKATOON

PRAIRIE WOMAN is a newsletter of Saskatoon Women's Liberation. Contributions in the form of articles, news items, poetry, graphics, cartoons, and photographs are welcomed from women. Interested men are invited to contribute letters or funds. Because the newsletter is put out by voluntary labour, financial donations are encouraged.

PRAIRIE WOMAN is run as a collective. Writers have had their efforts acknowledged with their articles. Others working on the newsletter are:

Angie Bishoff

Andrea Walker

Maylynn Woo

Pam McFie

Rosemarie Rupp

Debbie Woolway

Cindy Devine

Original graphics by Andrea Walker and Maylynn Woo.

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