

# WOMAN'S WORLD

The mountain-moving day is coming.  
 I say so, yet others doubt.  
 Only a while the mountain sleeps.  
 In the past  
 All mountains moved in fire.  
 Yet you may not believe it.  
 Oh man, this alone believe,  
 All sleeping women now will awake and move.

--Yosano Akiko, Japanese  
 feminist, 1911

## EDITORIAL

Fifty years ago our feminist fore mothers fought for and won the right to vote. But this was only a small step towards achieving equal rights for both sexes. Fifty years have passed and it is still a man's world. At home or on the job, women are kept at the bottom, kept in their "place".

Education for women is still terribly limited. We are virtually kept out and kept ignorant of all the technological fields on which our lives depend. If our competence is finally recognized, we are then considered a threat, not an asset. We may be "free" now to get an education, but for a woman it is still "smart to be dumb".

Supposedly, we are free now to work, to have some money of our own, some economic independence. But we average half the yearly salary that men make. We get paid so little when we work that we might as well be right back in the home. Even when we spend all day on a job, we end up doing housework anyway.

We women didn't even get free speech when we won the vote. When a woman voices her just grievances, she is called a bitch

or a nag. We are shut up or shut off just about every time we open our mouths. Men either dismiss what we say, or dismiss us. And even with women, many of the topics which are most troubling to us are off limits to discussion.

The most fundamental rights to life and body are denied women. Laws against abortion in every state force us to bear children against our will and cause thousands of us to die each year. At the very same time, others of us are being denied the right to have children. Many women in this "land of the free" are being forcibly sterilized.

Well, we women are fighting for our freedom to the very finish this time. We will attack every law, every custom, every institution, every group and every person who stands in the way of women.

We're out for power now. Only when we have power over every aspect of our lives, will women be free. We must seize this power by any means necessary. It's still a man's world, but our time is coming. THERE IS NO OTHER WAY.

# BOYCOTT

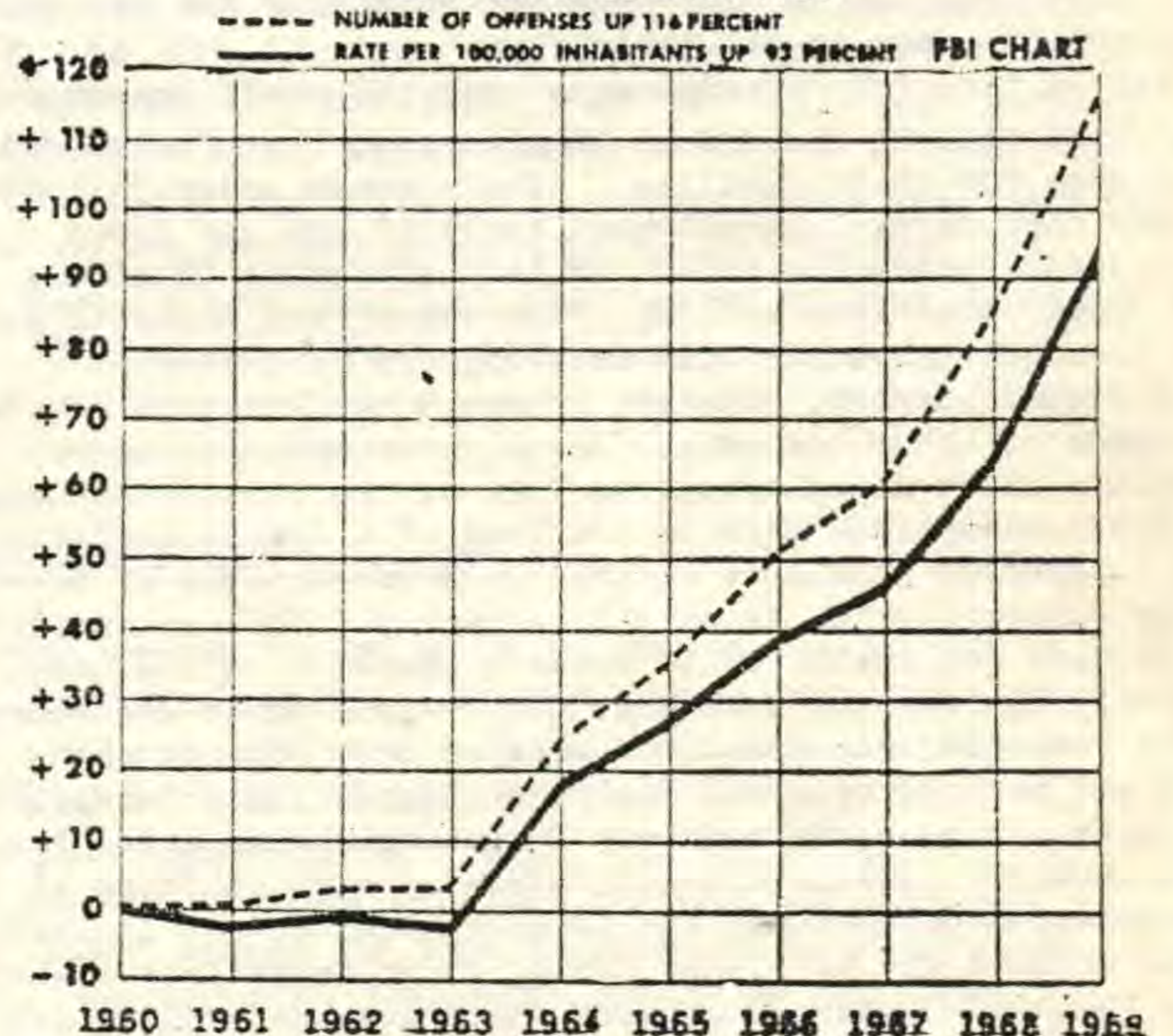
## ALL NEWSSTANDS SELLING PORNOGRAPHY

In the past few years newsstands and bookstores have been flooded with pornographic newspapers - Kiss, Screw, Pussy, etc. Although they pose as advocates of a new sexual revolution, the men who put out these papers are, in fact, in the forefront of the male backlash against women's liberation. These smut sheets daily threaten women's safety by encouraging rape and other forms of sexual sadism and exploitation. They are an insult and a crime against women.

WOMAN'S WORLD urges all women and supporters of feminism to refuse to buy any newspapers or magazines from newsdealers who carry pornographic literature. In every neighborhood there are still some newsstands which bravely defy the commercial pressures to sell this trash. Buy from them and tell them why. If this boycott fails to create a strong enough new pressure against those newsstands and bookstores which continue to oppress women, we will take further more drastic action. We will no longer depend on men's laws to protect us. They haven't yet and it looks like they never will. We women are taking matters into our own hands now.

## FORCIBLE RAPE

1960 - 1969  
 PERCENT CHANGE OVER 1960



After centuries of individual and preliminary political struggle, women are uniting to achieve their final liberation from male supremacy. The time for individual skirmishes has passed. THIS TIME WE'RE GOING ALL THE WAY. Redstockings Manifesto, New York, July 7, 1969



# FEWER JOBS for WOMEN

by Barbara Leon

With unemployment rates steadily growing higher, it is women, as usual, who are having the hardest time finding work. In January of 1970, one out of every 21 women (4.8%) in the labor force was unable to find a job. By December the situation had worsened so that 1 out of 14 women (7.1%) was out of work. (The figures for men were 1 out of 30 or 3.3% in January, 1970, and 1 out of 18 or 5.6% in December.) These figures only include those women who were actively looking for jobs. Women who gave up looking long ago, or who were discouraged by their husbands or the bad job market from even beginning to look would not be counted in these statistics.

The situation was worst for black women, whose annual unemployment rate for 1970 was 9.3% or one out of every 11 black female workers unable to find a job. The unemployment rate for black men in 1970 was 7.3% or 1 out of 14. These figures should put an end to the myth that black women are able to find work more easily and supposedly become "matriarchs," ruling over their homes and husbands.

One common trend during periods of depression, like the one we are now in, is for the gap between the unemployment rates of men and women to narrow. While the female rates are still generally the highest during depressions, male unemployment often begins to catch up with that of women. What seems to happen during these periods is that the low paid work ordinarily done by women is still needed, while the higher paid work ordinarily done by men becomes more unstable. Many male workers, rather than accepting low status "women's work" will now allow their wives to support them or will go on unemployment or welfare. This trend was most evident during the 1958 recession when, for the first time, the unemployment rates for men and women were exactly the same -- 6.8%. This trend toward a narrowing of the unemployment gap between male and female workers does not yet seem to be occurring in the present recession, however. Women are still unemployed in far greater numbers than men.

There are a great many rationalizations offered for the high unemployment rates for women. These are all just excuses for denying us jobs. Some come from male employers, others from male workers, but all of these excuses avoid the real problem, and upon examination, turn out to be totally false.

The most common excuse used by employers is that women leave jobs more often, to get married or have babies, and generally have higher rates of absenteeism because of home responsibilities. This area can be disposed of very quickly. The Department of Labor has found that men move from one job to another more often than women, and that, on the whole, sex has very little to do with job turnover. They also found that women take slightly less sick leave than men over the same period of time.

The other most common excuse, used by men as a whole, for denying jobs to women, is that women are not breadwinners, do not really need to work, and can always find a man to support them. This myth can be disproved by looking at the different categories of women in the job market.

Saving jobs for "breadwinners" was the worst impact on those women who are themselves breadwinners, for themselves if not also for their families. Single women under 24 years old have the highest unemployment rates of any age group. The financial pressures caused by this situation in effect force young women into selling their sexual and domestic services in marriage rather than marrying out of choice.

Elizabeth Koontz, Director of the Women's Bureau of the Department of Labor has said, "It is important that as we generalize about unemployment we look at the risk in assuming that every unemployed male is the head of a family and that every unemployed female is married to a man capable of adequately supporting her as part of a family. This assumption, held by many who insist that 'woman's place is in the home,' completely ignores the fact that many single women and women who are divorced, separated, or widowed must support themselves and perhaps others." All the information on unemployment backs up these statements. The unemployment rates for female heads of household are 2½ times as high as those of husband-headed households, and these figures do not include all the Mothers who have been forced to go on welfare. When female heads of household do work their average incomes are a little over half the amount a husband could earn.

The breadwinner myth also states that married women who work (and who make up 3/5 of the female labor force) are only working for pin money. In fact, these are women who must "moonlight" on two jobs - at home, and in the labor market - in order to survive economically. They are the women whose husbands do not make enough to support the family. The percentage of wives in the labor force is highest where their husbands only make between \$3000 and \$7000 a year. Although the percentage of working wives goes down when the husbands' income is even lower - below \$3000 - that is because this group includes many older, retired women. If we just look at Mothers (therefore younger women) whose incomes are below poverty levels, we find a higher percentage of working wives than in any other income group.

If none of these excuses are true, then why do men make it so hard for us to find work? Without money of our own it is easier for men to control us. A young single woman may get married sooner than she planned or to a man she otherwise wouldn't marry, partly because of the financial pressures on her. A woman, especially a Mother, in an unhappy marriage will have to think twice about leaving when she realizes how hard it will be to support herself and her children without her husband's income. This also means that her husband will have more power to treat her any way he wants to, since he knows she can't walk out that easily. A widow or divorcee will be financially pressured into remarrying. Men will get their dinners cooked, their houses cleaned, and their sexual needs met, not out of our own free choice, but because we need the money they can earn.

This is not the whole story, however. The area of employment is one of the few where men have a conflict of interests in regard to male supremacy. On the one hand they benefit from our continued economic dependence upon them by having more power in the home, and they get the more desirable of those jobs available in the labor market. On the other hand, they are endangered by a pool of unemployed women desperately looking for work. One of the major functions of unemployment is to depress wages by increasing the competition for jobs. The needs of unemployed women are at variance with the demands of working men. Because it is so hard for women to find work, we must accept jobs for lower wages than the men would accept and sometimes take the jobs of striking male workers. As women we should not be apologetic about this. It is the men who force us into this situation. Women should make it clear to the male labor movement that, until that movement incorporates our demands and meets our needs, it will pay a price. At the present time only 12.5% of all working women are members of labor unions. The percentage of women in national leadership positions in unions is only 4.6%. 25% of all unions have no female members at all. Until women get all the same benefits as men in union job contracts, and until labor unions open up their membership and leadership positions to women, men are forcing us to take any work that we can find.

How can we fight this situation, open up more jobs for ourselves and survive in the meantime?

In certain areas, the feminist move has actually been able to create a handful of new jobs for women, in child care centers and abortion clinics, for example. It was our demands for these kinds of services which opened up new job opportunities for some women.

Because high unemployment and low wages are a reality now, we must also avail ourselves of whatever survival measures can help us at the present time. We must learn how to utilize the present welfare and unemployment insurance systems to their fullest capacity and fight to improve their benefits and extend them to more of the people who need them.

In order to get what we really want, of course, we need a powerful feminist movement to tackle all these issues generally. We need feminist organizations on our jobs and in the industries in which we work, so that we can back each other up when we press to improve our conditions.

Our ultimate goal is real power and security. We must take the wealth and resources of the country out of the hands of the few men who control them. It may be possible for us to work with those male workers who see their interest in fighting for a better life. With a power base of our own, and with the help of whatever reforms we have been able to win to ease some of the childbearing and childbearing burdens of women, we should be able to set the terms under which those men could support and participate in our feminist revolution.



# ON CATHOLIC WOMEN

Creeds, codes and customs of the world have definitely established the fact, without a doubt, that woman was made for man. The Catholic church is the worst offender in this concept, or shall I say brainwashing process, indoctrination, propaganda theory. Women, black and white, yellow and red are oppressed in their every day lives for reasons we are all too well aware of.

We feminists fight our oppression, others listen with interest to what's going on, and go about doing their own thing in the movement, without joining a particular organization. Others are aware of their oppression but ignore it due to fear of confronting the truth. Others are totally apathetic. Apathy, the ever spreading disease in this country. Yet all of these women mentioned are at least aware of their oppression, which is more than I can say for the majority of our Catholic sisters.

It isn't merely the man's world concept, or the powerful male chauvinist structure we're fighting. It isn't merely a matter of equal work for equal pay, along with the equal rights bill for women we're fighting. It isn't the question of 24 hour child care centers or free abortions we're fighting. It's a matter of faith, of heaven and hell. Of God's almighty wisdom and justice that keeps our Catholic sisters oppressed! And how the hell do you fight the ALMIGHTY!?? How the Hell do you convey to our Catholic sisters that it's not a mortal sin if they use the intellect God gave them as individuals in reference to their own body and the control of its functions? How do you convey to them that they won't burn in hell everlastingly if they take on their moral responsibility and progress as equal human beings created by the same God who created man?

The Catholic girl from her early teachings learns she must endure the pain of childbirth in order to pay for the sin of Eve. Original sin for eating the forbidden fruit, for tempting Adam to take part in such a foul deed. Notice how our man-made fairy tale from the beginning conveniently depicts woman as the evil temptress, forcing poor, dear, helpless, brainless Adam into eating the apple and thus chaining the world into original sin, which will bring about untold suffering and doom.

Through the Virgin Mary, however, our Catholic sisters can attain the ultimate in respect, the mother image without sex. The virgin forever (old maid) or the nun, better known

as the wife of Christ. In this role she must of course be at all times passive, obedient, lady-like, meek and mild; she mustn't even do a male thing like whistle, as it "makes the Blessed Mother blush."

Otherwise she usually grows up disliking sex, feeling guilty about her normal physical desires. But the total mind-blower is the period in her life when she is to believe that she is dirty. "UNCLEAN." The shame of being a woman, the overwhelming guilt that she and she alone through her sister Eve is responsible for destroying the Garden of Paradise, and must pay for it throughout the rest of her life. That her menstruation is a "curse," along with the pain of childbirth for Eve's sin. That she be subject to man's whims, that it be sanctioned through the holy sacrament of matrimony; whereby she must promise to love, honor and obey her master, for he was made to God's image and she was made for him.

Sometimes they get cute about the whole thing and go so far as to say that woman is man's reward. REWARD FOR WHAT?

In marriage especially she becomes the total object, the total piece of flesh. For if in fact she does not submit to her husband in the state of matrimony at his whim or demand, it can be confessed by the spouse to a priest, and she can in fact be brought into a closed discussion, priest and husband (total male chauvinism) and told of her "duty" as a "wife" to her husband. (20th century enslavement.) Nothing of her feelings is taken into account, nor even dared to be mentioned.

Later in the marriage, in the course of childbirth she is made to feel the most complete degradation and dehumanization of all. For she is made to realize that she is only an incubator for his child, not their child, and if in the event something should go wrong with the birth, the husband doctor have the right and the Catholic duty to select the child's life over that of the Mother's. That she is merely an instrument of reproduction, an incubator that is expendable. That she is a reproduction machine to "propagate the faith." Upon leaving the hospital after the birth of the child she is laughingly told "see you next year." In other words, pay for your sin, for your sexual activities. "She enjoyed it, now let her suffer the consequences" has been said more than once by the various clergy in the Catholic hospitals. One time they even went as far as forcing an

cont. on p. 12

## ANGRY NOTES FROM A BLACK FEMINIST

by Doris Wright

### THE MAN

The Man to Sam may be Whitey, but the Man to women is any man.

From the day I entered into sympathetic communion with my sisters I've come to regard myself and every other woman alive as whole human beings capable of running our own show without the need of the Man's patronizing assistance. For this reason, I feel compelled to get my Black sister to think about where she's at and where she's headed before she finds herself irretrievably under the black man's boot. We're at an impasse now, with the Black woman having herself and her role defined for her by the black man who has developed all his expertise in this area at the feet of that Expert Role Definer - The Great White Father.

A pervasive myth in our society was the one which proclaimed the white man's reverential esteem for his white sister. Myth had it that he would risk life and limb to defend his woman's virtue, and that her welfare was the primary concern of the civilized world. In many parts of the country, he laid down strict laws governing the behavior of black men as regards white women, and the black man was severely punished for violating these laws. We now, of course, recognize the real factors behind these extreme and excessive measures. Whitey's treatment of our white sister as a prized possession never had anything to do with his regard for her human dignity. She was just another pawn in his war with the black man. Woman has always been used in this way. Men do battle with one another, and she is caught in the middle. The top dog gets

to take advantage of, and even mutilate, the underdog's property, while a symbol of the slave breaking free of the master's domination is his ability finally to defile what which belongs to the master. One evidence of the subtle change in Whitey's attitudes toward white women is reflected in his present crop of movies, which depict our white sister as a kind of appeasement gift. Sam can have her now. Her usefulness is at an end in the white man's war with his brother, so she too can be offered to the wolves. And especially now that she has sullied herself in contact with other women, and is militantly proclaiming her right to control her own destiny, it's of no consequence who takes her to bed. The Man is the Man and the color of his skin hasn't mattered for any woman up to this point in history, and never will matter so long as our destiny remains in his hands.

### WHAT THE BLACK MAN WANTS

He now wants to be able to enjoy us in style. Although the white man has long since placed our white sister on a pedestal and thereby gotten rid of her, that is, removed her from all possible competition with him on an equal basis, the black man has to work harder to convince the Black woman of her innate inferiority to him. He thinks, however, that he can coerce us by messing up our minds. He thinks he can ply us with bon bons and doodads and we'll restrain any personal desires to have things our way, forgetting the noble history of our female ancestors, while he takes center stage and leads

cont. on p. 11



Recent figures released by the FBI show that between 1960 and 1969 the number of rape offenses in the U.S. increased by 116%. This was a 93% increase for every 100,000 inhabitants in the country. As frightening as these statistics are, however, they are only the tip of the iceberg. The FBI also estimated that only 5 to 20% of all rape attacks are ever reported to the police. In fact, it is impossible to estimate how many rapes never get counted in the statistics. To understand why this is so, it is necessary to look first at the reasons why women fail to report rape attacks, secondly at the failure of the police to act on rape complaints, and thirdly at the way in which rape complaints are handled in the courts.

The Enforced Silence About Rape.

Even though women are the victims of rape, it is we who are stigmatized by what has happened and blamed for it. This is why women are often afraid to report a rape when it occurs. It is also the source of whatever feelings of "shame" a woman may have. The fears of women who fail to report rapes are all too often borne out by the experiences of those women who do go to the police. There they are told that it is their fault for living in a bad neighborhood, their fault for walking on the streets alone, their fault for being out at late hours, their fault for wearing suggestive clothing. Although this kind of treatment often starts at the police station it does not end there. I personally can remember the case of a young girl whose family moved to my hometown after she was raped in a nearby city. Unfortunately, the story followed her and she was mercilessly harassed by the boys in our 7th grade class. Within a year the family had again moved. There was also the case of a young woman whose wealthy parents heaved a sigh of relief when she was proposed to by a poor man. They had been afraid that, since her rape, no man would want her. Now, with their money, they were able to buy a husband for her who would accept her being "damaged property." I'm sure everyone can remember stories like this, as well as others of women whose husbands leave them in disgust once they have been raped by other men.

In this way, a woman who does report a rape attack will be punished for complaining. The whole problem is kept under wraps, and the enforced silence helps to ensure that rape will continue.

The Police and the Courts

A woman who dares to report her rape to the police will usually find that any further action against the rapist is blocked. Out of 2215 rape complaints received in 1969 by the New York City Police Department, the total arrests made and summonses issued was only 871. Even fewer cases are successfully prosecuted in court. Both the police and the courts use the same tactics to justify their failure to act, and they are helped by the present rape laws. Rape cases are frequently dismissed if there was no actual insertion. There is a virtual refusal to prosecute any rapist who was previously known to the victim. The failure of a woman to struggle is often considered "consent" - even if she was being threatened by a knife held to her throat. Cases are dismissed if the testimony of the victim is not corroborated by a witness - and rapists do not generally choose crowded streets on which to attack women. Women who try to protect themselves by using pepper sprays, knives or other weapons, will find themselves under indictment for carrying a concealed weapon. If the rape victim is an older woman, or a woman who is unattractive by conventional male standards, there are even attempts to ascribe the rape to her imagination - "wishful thinking" - or to joke about how she was lucky. It becomes obvious that our whole legal system is not geared toward protecting women from rape, and that in fact the police and the courts often work hand in hand with rapists in allowing this situation to continue.

Legal Rapes

Even more of an outrage against women are the cases where rape is actually legal. Under the marriage laws in every state, a husband cannot be prosecuted for rape by his wife, no matter how violently he may have forced the sex act upon her. His "right" to use force is explicitly stated in the laws.

Finally, there are all the rapes which are not even thought of as rape: the times when a man knows you do not want sexual relations and are not aroused (wet) but he enters you anyway; the times that bosses threaten to fire you if you do not submit to them; all the times that women are forced to sell their bodies as their only way of surviving economically. Anytime that you feel raped that is a sure sign that you have been.

Fortunately, women are now beginning to get together to do something about this frightening increase of rape. In New York City the Radical Feminists organized a Speak-Out on Rape where they described their own rape experiences. Their purpose was to break through the enforced silence which has been the first barrier in the way of women exposing this problem and getting together to end it. Once women begin to speak out about rape we learn that it is not an isolated "freak" occurrence. One woman alone may be afraid that she "asked for it."

# Women Speak Out

Once she learns that the same thing has happened to countless other women, and that all women live under the fear of sexual assault by men, it becomes clear where the responsibility lies - on the rapists and the male supremacist society which allow them to flourish. As the next step in their campaign against rape the Radical Feminists are planning a followup weekend conference on April 17th, where information will be gathered on rape cases and rape laws and an action campaign will be planned.

In Berkeley, California there has also been female action against rape. Members of a group called Women for a Free Future addressed the City Council on this subject. They demanded that free public transportation be given all women from dusk to dawn, that more street lights be added, that the City Council override "no pet" provisions in leases so that women could have dogs for protection, that a staff of women trained in the psychology of rape be set up to work with the police department, that female children in the school system be taught self-defense, and that women be allowed to carry loaded concealed weapons.

Whatever plans are made to combat rape, however, we must realize that they are not the whole answer. As long as there is male supremacy there will be rapists. Rape is one method of limiting the freedom of movement of women and keeping us at home in our place. Rapists function as an extra-legal police force of male supremacy. They are constantly guarding the streets and using selective punishment to frighten women back indoors. Without them women might become too independent. We might travel around more on our own. We might have less fear of living alone. In fact there is a definite connection between the increasing attempts of women to gain more independence and the increase in rape attacks. Even Captain Frank Flanagan, of the Chicago Police Department, has commented on this connection, pointing out that more women are now working outside the home and traveling alone after dark. As the feminist movement becomes larger and more powerful, we can probably expect to see more and more attempts at repression, with the rapist heading up the male backlash. He will be doing the dirty work for the husband who wants his wife at home with the kids; for the male worker who doesn't want a woman competing with him for that night job; for the Don Juan at the party who doesn't want his hoped for female conquest going home without him. Women must fight against the rapist in anyway we can, since he will probably be in the front lines of the male counter-revolution, but we can't afford to forget all the other men who stand behind him. by Helen Katopoulos

Contrary to the myth white men feed women about the "black rapist," most rapes take place between members of the same race. White women are most often raped by white men and the same is true for the black situation. This was one of the findings of a recent study conducted by criminologist Menachem Amir. The study based upon six hundred Philadelphia rape cases has been published under the title Forcible Rape by the University of Chicago Press.

.....

• If you want to be sure of receiving every  
 • issue of Woman's World...SUBSCRIBE NOW!!  
 • - \$3.00 for a year's contribution -  
 • send to WOMAN'S WORLD  
 • P.O. 949 Radio City Station  
 • New York, N.Y. 10019

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_  
 STATE \_\_\_\_\_ ZIP \_\_\_\_\_

.....

COMING SOON:

FEMINIST REVOLUTION, a journal devoted to developing a winning theory and strategy for feminism by analyzing the accomplishments and mistakes of the women's movement to date and building on this experience. Articles will appear on: The Mis-use of "Sisterhood;" The Use and Mis-use of "Consciousness-raising;" A Critical History of Redstockings; Women as the "Prison Guards" of Male Supremacy; Male Ideology in the Women's Movement; Psychological Theories; The False Concept of "Male" Tactics; the Threat of "Gay" Liberation; The Male Supremacist Attack on Monogamy; An Analysis of Marxist Errors on Women; The Contribution of Leaders; and other topics. If you want to receive this forthcoming issue send \$1.00 to FEMINIST REVOLUTION, P.O. 949 Radio City Sta., N.Y.C. N.Y. 10019



# Against Rape

## THE POLICE TOOK HIS SIDE

Many women have experienced rape or attempted rape. Few escape the potential raper, since most men are potential rapers. I was no exception. My experience was fortunately only an attempted rape and I was even lucky enough to have the pleasure of getting even with the pig (excuse me for insulting the four-legged creatures).

The incident happened when I was seventeen and a half years old in Los Angeles, California. I was looking for a coffee house called Cosmo Alley, where I was to meet some friends. I was pretty far into the alley when this guy who I was vaguely aware of behind me, all of a sudden grabbed me, threw me against the wall, pressing his sweaty body to mine.

I was startled, first of all. And the blood felt as if it were leaving my body. I felt limp, speechless, dirty, scared, angry - a hundred things all at once - as he proceeded to touch me and press his filthy organ against me, scratching at my face and pulling at my leotard.

## HOW TO ELIMINATE RAPE (AND OTHER CRIMES AGAINST WOMEN)

Reactionary attacks sexual in nature are definitely on the upswing and the current statistical abstracts given by the government provide no scale for gauging the enormity and monstrosity of the crimes sanctioned by the sexual counter-revolution. The attackers do not ride about the countryside in bedsheets with flaming crosses but their role is that of Male Supremacy's KKK, an extra legal police force whose task is to spread a White Terror which can be unleashed in waves with the cooperation and active participation of the police whenever women organize for revolution. Their handiwork appears in the police records as millions of random, irrational and inexplicable acts. We know better. This is systematically perpetrated relentless sexual terror of the most vicious and reactionary character. It is an arm of Male Supremacy itself and until it is overthrown women can expect to be raped. Rape is an instrument of the fascistic rule of the bourgeoisie, controlled through its state machinery (courts), and advocated throughout the sickest sexist culture even seen on earth, through its television, sex-horror movies, art, fashion industry and the family.

There are more rapists in this pignation in which we live, the stronghold of Imperialism and Male Supremacy, than anywhere else in the world. Along with the homosexual-fascists, whip freak and leather-fetishists, s-and-m "boys", homicidal maniacs, child molesters, cannibals, bestials, sexual perverts of every description roam in their millions with license to kill, maim, mutilate and harass women and young children. It goes on every minute of the day and night without cease and on different levels of intensity.

Starting with the lecherous uncle who secretively tongue kisses the young nieces at family reunions and gatherings, girl-children are very early taught to associate affection with physical violation. Movie houses abound with demented creatures who sit a-drool with newspapers in their laps, and it is uncommon to never have been felt up by the slithering paw of some cretin. Exhibitionists dangle their pathetic pricks at us from darkened doorways. Degenerate low-lives sit on the subways and buses in front of young women whom they would rather kill to jerk-off their twisted sexual fantasies. Men mechanically tug at their flies (they point to their cocks as if to say "we are armed and dangerous") and leer like hideous gargoyles at us on the streets. Every vulgar gesture and animal-like noise communicates the ever present threat of rape, unprovoked violent physical violation and assault. These and other innumerable compounded mental and physical abuses ultimately culminate in the rape act itself, the bodily seizure and forced sexual intercourse (etc.) upon women that takes place on a grand scale.

Males who exercise their cock privilege through the "non-violent" purchase of women's bodies are the most cowardly, hypocritical of all these scum. Prostitution is rape in every real sense of the word. The prostitute must surrender herself

The whole time I was standing there being violated, my anger was mounting. I couldn't help thinking: here I am, a creature of God, being violated by another creature who for some reason thinks his body is more sacred than mine, which can be violated at his whim. I suddenly became so enraged, I let out with a blood-curdling scream which startled even me. It so scared him, he took off like a shot!

I took after him and as I ran and ran, my anger intensified as well as my strength. I was ferocious. When I came up behind him, I remember leaping fiercely and coming down hard on his shoulder. Fortunately, he was a little guy and was knocked for a loop. Once he hit the sidewalk, I proceeded to kick him in his precious organ.

Finally I was stopped by two women who happened to come along. They saw what was happening and began to beat me up with their pocketbooks and fists, screaming, "crazy! poor man! poor innocent man! crazy, god-damned, hopped up Hippy girl! My rage which had terrified the pig had frightened them too (it had even frightened me!) I was fighting for my very survival and my rage had given me the strength to win. But women are supposed to be passive helpless creatures and so my furious anger, the anger which had saved me, was being called craziness. I w.

cont. on p. 1

at the point of a knife or a gun, held in the hand of the pimp. Exercising the prerogative of every plundering imperialist armed force, the vice squad pigs collaborate with both the pimp and the "john" and in turn rip-off their "piece" of human flesh.

The key to this entire social system of wage slavery, "white slavery, sexploitation and wholesale rape, lies in the State, the question of who wields state power, which sex, which class. Fighting squads must be organized to prepare for the armed offensive with a strategic defense, to finally concentrate our forces to deliver the final thrust, to smash the old and create the new state power, to carry out our great world historic task, the dictatorship of the proletariat led by working women. The white reactionary terror of the ruling class must be replaced with the red revolutionary terror of the proletarian women. Rapists and all others who appropriate women for the satisfaction of lust will be put up against the wall and shot.

The only solution is execution, not castration. If rape does not demand the reward of death, what crime is great enough. We do not want to have to guard and maintain the parasitical existences of hordes of vengeful eunuchs who will only conspire to destroy women. We can already see the germ of this in the male homosexual-fascist (so-called "gay") movement with its open transvestite and "transsexual" organizations. These are the masochist Brown Shirts paving the way for the sadist Black Shirts to come. The Nazi officers cliques (including Hitler) were secret homosexual cults based upon mystical theories, forming the inner core of the Third Reich. Male Chauvinism is the bulwark of fascism, enslaving all females to the Super-Man by means of terror and torture. The purpose of fascist ideology embodied in Kinde, Kuche, Kirche (KKK) is to bind most men and all women to the male homosexual elite ruling class.

The American ruling class, the U.S. Imperialists, as they plunge further into their final crisis are reacting to the revolutionary women's movement by cultivating a new crop of male homosexual-fascists, recruited from the bourgeoisie and petty-bourgeoisie. They are on orders from the C.I.A. to move on the women's movement and crush it with sex. They are palming themselves off as the complement to women's liberation when in fact these degenerates, female impersonators, and other debilitates are the most vicious enemies of women.

Just as the revolutionary women are fighting their way out of debasing "femininity" and prostitution, the so-called "gays" are parading through the streets disguised as females wearing coiffured hair, make-up, with shaved legs and wearing falsies, prancing and primping. Is this not the total degradation of females and the reduction of "woman" to an object of rape fantasy?

Let them all "come out"! We're armed and organized and we shoot to kill.

Catherine Henry  
March 28, 1971



## IF YOU FIGHT FOR IT

# City Money For Nursery

In the last few years, many women have been starting nurseries in their apartments, storefronts, churches, community centers, basements - everywhere and anywhere there was space. The nurseries were kept running on a day to day, one crisis to the next, hand to mouth volunteer, and cooperative basis with money from the women's own pockets, their sweat and tears. Women, including myself, were willing to exert great effort and energy starting nurseries for our own infants and kids because there were no nurseries available and many women like myself were desperate for some relief. We were slowly going crazy taking care of our children alone in our apartments.

I and a few other women from my group heard rumors that nursery groups like ours could now get funds from the city on easier terms than ever before. Those of us who were excited about this possibility began attending meetings with women from nurseries all over the city. Getting the funds turned out to be possible but very difficult. First we began to meet with city officials and talk but we soon realized that talk was getting us nowhere. So with the power of all of all our groups (around 25) we began to battle. We blocked traffic and held a nursery in the streets to make our demand for day care publically known, and we sat in the office of Human Resources with our kids and demanded funds for all groups not just a few favored ones. After demonstrating together, we began to achieve some success. A new category of funds was suddenly discovered for us - "interim funds." Interim funds meant that our groups could get money for rent, equipment, renovations and staff, teachers assistants, bookkeepers, and a cook without conforming to the former rigid city requirements.

There unfortunately turned out to be a hitch to interim funding. We are only given the funds on a month-to-month basis, which means every month we have to telephone, beg, make trips to the Commission on Day Care, and demonstrate for every penny to keep going. While we are begging and fighting, the off track betting people, as you may have read in the newspapers, are getting \$800,000 supposedly on "loan" from the same Human Resources office just for the asking. Interim funding means our funds could be cut anytime and we can never be sure how long we will exist. We have money but we cannot plan ahead or guarantee we will always be around.

Some women in our group dropped out when we started getting funds. One felt that government money corrupts and that our centers would change and become bureaucratic and rigid once we became involved with city funds. Another woman felt most government public run services were lousy and the quality of child care at the center would deteriorate with funds. Those of us who stayed with the nursery felt that government funds do not have to mean government control if women are determined (that means ready to fight) to run and control the centers themselves. We wanted the money to give us some relief from the daily burden of keeping a center going out of our own pockets. Financial help could free some of us to put our energies into other areas and provide others of us with some paid employment. As a matter of fact, money has meant that the care the kids get is better, because we can get better equipment and pay



women a decent salary for working in the nursery and the salary makes them take the job more seriously and do the work better.

Many people do not see why women are fighting for day care at all, why aren't we content at home with our children. They know that taking care of children is a lonely gruelling 16 hour a day and often into the night 7 day a week job for which there is no pay or praise. It is hard physical and mental labor: bending, lifting, carrying, running, cooking, a constant changing of diapers, feeding, nose-wiping, bathing, cleaning, dressing and undressing, figuring out what your child is saying, answering a million questions, repeating answers over and over, reading the same boring books hundreds of times day in and day out, chasing the child, refereeing fights, trips to the supermarket, doctor, park with the strapling child on back or in carriage in rain or shine, curing and diagnosing ills, comforting, drawing, trying enthusiastically to play dull games - an all purpose slave maid, cook, laundress, seamstress, nurse, teacher, companion, and usually more. After all that, children grow up and rebel against mother. Teachers, psychiatrists and social workers blame anything the child does on mother, and nobody feels mother is ever doing enough.

A woman's work is never done and there is no vacation, unemployment, sick leave, or overtime pay. Anyone else doing cooking, cleaning, and taking care of children outside of a mother or housewife is paid for the work. This society, however, expects women to do this work for nothing. With a decent wage taking care of children could be more enjoyable and less thankless. Mothers might be more respected if they were paid by the state for their labor. Money talks, as they say.

Mothers get a lot of advantages from day care. They get to meet other women in their neighborhood and have some free time. Everyone should have this. (Rich women always have been hiring other women to watch their kids). Mothers can work, go back to school, talk to friends, shop, or work in the women's movement. Whatever it is she has always wanted to do. Mothers who enjoy working with kids or keeping books, or cooking can work in the nursery and watch the way their children act in another situation, get to know her children's friends. These mothers will be well paid as teachers, bookkeepers, and cooks. Day care provides women with jobs and trains women as well for the job.

If day care is so great for women, how come many women do not want to leave their kids in nurseries and how come there aren't more nurseries? Some women are against day care because they have heard it is bad for children. A lot of experts have made us women feel guilty about complaining of our exhausting child rearing job and have tried to tell women that they should want to be with their children all the time. All the scientific studies, however show that there is absolutely no damage to children who are not with their parents all day no matter how young. In fact, most of these studies show children are happier when the mother is doing something she is enjoying.

Day care is not only good for mothers, but advantageous for kids giving them a good head start. With a nursery, children are provided with larger physical space for running and playing about. Most New York City apartments are small. Parks are too cold in the winter, often far away, and the park equipment is seldom geared for infants or toddlers who usually just get in the way of the older kids. In a nursery, children get to meet other children in their neighborhood and make friends.

Women are also afraid that if they put their children in day care, they will be forced to take outside work even if there is no job available that they want or which pays a decent wage. This is why it is so important that nursery schools be a free service for all children, whether or not their mothers work, like elementary and high school now. What we are demanding is that public education be extended to be available from birth.

Children learn a lot from other children and enjoy playing with them. They also get acquainted and make friends with other adults. Women who work in day care centers usually enjoy the work and therefore are apt to do a better job than most mothers are able to do in their own homes. The women who work in my child's center teach the children art, games, letters, numbers, reading and writing, and make learning fun. By the time children get to kindergarten, they are used to being with other kids and know a lot. Ample healthy food is provided and in some centers health care is made available; polio diphtheria, tetanus, typhoid, and small pox shots as well as diagnosing illness.

The way things are now, to get your kid in a city day care center, you have to undergo a detailed, personal investigation by a city social worker.



# Schools Now Available

IF YOU FIGHT FOR IT

Some men do not like the idea of their girlfriends or wives putting their children in nurseries because they want us home rather than free to do as we wish. Men say that they are afraid of what we will do in our free time. (Occasionally you will hear women too, women who want special powers from men - wondering what us wives will do with all our freedom). Some women in the day care groups have had to defy their husbands or keep it a secret that their kids are in day care. Some women rather than fight their husbands just keep their child home.

In the past, a lot of city run day care centers have been inadequate. The silly rules, snooping social workers and overworked teachers and inadequate facilities have given day care a bad name. Some women have decided to keep their children home because of this or with a baby sitter. Others, like myself, decided that even this mediocre set up was better than no day care at all. As a matter of fact, I took my child out of the "cooperative" day care center I had worked so hard on setting up and put him in a city center because the city center would take him from 9 to 3 in the afternoon and the other women in my old nursery insisted on keeping the center open only half a day.

The real reason there is not much day care for children is because the men who run our country have always placed women and children's needs last. Men decided that because women bear children they naturally liked staying home with kids and made any woman who complained look like an "odd ball." Now with the Women's Liberation Movement and women daring to speak out the truth, women can finally say that childrearing although fun at times, is a gruelling job and we want a break.

There are however, lots of dangerous trends in day care to watch for. One is attaching day care to work. Many companies like the telephone company that is having difficulty keeping women at low paid dull jobs are starting day care centers on the jobs. Day care centers are much better when they are in the neighborhood rather than on the job. If day care is provided by a job, women aren't as free to leave the job because if they do they will lose their day care privilege. Most corporations starting day care centers are also charging money out of the women's salaries and these centers are not run or controlled by the women. Lugging young children on the crowded subway or bus in rush hour would not be too appetizing either.

Another trend is large corporations setting up day care with the help of government funds just to make money or to

sell their products. These corporations realize women have a desperate need for day care and the government is going to finally give money and they are going to take advantage of women's needs and make a profit. Many of these day care centers are franchised, set up in chains like Chicken Delight. Some of the chains are called Humpty Dumptikins, Kinder Care, We Sit Better, or Child Minders. Other types of corporation day care are set up by toy companies to push their products. These companies claim their products are necessary to the child's growth and try to rope the parents into spending money



on them. Good nurseries will never be "profitable." Education costs a lot (the government estimates that it costs \$2,600 a year per child in day care). These corporate run day care centers have to cut corners to make profits, so the care the kids get is worse than poor. The "chain" nurseries are overcrowded, understaffed, and the staff is underpaid and the parents have to pay \$20 to \$40 per week per child, also parents have no say in the running of corporate day care.

Another trend to watch out for is hiring men to work in newly funded centers. For several years women have been working as volunteers in these centers and now that paying jobs are available, men are suddenly getting in on this. Sometimes women say they want men around their children, and that paying men as teachers would be one way of accomplishing this, but paying men would take jobs away from women. Right now jobs for

women is a higher priority than getting men involved in teaching. Eventually child care should not be considered "women's work". As this association of child care with women has been one of the ways we have been oppressed. At present, we are demanding men help, but as volunteers in the centers as women have been doing for years. At the center where my child used to go, a male head teacher was hired. The mothers are now sorry they hired him because he is acting like a big boss and taking over the center that women started. Right now when men are given any power or authority they tend to use it against us women.

Who is going to pay for this day care? The money for day care must come out of corporation taxes. Corporations are richest and benefit most from the future labor of our kids and therefore should bear the burden. Taxes to pay for day care should not come from sales tax or wage related taxes as these taxes come most extensively from working and poor people's pockets.

But we must control the day care centers. We, meaning, the mothers children involved and those men who will work as equals, instead of insisting on being superior.

Parents should determine the hours of the center, that is, if parents want their children in the centers 24 hours, say they work nights or need nights free, then the centers should be open at night. 24 hour child care does not mean mothers have to leave the child in the center 24 hours a day. If parents only want their children in the nursery half a day or for a few hours this should also be possible.

Money for equipment and training should be given to the parents directly rather than have a day care commission decide who shall do the training or what equipment children need. Centers should take children age one month to 5 years. Now most centers turn away children younger than 3. Public schools do provide Head Start and Pre Kindergarten for kids 3 years and up although there aren't nearly enough of them and more must be built. Just as important and totally neglected is infant care. Special facilities have to be built for infants and this is a demand often opposed and therefore we women must put up a special fight for this right.

The day care fight has just begun. Finally our demands for day care have gotten powerful enough to force the government to begin to act as if they are interested in day care. But if we want parent controlled day care for all women, we are going to have to join forces and work together. by Rosalyn Baxandall

For information about existing day care centers call or write Debra Ensign Women's Center, 36 West 22nd Street, 691-1860 or 691-1811; or the Department of Health, 125 Worth Street, New York 10013, 566-6145.

If you are interested in starting a center or working in one and need help or want information or booklets, call Committee for Community Controlled Child Care, 427-7468 or call Bank Street Day Care Consultation Service at the Bank Street College of Education, 610 West 112th Street, New York 10025, 663-3162 or 663-7200.





# the prison GUARDS stand in my way

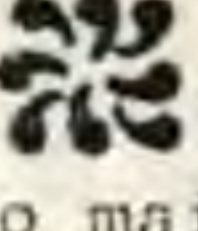
by  
Lynn  
O'Connor

The Women's Movement is currently controlled by various kinds of Prison Guards and in some instances, by special structures designed to facilitate guarding. These guards must be dealt with as rapidly as possible, before they have totally destroyed our movement. We must become quick and accurate in our ability to spot and publically call a guard, a guard. Once this has been done it is extremely difficult for the guard to continue doing her dirty work. The following run down on types of guards and their characteristics should be put to immediate use by revolutionary feminists. These guards stand directly in our way.

The first and most common guard is the GOODY-GOODY. She uses super-submissive gestures as a technique of control. Her perfect female behavior is a total mind-fuck. With her mouth fixed in the silver-sweet smile of sisterhood, only subtle non-verbal gestures reveal the hate that lies behind her "niceness". Her hate gets directed to any woman who steps out of role. She cannot stand open anger, and if she is unable to stop it with her subtle disapproval, she will open a nice little verbal attack on you that immediately puts you in the position of villain. She calls your rage an infantile "temper tantrum", your strength "bravado" or "male behavior". If you are silent in her presence she labels you a "quiet woman", and then accuses those women who are raging out loud of silencing you. Once she has you in the quiet woman box, she becomes disgustingly patronizing and pretends to organize meetings in your behalf. If you should have the audacity to confront this pernicious liar, she claims that you are mistaken, that she feels wonderful about you and everyone else. She implies that you might be a little paranoid and then spreads the word around everywhere that you are in fact, crazy. The goody-goody can do horrible damage to individual feminists as well as to the movement as a whole. By the time she's convinced you that you are crazy, her vicious gossip has driven you into isolation so that you have no way of finding out that you're not crazy after all. Having done away with revolutionary feminists (indigenous leaders), she creates a boring movement that most women will have nothing to do with, that has no goal in mind but more and more ego-gratification for the opportunistic goody-goody. She is a pig.

Close to the goody-goody is the women's movement GIRL SCOUT, bustling around doing her good deeds everywhere you turn. She's not quite as insidious as the goody-goody because she doesn't pretend to love everyone. Her passionless politics are destructive, but at least she doesn't make you feel crazy. She has a respect for hard work, and is half-way honest about her sense of leadership. She acts and looks like a pseudo-factory worker, P.L. style. She is happiest when organizing stupid seminars, classes, and demonstrations connected with other oppressed groups. Diverting women into these meaningless activities is her method of guarding. Once involved, most women get bored and drop out of the movement. Often they turn to some kind of counter-institution or "alternative life style" which, doomed as it is, temporarily offers more than the girl scout's garbage. One way to spot a girl scout at a meeting is by her manner of speaking. While she seems to be saying something important, her drone goes on and on and you find yourself getting irritable or falling asleep. She often accuses revolutionary feminists of being "anarchists". (Other guards are more likely to call us "stalinists") More often than not she has some hidden link to the Socialist Workers Party; the Trots strike again.

The feely-touchy HUMANE REVOLUTIONARY is the most dangerous kind of prison guard currently trying to dispose of revolutionary feminists in our movement. She appears to be with us at meetings, and says many of the same things that we say. Her dirty work is done in the privacy of women's homes, often our own. Her method is to pretend absolute honesty about her feelings, a technique derived from "encounter groups". Actually she never says anything honest about her own feelings; her focus is totally on YOUR feelings and what's wrong with them. She may call this "criticism and self-criticism". She deceptively uses revolutionary rhetoric in other situations as well. Her current social group is always her "collective", her interactions with others are described as "struggle". She loves to rank everyone she knows according to revolutionary valor. She comes out on top of course. Often she is into "alternative life styles" as well as revolution; her food is not contaminated by supremacist pollutants, her relationships are unfettered by the common emotions like insecurity and fear. Sometimes she appears in the form of the nouveau-homosexual and instructs you on the perfect beauty of lesbian relationships. There's a sense of evil when she's doing her job

 A Prison Guard is a woman who systematically works to maintain male supremacy. She serves as a model of permissible female behavior. It is her job to identify and stop women who are breaking the rules. If she is unable to deal with the trouble makers herself, she informs men of the difficulty, whereupon they call out their troops.

because she doesn't just try to stop you; she tries to destroy you. She says you're unreliable if you like to sleep with men, or implies you are hopeless if you love and are committed to your children. She usually attacks whatever source of income you happen to have, rants about the privileged middle class, but somehow, more often than not, she mysteriously seems to avoid having to work herself. Whenever possible, she likes to travel around. City to city, she visits various members of the movement who she believes might be important. The humane revolutionary loves to name-drop and lie about her political associations and alliances. Through the vehicle of her friendly little visits, she manages to get some real information about the details of your life. This may be very dangerous in the future if real honest to god infiltrators show up in this form. Humane revolutionaries must not be trusted.

The last and most pathetic kind of guard is the ACCOMMODATOR. She tries to "patch up" the splits that your polarizing actions have caused, and lure you back into dealing with the more dangerous prison guards once you've gotten smart enough to split with them. She does this by asking you for endless explanations. No proof, no evidence, is enough to satisfy her. Naturally not, she's mainly concerned with wasting your valuable time. And because she's so good at convincing you that she's ALMOST with you, she's quite successful. Hours and hours down the drain. Occasionally the accomodator really is on your side. In some cases she used to be a revolutionary feminist herself before the prison guards beat her down. If that's the case you do not need to dismiss her, but nor do you need to give hours of explanation. Your honesty and the conditions of her life will put an end to her role as accomodator.

Successful as the guards have been in holding the lid on revolutionary feminists, some groups have found it convenient to utilize special organizational forms that provide a built-in guard system. The LOT SYSTEM is a very efficient structural form of prison guarding. Passing as a defender of democracy, it creates a neat beaurocratic system in which every woman is officially like every other woman. The initiative of indigenous leaders is squelched, and should they attempt to continue with their revolutionary work they are dismissed as elitists. In this manner the way is cleared for hidden leadership which is taken over by goody-goody type prison guards. Ordinarily, by the time a group decides to try the lot system, the guards have already intimidated the indigenous leaders into going along with it. Since the revolutionary potential of a group can not begin to emerge without strong indigenous leadership, the guards have nothing to worry about once these leaders are driven away or beaten into submission. The lot system is a dangerous tactic being employed by counter-revolutionary opportunists, all in the name of the "ordinary" woman.

Sad to say, the SMALL GROUP initiated for the purpose of consciousness raising also becomes a structural form of prison guarding once it is in the hands of the guards. It provides women with a badly needed sense of identity, develops a sense of loyalty and specialness, and then guards from within. When a revolutionary feminist emerges in such a group she is demolished by everyone on the primary guard's command (usually unspoken) and she can't call for outside help because she's focused her attention on the women in her group for so long that she doesn't know others to call in. Furthermore, to admit to trouble in one's group is viewed as a betrayal of group loyalty, an unforgivable sin in small group circles.

Small groups controlled by prison guards play a destructive role in the movement as well. They try to set themselves up as the most important or knowledgeable group around (they're the "oldest" or "most experienced" or "most political" etc) to justify taking control of city wide movement activities and meetings. They promote vicious competition between groups and handle revolutionary feminists collectively which makes it look as if most women agree with them. Actually most women hate them. The small group structure has too often led to this kind of situation. It's too easy for the prison guards to gain control of them. The small group must be smashed and new organizing tactics developed.

We can expect to see new forms of guarding in the future. The types and their particular characteristics are never so neat as they appear in a brief description. Often the lines blur between one category and the next. But whatever form they take, we know when they are there because they stand in our way, they try to stop us. We can protect ourselves by continuously evaluating who and what is obstructing us in the overthrow of male supremacy. This time we're going all the way.



# THE MYTH of Abortion Law Repeal

by Kathie Sarachild

A common tactic which the enemies of feminism use to stop women from fighting for full human rights is to try to convince us that we've already won the battle before we really have. If they're not telling us that we're already "liberated," they are assuring us that freedom is "just around the corner" and that they are "with us" in what we demand. As a matter of fact, they say, they will do the job for us, if we just wait...until the next election, the next revolution or whatever.

There seems no limit to the lies and confusion which upholders of male supremacy will sow in their efforts to convince us that a struggle for our freedom is unnecessary. From the first stirrings of female rebellion in recent years, an amazingly diverse assortment of men, from so-called revolutionaries and Black Nationalists to the U.S. government itself, have been assuring feminists that the "present system" will accommodate our claims and even benefit from them.

Nowhere has the doubletalk stage in this pacification program been more crafty than with the feminist demand for repealing (getting rid of all) the laws which now exist in every state limiting a woman's right to have an abortion. This is probably because of the demand of women for the right to control of our own bodies is so central to feminism and our bitter experience with criminal abortions and unwanted pregnancy has moved so many women to the warpath.

The right of a woman to determine the use (and non-use) of her valuable sexual and reproductive organs has been bitterly contested by men since the beginning of human time. In every society in the world the witch figure has existed as the woman who in some way has resisted her childbearing role, as the widely respected female anthropologist Margaret Mead points out in her book Male and Female. In every society men have hated and feared her. Sometimes she has been systematically persecuted. In the middle ages in Europe about 9,000,000 women were burned at the stake as witches over a five hundred year period. Frequently they were midwives charged with consorting with the devil to rip infants from their mothers' wombs (abortion) and "killing newborn babies," (Infantacide).

The myth that the present U.S. Establishment considers repeal of the abortion laws in its interests and is doing everything it can to secure this right for women...that "only the Catholic Church stands in the way of abortion repeal" is very widespread and very dangerous. It is only occasionally that the government reveals some clear cut evidence to the contrary and exposes its real position, as expressed in President Nixon's recent moral condemnation of abortion. On the surface, it has appeared that the government supports women's rights over their own bodies. The U.S. Commission on the Status of Women has released reports, for instance, recommending total repeal of all the state abortion laws. High ranking government and corporate figure sign full page ads in the fashionable New York Times warning of a dangerous population increase and implying support for abortion as one means of birth control. All this verbal Establishment support for abortion law repeal has had the effect of making the issue seem a little old hat for many. If you listened to all the "sophisticated" talk about the "archaic" abortion laws, you'd think the "dead" laws were still very much there merely because of some historic oversight. You'd think the women who continue to suffer from these "dead laws" were just tragic but unintentional casualties of change, like soldiers killed in the last days of a war.

Even much of the so-called radical left emphasizes that repeal of the abortion laws is a forgone conclusion. In undercutting the urgency and seriousness of an issue so fundamental to the oppression of women in this way, these false revolutionaries reveal their common male interest with the Establishment, although they disguise it in anti-Establishment rhetoric. Like the men at the top, they hope to continue to present worldwide system of male control of women, especially control of female sexual-reproductive capacities. With the unsurpassed guile of wolves in sheep's clothing, they warn feminists that by pressing for free abortion, we are being used by the government to do its work for it. They "council" women to drop this crucial demand so important to feminism and which affects so many of us in our daily lives (can you imagine how great it would be not to have to live in dread every time your period was late). "Work on other things," they tell us. We shouldn't bother with the very issue which has inspired so many of us to join together for power.

A Black Nationalist version of the myth, however, tops them all. Some Black Nationalists charge that the white power structure not only favors abortion law repeal, but is actually pushing it as a means of eliminating the black population, as well as all poor people. Of all the lies and moralism men have used to obligate women to bear more of their children, this one takes the cake. Not content with identifying a woman's freedom to terminate pregnancy with murder, as President Nixon does,

these black reactionaries hold the accusation of genocide over every black woman who wants an abortion and over feminists of every race who fight for this right. A black woman who has an abortion is not merely committing murder, they charge. She is participating in the murder of her whole people. These men are allegedly fighting the dangers of forced abortion and sterilization...but in a very sinister way. They are doing so at her expense...by denying her the basic human right to voluntary abortion and sterilization.

The so-called radicals, white and black, wouldn't believe a thing the government said about peace in Vietnam or racial justice here. Yet somehow, they take the Establishment at its word when it promises abortion law repeal and women's liberation. In their frantic efforts to stop the growth of the feminist movement, and seeing only their most short run advantage, the phony revolutionaries throw to the winds all of their own principles and theory which clearly describes the true situation: that it is in the interests of the men who rule to force the masses of people to breed. The laws limiting abortion which still exist in every state are the most obvious proof of this.

IT IS THE VERY WOMEN WHO CERTAIN BLACK NATIONALISTS CONTENTEND ARE THE VICTIMS OF GENOCIDAL, COMPULSORY ABORTION AND STERILIZATION PROGRAMS WHO ARE, IN FACT, DENIED ACCESS TO LEGAL ABORTION. And, so far, if one examines the government's actual deeds instead of its words, there is no evidence indicating a change in this situation. Even the threat of sterilization, which many hospitals attach as part of a "package plan" to a woman's request for a legal abortion and is used against white women as well as black, is itself a club to frighten women out of having an abortion.

The much touted abortion "reform" bills passed recently in several states purporting to liberalize the restrictions on abortion are a hoax. In the best cases they have extended legal abortions to only a small portion of the women who want them. In most cases, the "reform" laws, contrary to the fanfare and publicity they receive have actually made abortions less available rather than more available.

In the names of reform, legislatures in state after state are actually passing new restrictions on women's reproductive rights. In California, Colorado, North Carolina and Maryland, where much heralded reform laws were recently passed, all abortions must now be performed in hospitals. This new requirement had made the few kinds of legal abortions now allowed by the new laws more expensive, and the hospital requirement has made the illegal abortions which most women must still resort to more difficult to obtain. The old laws in these states allowed doctors to terminate a pregnancy in their offices "in order to save the life of the mother." And in the privacy of their own offices many doctors were willing to interpret these grounds so generously as to help many more women than would now pass the hospital review boards set up by the "liberalization" or can pay for the un-necessary hospital procedures now required by the new laws.

The recent New York State abortion "liberalization," passed in the wake of increasingly militant feminist agitation, has been only one of the lot to make abortions available to many more women than before "reform". In the 8 months since its enactment, 97,000 women have obtained legal abortions in New York City, for instance. In the year before that, in the same time period, only sixteen hundred were able to. But this is only a small improvement, really.

A host of limitations encumbering the new law still effectively deny legal abortions to many women who want them, and the local ordinances on abortion rushed through in city after city soon after the reform statute was passed, closed off much of whatever leeway the state law left open. The state law, for instance, did not require that abortions be performed in hospitals or special clinics (although it did insist that only doctors perform them) But New York City, with half the population of the state instituted the hospital-clinic requirement almost immediately after the state reform went into effect. As a result, most of the women who have obtained abortions in the city in the one year since "liberalization" have been those who could somehow manage to pay the exorbitant prices set by the medical establishment. And, in most cases, the prices for legal abortions are as high as they ever were before the law (\$350 to \$500) and sometimes even higher. The women who obtain legal abortions under these circumstances are only the fairly 2311-to-do. Over 50% have been from out of state. This means that, not only can they afford to pay the high prices for private hospitals and clinics, but they are in the lucky and unusual position of having the chance to get away from their families and jobs for the time it takes to make the trip. This shows even further that most women who can get a legal abortion under the present "reform law" are in a very special, fortunate

cont. on p. 10



## THE MYTH OF ABORTION LAW REPEAL (cont)

category. The city hospitals which handle welfare cases for the most part have each been averaging only about thirty four abortions per week. By the city's own figures, only 25% of recent New York abortions have been "war" or "service" cases for those who can't afford the going rate. And now the state, with the agreement of Establishment "liberal" Governor Rockefeller has cut off welfare money for abortions altogether. (It still pays for women to have babies, however.)

How can it be clearer that all the talk of Establishment support for free abortion is hollow claptrap. Even in New York, the state with the best reform (the state which, the press would have it has "almost" won abortion law repeal), the great masses of women are still denied the right to an abortion. The women who are not stopped from having an abortion by the accusations of murder, spoken and spoken, held over their heads and by the opposition of their men, are stopped by the remaining legal prohibitions, the terrible financial requirements and the dangers of the "criminal" alternative. Those who are not stopped by any of these, must often spend all their hard-earned savings or borrow their life away obtaining an abortion. Many in the great liberal state of New York still resort to the cheaper, illegal practitioners, not to mention coat-hangers and other dangerous gambles. City hospitals are still treating the victims of botched-up, back room jobs, although the number of these "incomplete" abortions, as the medical profession calls them, has fallen since the new law went through. According to New York City Health Service figures, they have only fallen by 50% which is far less than they should have, given the tremendous rise in legal abortions. Again this is further evidence that the new law discriminates against the less well-to-do.

The present New York State abortion reform has helped many women, there is no doubt. But it is not repeal, as the press and the rest of the Establishment would have us believe. As part of the program of doubletalk, the press has been using the terms abortion "reform", "repeal" and "legalization" as if they were all the same thing. At the same time, the press has instituted a news blackout on the real repeal which currently is up for consideration in the legislature.

In the middle of a terrible doctor shortage, and when aid-wives and other paramedical personnel have been safely and cheaply doing abortions in many parts of the world, the present New York law, the reform which the press calls repeal, contains the requirement that only physicians can perform abortions. This effectively (and sneakily) imposes a drastic limitation on the number of abortions possible, excluding the great masses of poorer women. It is also hypocritical even in terms of New York City hospitals where nurses and mid-wives for some time now have been delivering babies in routine obstetrical cases which are much more dangerous than routine abortions.

Another limitation prohibiting abortion after 24 weeks of pregnancy, coming together with the doctor shortage and the inevitable bureaucratic red tape, has also excluded all the women unable to find a way to have a legal abortion "in time". Often these are very young teen-age girls or women for whom some sudden tragic circumstance has made even a late abortion desperately necessary. This time limitation, which is about to be reduced even further - to 20 weeks, also continues to hold the implication of murder over the heads of women who wish to terminate pregnancy, insulting the women and preserving the real male supremacist interest behind the phoney murder charge: the principle that the fetus, along with the rest of the female, belongs to men and the state. A respect for the woman's human right to self-determination would require, on the other hand, that the woman have the right to do with her body what she thinks best. As long as the fetus is part and parcel of the woman's body, her tissue and blood, in fact, it is that woman herself, not another human being. After it is removed from the woman's body, at whatever time, the doctors, the Catholic Church President Nixon and anyone else can try to help it to live, even keep it for themselves if the woman doesn't want it. But a woman should never be forced to carry the burden of pregnancy if she doesn't want to. Abortions under good, routine conditions are much safer than childbirth. A woman's right to life itself, as well as her liberty, are forcing her to take the greater risk. And even if certain kinds of abortion were more dangerous than childbirth, a woman should not be forced to continue pregnancy. She should have the right to decide herself.

Many of the men who pushed the New York reform bill through the legislature at a time when feminists were making it clear that anything less than repeal was more of the same old male supremacist garbage, claimed that they voted for reform because it was a step toward "eventual" repeal; a necessary compromise because of pressures from the powerful lobby of the Catholic Church. What looks far more likely is that the main purpose of all the recent state abortion law reforms has been to prevent repeal of the abortion laws rather than to encourage it. By some coincidence, the new abortion "reform" laws in state after state have gone through just at the time when their enactment thwarted women's best chance within the present political-economic system of completely overturning these "legal" infringements on our human rights through the courts. Many feminists had spent enormous amounts of time, energy and hard-earned money preparing court cases to challenge the constitutionality of abortion limitations. The passage of the "reform" laws automatically knocked all these test cases (knocked them out of the courts, in other words, because the cases testing the old statutes were no longer relevant to the new laws which had just been passed. One New York State legislator even openly argued for the reform law because it would prevent repeal in this way. These male law-makers were willing to extend abortions to some women as long as they could still force large numbers of women to bear children and preserve intact the principle of male legal control. By throwing some reform crumbs to the middle class women, they hoped to cool down the "ladies" from whose ranks most public feminists have so far come.

There is some chance that a sudden technological development may circumvent male supremacy and put the power to terminate a pregnancy in the hands of women without any risk to the woman's safety. Abortions are becoming simpler and safer each year. There is evidence that the "loop" will cause an abortion if you can get a doctor to give you this "birth control" device shortly after you are pregnant (pretending that you are having your period is one way to do this.) It also looks as if there will be a "morning after" pill soon, with which we women can safely, easily and cheaply give ourselves abortions. In the interest of making a huge profit, it may very well be men who discover the way, despite what the government does to slow down this development. Even with such a technological breakthrough, however, women may still bear children when we don't want to because of male social and economic pressures.



All the Establishment talk about population control means just what the term says...controlling the population, whether in the form of increasing it or decreasing it. The real issue is not population control per se, the pros and cons. That already exists and may have to always. The real question is population by whom. When the feminist revolution is successful, population control will be in the hands of those whose bodies bear the population. Right now, it - the population - and we - our female bodies - are in the hands of the men in power. And despite what the Establishment says, the present policy of the men at the top (and the men at the bottom, too, it would seem) is still to push motherhood, not to curb it. Its actions belie its real interests. The laws of this country still force the masses of women to have children. In

Abortion Referral Service  
(212) 744-5640  
Free, reliable information.

Abortion Project Clinic 777-8141  
Women's Liberation Center 991-1885  
38 West 22 Street  
Abortion consulting Monday - Friday 10 am - 10 pm  
Call any time Saturday 10 am - 1-9pm

National Clergy Consultation Service on Abortion  
55 Washington Square So  
New York, N.Y. 10012  
Phone 212 254-6314 9AM-12AM  
(Eastern Standard Time)  
Write or call to find out if someone is available in your area. Services run by groups of ministers and rabbis.  
Calif-Los Angeles-213 666-7600  
Conn-New Haven-203 624-8646  
Ill.-Chicago-312 667-6015  
Iowa-515 282-1738  
Mass-Boston-617 527-7188  
Mich.-Detroit-313 964-0818  
N.J.-Northern-201 933-2937  
N.Y. & suburbs-212 477-0034  
N.Y.-Ithaca area-607 272-7172  
Ohio-Cleveland-216 229-4723  
Penn.-Phila.-215 923-5141

France, whose birth rate (16.8 per 1000) is practically the same as that of the U.S. (17 per 1000), the government openly describes the birth rate as dangerously low and not only forbids abortions, but pays family allowances to encourage women to have children. Though not done openly, a similar policy seems to exist in the United States in the form of payments to welfare mothers combined with regulations enabling only the well-to-do to have abortions and the very low wages for working women which make motherhood for the state seem more desirable. The double talk on this issue is very difficult to break through. But, fortunately, in New York, the repercussions from the new abortion reform law have forced many men to reveal their true political positions. The Republicans, for instance, are among those who in the past have complained the loudest about the rising welfare loads due to women having so many "illegitimate" children. Yet it was they who instituted the wildly contradictory "budgetary measure" of cutting off medicaid payments for abortions, thereby insuring that plenty of "illegitimate" and unwanted children would continue to be born. Before this move, the state was already prohibiting medicaid for vasectomies and other forms of sterilization, at the very same time it continued to pay for women to have babies...further evidence against this version of the "genocide" theory. It looks as if the American ruling males are not afraid of being outnumbered by the poor and colored people of the world. They've been outnumbered for a long time, after all, and yet still manage to maintain their control in many places with sheer military force and by keeping the oppressed divided and fighting among themselves. This is what all the Establishment talk about "overpopulation" does. It confuses people, makes them think that the government is supporting abortion law repeal and even maybe trying to ram it down their throats. It also serves to shift the blame for the problems of this nation from the few rich who run it to the millions of poor. It fosters sexist and racist divisions among the masses of American working people who end up attributing their tax burden to black people and women for having too many children, instead of to the state, the real cause of unwanted children and unfair taxation. Meanwhile, the men at the top, using the time worn tactic of saying one thing and doing another, go ahead with all due measures to insure that the section of the population from which comes the bulk of their work force and military rank and file will continue to produce generations of cheap labor and human cannon fodder for the ruling elite.

As for the interests of some black male so-called revolutionaries in opposing abortion as a "genocidal government plot." They are clearly demonstrating that a black revolution in their lifetime is the farthest thing from their minds. They have decided to leave the burden of fighting a revolution to their children. That's why they want so many. If they were really serious about fighting a revolution, about seizing power now, about winning in their lifetimes, they would know that too many children would get in the way during the period of intense struggle (as well as burden women in present conditions, too) and tie down an important secto of the revolutionary forces in child care. The Viet Cong, for instance, are most certainly the victims of what genocide really is - mass murder, not mass birth control. And yet they call on their people to try not to have children during this war-time period. The Viet Cong caution their ranks with the following three "don't's". 1. Don't fall in love. 2. If you fall in love, don't get married. 3. If you get married, don't have children. Of course, the three don't always get followed, but they are an attempt at a policy.

If these black nationalists aren't working for a revolution in their lifetime, they should call themselves reformers, not revolutionaries. But if they did this, they couldn't convince so many women black and white to have their babies in the name of "the revolution." Like so many other men, they cannot see beyond the ends of their pricks. They don't want their pleasure marred by any worry or both about birth control. They want to prove their "manhood" by making babies. They don't want their women getting too uppity and independent. And so they invent a political theory to justify their very short-term selfishness.

The phony white radicals, on the other hand, aren't so much concerned with their sexual pleasure or having families. Like so many white men, they are on such a master class power trip that they won't let themselves feel anything. Sexual relations for them is perhaps a little more stimulating than a twitch but not much more and so essentially boring they don't think to do it for love and they don't do it for pleasure either. They do it now and then just to prove to themselves that they can or maybe show "their women" who's boss. The reason these false revolutionaries wrongly claim that the ruling class is pushing for abortion repeal and even favors self-determination and liberation for women, is that these boys want to deny the necessity for women to form their own independent revolutionary movement.

Although limitations on a woman's freedom to terminate pregnancy are just one aspect of the sexual enslavement of female, this is no evidence to date that men will voluntarily relinquish even this area of their control in the name of "democracy," "communism," or any other humanistic false promise. If men are still in charge in a society, whatever kind of society they call it, a mere change in law will not guarantee a woman the right to an abortion, though it will, of course, give us some momentary relief from unwanted pregnancy and children. In recent times, the first nation in the world to allow women abortion on demand - Communist Russia - rescinded that right fifteen years later under the Premiership of Joseph Stalin, and then later, Russian Communists gave it back again.

Nothing short of a feminist revolution will give us real freedom and security over even this one aspect of our lives. Only when the masses of women organize to seize power for ourselves will women be able to end all abortion limitations and win full control over our own reproductive organs. It is this historic event which so many men of so many classes, races and nations now seem united around trying to prevent.



## AN ANGRY BLACK FEMINIST SPEAKS (cont.)

the race on the same ruinous and destructive course that has characterized Whitey's reign as master.

The Age of the Pedestal is about to dawn for us, Black sisters. Old Sam now wants us to keep out of his way and play with the family's toys in order that he can prove to Mr. Charlie what a successful provider and, therefore, Man he is. Although Eleanor Holmes Norton claims that black men do not want "wives like the white suburban chocolate eaters of Larchmont," there certainly has been no evidence to attest to the truth of her statement. On the contrary, there is evidence to indicate that just as many black men as white are eager to suburbanize lifetime servants. Black men may be, as she claims, "... the one group accustomed to women who are able and assertive, because their mothers and sisters were that way," but is she implying that they therefore hold these women in special regard? Are we to assume that black men encourage this assertiveness in the women in their lives? Or are they woefully forced to accept it out of sheer necessity?

### THE "STAND-BEHIND-YOUR-MAN" CRUSADE

Although Sam did momentarily get angry over the conclusions arrived at in studies such as Moynihan's which explored the Black family in depth, he did so only because he felt they "exposed" him as a deficient father, and, thereby, challenged his manhood. He nonetheless quickly closed ranks with the white establishment in virtually indicting Black women as "dominating bitches" who must abdicate their positions of authority in the family. Whoever defined the patriarchal family system as being the most wholesome and preferred one? The Man himself of course, he's top cat and one of the ways to stay on top is to cultivate a climate which equates male supremacy to godliness. They've sent many a white sister into guilt-ridden qualms over this patriarchy rubbish. They have also succeeded in intimidating some Black women into anxious remorse over the fact that when Sam ran out and left them with the burden of the family's breadwinner. Black women have proven over and over again that they are capable leaders, not only as necessary heads of families but out in the world as well. We should never allow Whitey or Sam to shame us on that score. Of course, we can always ask Sam where his gang was when our grandmother and her mother before her was out scrubbing floors and getting laid by Whitey to keep their children alive. Yeah, we all know the story. They were busy being castrated by society, or something.

Black women are cautioned to stay out of the

women's movement on the grounds that their presence in it will tend to "drain" off energies from the bigger, more important struggle for Black civil rights. The black man never makes it clear, however, just how the efforts of a woman fighting for her right to have an abortion when she wants it, round-the-clock child care centers, and an end to discrimination against her sex, in any way interferes with a co-existent struggle, the main purpose of which is, initially, equal opportunity on all fronts, and, ultimately, self-determination. Although the black man claims the right of self-determination for the race as such, what he really has in mind is self-determination for the black man. He, like all men, is dismayed at the prospect of female self-determination. That women should demand the right to be their own masters, and to be shackled to no one, is a mind-blowing idea which he's too small to handle. What the Black woman must ask herself is, "When I'm free from the necessity of catering to the Great White Father, who's to free me from the necessity of catering to the Great Black Father?"

### THE GREAT FATHER

Now we have Sam picking up where the white man left off in dictating to us a program of endless, repetitious pregnancy. At a time when abortion restrictions are finally being eased somewhat, the Black sister is resoundingly forbidden to commit "genocide." Is that, or is that not the height of arrogance? Men have always openly or covertly resented any woman's desire for abortion. To a man the very idea that a child "created" by him is unwanted by his mistress or wife is not only deflating but the grossest put down. In his eyes, the desire on her part to rid herself of his burden is of itself a rejection of him. Every woman knows from experience that the most archaic and illogical notions concerning the ability to produce offspring still influence and permeate the typical male's personal concept of his manhood.

Florynce Kennedy put it aptly when she recently asked whether the black men who are so concerned with the perpetuation of the race would be the first on line to adopt some of those children they've already fathered and who are presently living out their miserable lives in state institutions and orphanages. Who are they to demand the birth of still more of these children? How can they refuse to understand the pain and anguish of mothers who do not have adequate resources or the emotional stability to rear child after child alone in the world? Although this sadistic stand on abortion is due in part to typical male moral insensibility, black men are also well aware that total control by us of our bodies' functionings will ultimately mean total liberation from them.

### THE REDEEMER AND THE GOOD SISTERS

Additional to the injustices encountered right along, the Black woman has now to put up with a whole new set of inequities stemming from her contact with the so-called radical or socialist scoundrel. This is the guy who functions under the guise of Reformer and Redeemer and drains off the best of our female talents. Energies that should be spent in furthering woman's and thereby humanity's cause are caught up instead on another male ego trip by such foaming-at-the-mouth phonies as the Black Panthers, Young Lords, Weatherman, and other "social revolutionaries." Another load of screaming male chauvinists! Leave it to the Man to come up with the superficial cures for society's ills. He'll never admit that he's the world's sickness and his politics are just the symptoms. Why are the energies of beautiful Black sisters, wasted on helping a set of rats on the bottom overthrow the rats on top? That's been done before and each time the world has been left in the same dehumanized state.

According to the Redeemer, woman only imagines that she has a problem surviving as a female human being in a male world. It's our imagination that all men are emotionally dependent on our remaining in an inferior position. It's our imagination that the only manner in which they can define their "masculinity" is by putting us in a special bag which defines us as "feminine" and therefore, inferior. And it's our imagination that their fragile, delicate egos are threatened at the least attempt by us to assert ourselves as distinct people with our own aims and purposes which do not necessarily have anything to do with them. Tip toe. That's how woman spends her life. Tiptoeing around her men lest she disrupt the balance of their world. Who says we were meant to spend our lives this way? Who says their feelings come first and ours last? Who says that one-half of the human race was put here to serve the other half? Only they say so, sisters. And their word doesn't count any more. Without our continual attention, and fawning over them, they will become frenzied, and to stave off going berserk will be willing to come to any terms and meet any demands. Since our ultimate aim is the return of humanity to the human race, our primary and foremost demand will be no more positions of authority for them. We've learned what they do with absolute power. It's about time they learned what we can do with it. We've entrusted our world to them long enough!

(Copies of the complete version of this paper are available for 50¢ each from FEM, Box 454, Lenox Hill Station, N.Y.C. 10021)

## The Police Took His Side (cont.)

the danger, not the rapist

All of a sudden the whole world turned upside down for me. A man arrived on the scene and held me against a wall, while the police were called for me, and an ambulance for the insect, as he was turning blue and grasping at his throat while on the sidewalk flat on his back.

I was the criminal, the bitch, the crazy lunatic. He was all zippered up waiting to cross the street, when a crazy hippie with her hair all pulled out, face all cut up came screaming down the block with murder in her eyes, and hit this poor, dear innocent man! That was the gist of the conversation going on around me. Once again I was being violated, this time by the good citizens of L.A. Not one of them thought to ask me why I had been kicking the insect, or why my hair was pulled out, or why my face was bleeding, or why I came screaming down the block, not one. Because I was the criminal who dared kick the precious male organ, the sacred cock! The weapon laws are set up to protect, "never hit below the belt," the MALE BELT that is, who the hell cares what happens below our belts! Matter of fact, that's where it all happens.

The police arrived and quickly, I might add. If I had been raped, I wonder how fast they would have arrived on the scene? But because some man's precious lower extremities were kicked in, both ambulance and police arrived almost simultaneously. He was quickly driven off to the hospital while the police proceeded to question the people around me. Not me, the victim, but the people around me. As I was being man-handled by one of the cops, I demanded a police woman and was told to "shut my fuckin' mouth" and pushed into the police car like a criminal.

That was exactly where it was at and is at any time a woman gets even, or gets back at the male god. You are supposed to take their shit and shut up about it. That's what a lady is, you know, as soon as you mouth off or strike back, you're no lady. A lady is one you can subject to anything and she'll shut up about it.

"The poor guy, the poor guy", all I heard was the poor guy and what I did to him and that I wasn't a lady. Unreal statements like that! When I screamed at all of them hysterically things like, all you lousy men stick together, you're just bugged because I got even, it's as if I kicked all of you, they were just that much more convinced that I was on dope or flipped out.

"The broad's really flipped", was one of the remarks. Flipped over dope, naturally flipped, a wierdo naturally, never ever the possibility entered their heads that perhaps, just perhaps, I was flipped due to the filthy experience I encountered and was still encountering. It was their topsy turvy world in which the victim was the criminal that had upset my balance.

I kept asking for a police woman and was continually told to shut up. They asked me if the guy actually raped me. I told them he did not get a chance to. They wanted to make me take some sort of a physical examination anyway. I refused. I told them I was a virgin at the time, he didn't rape me, it wasn't necessary. They insisted yes, I insisted no. It looked for a while as if these pigs were going to succeed where the other had failed, and rape me with an internal examination carried out by their filthy hands. The only thing that saved me from this was my age. I was only 17 and they would have been violating a minor.

It was unreal. My head began to spin. I started shouting names at them. I remember they wanted to take my fingerprints. I remember screaming, "I'm not the criminal, take his fingerprints. I'm not the criminal!" I sat on my hands and that's when I really became hysterical. All of a sudden, a man grabbed my arm and jabbed a needle into it.

When I woke up after six hours, I was still on the hard bench, a cop standing over me. He was the only semi-human one of the bunch. He asked me a few more questions and let me make the phone call I should have been allowed to make in the first

place. Then he began to talk me out of pressing charges against the little insect. "You fixed him good, he said, he'll think twice before he tries that on anyone again, besides, it's his first offense. We've made a check on the guy and he's married with three kids."

A continual mind blower! That made it all okay, it was his first known offense, for all they knew, his children, all three of them were probably products of LEGAL RAPE. But once again women were being violated then used along with their offspring as credentials for escaping punishment. I was further told that I couldn't leave the city until they found out how the insect was doing, that he was in bad shape when last they contacted the hospital, and that if he died, I would be up for manslaughter. Not self defense, dig it, manslaughter.

I was finally released in the custody of a legal guardian, and watched pretty closely for three days until the insect was sure to be well and safe. It if were me in the hospital because of a successful rape attack, there wouldn't be a cop in sight. But I was kept at close observation.

All this happened to me because I successfully defended myself against a rapist and even managed to punish the criminal. The law confirms our subjugation to the male. The law is male: the criminal, male.

Women are now allowed by law to carry concealed weapons to protect themselves from the male pig. Every male carries a concealed potential with him. He is born with it, the big gun. They take the needle away from the dope addict, the car away from the drunken driver, the gun away from the thief. As in cases of armed robbery, in cases of rape the weapon should be removed. CASTRATION FOR RAPE.

By Patricia Lawrence  
Women Wage War



# Feminists Defend Prostitutes

It's not often that women attack men or get in the headlines for it. Recently, however, a couple of women managed to waylay the Honorable Franz Joseph Strauss, former Defense Minister of West Germany and make off with his pocket money. A few days before this, another visiting male dignitary was stabbed to death near his hotel room. This incident was also attributed by the police to women, though the suspects were never caught. The police alleged that the attackers were prostitutes who had been soliciting an entirely disinterested, innocent victim.

Men rob, beat and rape women every day, of course, as we all know; but no action is taken against their sex as a whole. These two rare and isolated instances of assaults by women against wealthy men, however, were somehow threatening enough all by themselves to bring down sweeping police action against all "loitering" females. The forces of male "law and order" under the leadership of Police Commissioner Murphy, quickly announced a drive to clear the streets of all women who solicit and proposition men - "prostitutes." Of course, if the police ever cleared the streets of all the men who stand there leering, propositioning, soliciting and shouting at women who walk by, there might only be a few males left in sight.

Fortunately, more and more women have begun to organize in recent years and a group calling itself The Feminists soon announced its determination to put an end to these infringements on female rights. The group held a demonstration outside the 18th Police Precinct Station in the hotel district. Along with women from other women's



liberation groups in the city, they called for an end to the harassment, arrest and incarceration of women for "prostitution". The group also demanded the enforcement of all laws against rape and molestation and the punishment of the true criminal in "prostitution" cases... men.

"Prostitutes are women employed to meet the sexual demands of the male population", the Feminists said in a leaflet they distributed at the demonstration. "Men of all classes avail themselves of prostitutes at one time or another. Incredibly, the prostitute is then subjected to abuse, social disgrace and arrest from the very male society which utilizes

her services and has created her function!"

Men, the leaflet pointed out, are given a free reign to solicit women for sexual purposes, although men are not allowed to solicit other men. "Women are supposed to be flattered by such infringements on our privacy... We are supposed to accept it. We are mauled on trains, touched in passing on the street, followed and threatened. We are supposed to ignore it and worst of all we are accused of encouraging it... It's the men who do this who should be locked up," the leaflet observed, "not us."

The Feminists emphasized that they did not want prostitution legalized. They wanted all laws against prostitution abolished. "Legalization means licensing, forced examinations, inspections", their leaflet warned. "In Germany, where prostitution is already legal, there is an area near the Reeperbahn in Hamburg where women in glassed housefronts display their goods for male customers and tourists alike. We do not want this. It is the ultimate in dehumanization. We do not want women photographed, fingerprinted and identified for life by this trade."

18th Police Precinct's Captain Lotz, after agreeing to speak with Feminist representatives, conceded that there were a number of laws his department didn't have the time or "manpower" to enforce. Why many of these failures were in the area of enforcing laws designed to protect women from male molestation (in the form of verbal abuse or out and out rape) he did not explain. Nor did he say whether he himself might be liable to arrest on such grounds. He did find female solicitation of men an "embarrassment", however and was fully prepared to take action against it.

by Gertrude Hildreth

## On Catholic Women (cont.)

inflexible policy against the use anaesthesia in childbirth and more successfully fought to keep all hospitals from using it.

A woman I work with told me of her actual experience in a Catholic hospital. After the birth of her second child complications developed, bleeding fibroids was just one of the complaints. Since an operation had to be performed, the patient requested that her tubes be tied as well, in order to get it over within the one operation. While under sedation, half groggy, she was approached by a priest who confronted her with the fact that it was reported to him the type of operation she requested, "you know what this sort of operation will mean, don't you?" She told him that was the idea of having one. "I hope you burn in hell!" was his reply.

Upon awakening from the ordeal of the operation she was informed by the nurse that her request for her tubes being tied was denied. Realizing what little concern even the Catholic doctor had for her condition, knowing that she had almost lost her life, knowing this, and of the possibility of it happening again; and yet as doctor listened to the demands of some unknown priest, who was no more connected with her or the concerns of her body. Realizing the power that this man possessed as well as the sadism and contempt he obviously had for women, realizing this, the day she left the hospital she left the church.

The hatred and fear of these male chauvinistic leaders of the church, the inadequacy that they must feel toward women in order to go to such lengths to hurt, abuse, oppress, humiliate them all in the name of God is quite a physiological impact. That there are some very sick, sadistic men running the church. A male power structure so strong, a million dollar organization that has long since ceased to be Christianity and became churchtiantity, and organization so powerful that no one

dare antagonize or defy it.

We are told not to conflict in the matters of faith, yet the church continually interferes in the politics of women's rights. It is bad enough to oppress the women that have been born into the faith. But to dare try to influence other hospitals, sway politicians, condemn abortions for women outside their so-called faith. To dare try to inflict their will on others in the name of God is an invasion of the rights of others, as well as a hypocritical power move on their part.

And they dare accuse Communism of being a brainwashing system of evil, a power which denies people their free will, their right to choose for themselves. They dare, along with our present form of government which denies women their equal rights as human beings, they dare cast aspersions on other forms of government or systems of power! When there is a astronaut along side a woman cosmonaut, then this country will be as free as so-called enslaved Russia. When there are priests who are more concerned with the poverty than the rate of birth brings, the agonies, disease, injustice, and perhaps according to the latest statistics man's (humankind's) eventual extinction if the birth rate continues to mount. When these men concern themselves with the human rights and dignity of over half the population in the world, the women, instead of the uptight vow of chastity he took, which obviously bugs him. When Catholic women begin to realize the boundless beauty and potential of themselves as women, and not mere objects or outlets for men, when these things are realized, this will be a better world to live in.

We feminists are trying to make this better world happen through the conscious raising of all our sisters. Then humanity will be more concerned with the humanity we show towards others, and not the inhumanities we are presently reflecting.

copies of this article are available for 25¢ from Patricia Lawrence, 6835 Burns, Forest Hills, N.Y.