

# WOMAN'S WORLD

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ARTICLES IN THIS ISSUE HAVE BEEN SELECTED BECAUSE THEY CONTAIN SOME IMPORTANT INFORMATION OR IDEAS THAT WE WANT TO BE HEARD. NOT EVERYTHING IN AN ARTICLE NECESSARILY REFLECTS THE OPINIONS OF THE EDITORS.

## EDITORIAL

We started Woman's World because we wanted a feminist newspaper - one that expressed our viewpoint as females, our feelings, our opinions and experience - and when we looked around us at all the other publications for women we didn't see what we wanted. Not in the Establishment press or its "women's" pages, newspapers and magazines. Nor in the so-called underground press and its women's ("liberation") pages, newspapers and magazines. There didn't appear to be a feminist press, not one that spoke for us.

Women's "lib" seemed to be everywhere and yet nowhere because so much of it was inflated, so much pretended and so much expressed contempt for most women. On the "left" flank of the so-called feminist organizations (in "women's liberation" and "radical lesbians") there were and still are all those incredible claims of groovy and liberated all-female "alternative lifestyles," of women who were so "strong" they no longer "cared" about men even though they were still living in the same world as men, the man's world, in fact.

On the "right" flank of feminism (in N.O.W., the S.W.P., etc) there were and still are the equally incredible claims of "equal partnership with men" inside their organizations or homes and the frantic protestations of "love" for men, despite the male supremacy all around us... the offers to liberate men from all the nagging housewives, demanding bitches, goldiggers, prickteasers and the rest of us horrible women.

The feminism that had drawn us to the movement, all the brilliant but stark truths we had learned, the honesty, had mostly disappeared in a flurry of wishful thinking, of boring illusions, of lies. Nothing real was being said because nothing real was being allowed to be said. We knew because so often when we spoke what we truly felt, we were attacked; and when we wrote what we truly felt we weren't published. This happened to a lot of other women, too...usually the very women who we found ourselves learning the most from, who had made meetings exciting for us, whose honesty and daring inspired us to think and see more powerfully than we ever had before, and to speak and to write and to fight - sometimes even with each other - with this wonderful new clarity and insight.

All of a sudden we looked around us and almost all of these other women had also "dropped out" of their organizations, stopped speaking, writing or just plain disappeared. One by one all these women had been picked off - attacked as "man-haters", "elitists", "crazies", "middle class", "unsisterly", and so on.

What were the reasons for these attacks? They were all done in the name of the highest ideals. Those of us who expressed our anger at men were not being "humanitarian." Those of us who had definite views of other women's ideas were not being "tolerant." Those of us who contributed special knowledge, skills or time to the movement were not being "egalitarian," were "taking advantage" of our class privileges. Those of us who neglected to wait for others in order to take action were not being "democratic."

We were attacked because we didn't hide behind those phony ideals. We were stating our self-interests. We were revealing our true feelings, needs, ambitions, no matter how hateful, selfish and "unwomanly" they sounded. We were telling the truth about ourselves and therefore the truth about women. We openly stated that we were fighting the power of men and wanted more power for women (for ourselves). Our attackers were never so "crazy." They had self-interests, too, but they hid theirs behind moralisms. They got favors from men because their "ideals" posed no real threat. Other women went along with them, followed them, because the "plan" for freedom they falsely promised seemed to involve less risks. It looked for a while as if these "feminists" who disavowed their interest in power for themselves and for women, were going to succeed in keeping things under control for men. It was they who created the present monster of fashion and phyness known as "women's lib."

Once started, the movement of masses of women for liberation could not be stopped, however. Some feminists remain in organizations that don't really represent them, doing what they can and waiting for alternatives. Others were forced to leave their groups or just "dropped out" but continue to fight, publically and privately, as individuals. All across the country, women with no formal ties to established feminist organizations have been challenging

male supremacist strongholds (from the horse races to the army) in the name of women's liberation. But our forces are scattered now. In order to move toward real power for women, we are going to have to get in contact with one another, pool our information and ideas and devise an overall strategy. This newspaper represents an effort in this direction. But we make no pretenses. We represent a very specific feminist viewpoint...our own.

We are tired of all the phony claims of political idealism - of humanitarianism, democracy, communism, Christianity, etc. - which only cover up the self-interests of the groups or individuals behind them. Women especially have been kept in bondage in the name of these ideals for too long. After all, that is what "serving others" has been all about for us...serving. We have been "loving our enemy", too, for thousands of years, officially, anyway, and where has it gotten either ourselves or our sex. Anything women have been able to get has come through plotting and struggling for every little inch, every little gain, not through "loving," either one man or mankind.

We are not interested in ideals at this point. We are interested in REALITY. We are also interested in POWER, power for ourselves, and, because our circumstances, love it or not, are inextricably linked with those of the rest of our sex, we must also go all out for power for women, the power which male supremacists have denied all of us for so long. Because we want power, we are also interested in EFFICIENCY.

Of course, we too long for love, freedom, peace, and all those other ideals as much as anyone else. But we see that we need power in order to bring them about. If, however, it turns out that these ideals can never be realized, as some people say, that there will always be top dogs, then we feel we'd rather be the dogs on the top than the dogs on the bottom. But for that we will also have to have power. If all the women who feel as we do work together, pool our energies and resources, we can win it. THIS TIME WE ARE GOING ALL THE WAY!

by KATHIE SARACHILD and BARBARA LEON

# MALE PSYCHOLOGY: A Myth to Keep Women in their Place

BY CAROL HANISCH, GAINESVILLE, FLA.

There are some words and ideas in the Women's Liberation Movement which we need to get rid of because they are holding back our movement. Women's Liberation literature and language and meetings are filled with the words and ideas that the male-run education system insists we use to explain our lower position in relation to men. These words slough over and disguise the fact that men oppress women for the benefits they receive from doing it.

Sociology, psychology, psychiatry, anthropology, etc., all talk about the male and female "roles" in society. They use a language that covers up what is really going on--that men dominate women for what men get out of it--and in most cases blame women for either "accepting her role" or for "fighting against it". They say that women are born equal, but along the way, because we are oppressed (socialized, damaged, conditioned, brainwashed, taught) by our culture and/or society, we still end up unqualified. Inferior, subhuman, damaged. To the extent that we believe this lie, our demands fall short of full liberation.

## THE CREEPING "TAUGHT" ARGUMENT

Let's take a look at some of the things that are being said about women--and men. "Little girls are TAUGHT (conditioned, brainwashed) to be feminine and little boys are TAUGHT to be masculine and that's why things are the way they are."

This "taught" argument creeps in everywhere. I think I was taught two things: what was DEMANDED of me by the MAN's world and HOW TO DO the things I have to do to survive in it. I was taught that I'd better Flirt, use make-up, cook, and how to do it. I was taught how to ACT inferior (Mother's advice: "Don't let the boys know how smart you are"), but I never REALLY believed it.

In many cases, it was clear to me that women had less power. For example, in college I pushed for a man who shared my views to be elected president of the student-faculty council rather than a woman who held similar views. I was aware that she would not have the respect and influence that the man would have. I thought at the time, "She can't do the job". I did not mean that she was incompetent. I meant that given the situation of disrespect for women that she would have little power.

Being taught something doesn't mean very much unless there is something in the circumstances of one's life to enforce it. For example: I grew up in the rural midwest where there were severe penalties for having sex outside of marriage. Most men (the good catches) wanted to marry "nice girls" (virgins) and marriage was one of the few jobs available if a girl couldn't go to college or vocational school and being an old maid was a disgrace even if she could. Birth control--except rubbers--was little known about and hard for a young woman to get, so sex carried the extremely serious risk of pregnancy.

So I grew up with many forces upon my life against having sex before marriage. Some would say I didn't have sex then because I was "taught" it was wrong. I would say the lack of birth control and the attitudes of the young men forced me not to have sex. I think the women, like my mother, who warned me not to were trying to protect me (and themselves, since mothers are always blamed for everything).

Then in college and after, the forces in my life began to change. Most of the men I dated eventually demanded a sexual relationship, some on the

first date and others after months of dating. After losing three men I really cared for because I refused to "go all the way", I decided to take the risks involved to keep the next ones. Because the circumstances of my life changed, going all the way was no longer the great social risk it had been. The tables had turned somewhat. In order to keep him around long enough to find out if the relationship would work, and have some hopes of getting the warmth and companionship and love I wanted, it became necessary to sleep with a man before I wanted to.

I was supposedly TAUGHT to wear make-up, and I wore it for years. I was supposedly TAUGHT to wear uncomfortable bras and girdles that gave me indigestion and high heel shoes that hurt my feet and to shave my legs and underarms no matter how painful it was or how much it wasted my time. At that time I actually FELT more comfortable in uncomfortable make-up and high heels because people either stare at you disapprovingly or don't notice you at all when you're not wearing them. Men and bosses that I knew than demanded that women do these things. I was forced to do them or lose the job and/or man.

Some people will even maintain that boys/men are oppressed, too, by what they have been TAUGHT or by the "male role". They often point to the fact that men aren't allowed to show their feelings. Do men fail to show their feelings because they are kept from it or because they GAIN something by not showing them? I think they don't show their feelings to women because it means control over women--and men know it. It's withholding valuable information. Nobody suggests they control their feelings at a football game or at a stag party. Only in relation to women or womanly related things do they not show their feelings (and to their boss, of course).

I think little boys learn very quickly the benefits that come with being a man. Being Masculine merely means men taking advantage of women--maintaining their power over us by any means necessary. Little boys don't keep little girls from playing ball with them because they've been TAUGHT to do it. They do it because it gives them the upper hand--control--over the little girls. They are "more important" and it cuts down the competition. Their families go to little league games to watch them play, and they get certain privileges at home because they play ball--like getting out of chores. Sometimes they use letting the girls into their circle to get some favor from her. Even the puniest boy has it better than being a girl, as long as the boys stick together. And why didn't I stand up for my rights and demand to play ball with them? Sometimes it was because they yelled at me and once even hurt me by twisting my arm for "bugging them". Often the "force" was the knowledge that they wouldn't like me AS A GIRL if I insisted. Either way, I got the message.

And so we are not "taught" or "conditioned" to do what we do. In men/women relationships, women do what we do to survive, to get what we need and what we want and deserve, and to avoid being punished. Men do what they do because they get some benefits out of it and/or avoid being harassed by other men for breaking the male code.

"But that's what I mean", some WL women will say. "I mean that women are forced". Then they go right on saying how women are "taught" and "conditioned" and "brainwashed". This is where all those words CREEP in.

THEN WHY DO THEY KEEP USING ALL THOSE SOCIAL SCIENCE WORDS TO DESCRIBE WHAT IS HAPPENING? THEY MUST BE GET-

TING SOMETHING OUT OF IT!

1) IT'S EASY. It's much easier to resort to this way of explaining things than it is to do the hard work of figuring out what is really going on.

2) IT KEEPS THEM FROM ADMITTING THE AWFUL TRUTH THAT MEN ARE OUR CLASS ENEMY. If men are just "taught" or "conditioned" to be male supremacist, then re-education alone would solve the problem. If a woman would just "straighten out her head" and quit doing all those things she was "taught" or "conditioned" to do, her problems would be solved. She would be a liberated woman, merely by getting a "positive attitude" about herself.

However, if we admit men get real benefits out of dominating women, it means a real struggle against men to force them to give up these benefits, to take their power to control us away from them. Force does not respond merely to education; force responds to force.

3) IT GIVES THEM INTELLECTUAL CONTROL OF THE SITUATION. These words and ideas are so broad and so meaningless and so wrong that they can be used to cover up what is really going on and make the woman who said it look "intelligent". Vagueness and meaninglessness are much more difficult to challenge so she ends up carrying more weight in the groups.

4) IT MAKES THEM LOOK GOOD IN MEN'S EYES, AND THEY CONSEQUENTLY GET REWARDED FOR IT. Men don't like to be called the enemy. It's the truth and it means THEY will have to change, not US. They would much rather hear women say that women's situation is the result of learning and conditioning. It lets them off the hook and blames women or some vague "society" at the same-time.

5) THE WOMAN WHO USES THOSE WORDS USUALLY (MAYBE NOT ALWAYS) BELIEVES OPENLY OR SECRETLY THAT SHE HAS ESCAPED MOST OR ALL OF THAT "CONDITIONING" OR "BRAINWASHING" SO SHE GETS A FALSE FEELING OF BEING BETTER THAN OTHER WOMEN.

6) SHE HAS A DIRECT STAKE IN THESE THEORIES BECAUSE HER JOB OR HER MAN IS IN ONE OF THE FIELDS THAT DEPENDS DIRECTLY ON MAINTAINING THESE IDEAS. This is always connected with having a college education. I think these jobs--psychiatrist, psychologist, sociologist, anthropologist, etc.--are set up to oppress and divide women (and working people, too, for that matter). They are built around the assumption that people's problems are personal and not a matter of power relationships between men and women, black and white, rich and poor, educated and uneducated.

That some women get favors and get ahead for mouthing the current popular line on women is a divide and conquer tactic. It is used by men to keep so-called "special women" and the rest of the dumb broads apart. In the long run we all suffer from these lines, even the women who use them, but the "special women" are at least patted on the head for doing a good job while the rest of us "uncooperative, hung-up, dumb broads" are punished.

I feel deeply insulted and therefore often angry when I hear women talking about how women are "conditioned". I KNOW THAT I AM NOT. I can always find a more concrete and immediate reason in the present for why I do things or think things than that I was TAUGHT or that my mother did X to me when I was five years old. I ASSUME THE SAME IS TRUE OF OTHER WOMEN. We'd find that out if we'd work at it. Our business is to uncover the truth and tell it, not to continue covering it up. This clouding of the truth is holding back our movement.

The complete version of this paper can be obtained for 25¢ from Carol Hanisch, P.O. Box 12452, University

# YAWF WOMEN ATTACK PROSTITUTION FORUM

BY BARBARA LEON

On June 13th, women from the Youth Against War and Fascism managed to paralyze a forum on prostitution organized by the Feminists. The forum had been called as a follow-up to an earlier demonstration described in issue 1 of Woman's World. At that time the Feminists called for the abolition of all laws against prostitutes, pointing out that "prostitutes are women employed to meet the sexual demands of the male population", who are then subjected to abuse and arrest from the same men who utilize their services. The forum was planned to further analyze the politics of prostitution and to discuss possible actions that could be taken.

The actual disruption of the forum did not take place until late in the afternoon. Predictably, it began just when the forum was starting to get interesting. The first panel of "experts"--a psychiatrist, a psychologist, two law students--was over, and women on the second panel were now talking from their own experience about ways they had had to perform for men, in jobs, marriages and sexual relationships. Prostitution was no longer a "problem" unfortunately occurring somewhere "out there". It was getting close to home. Jeanette Washington, of the New York City Welfare Rights Organization was stirring everyone up with her hard-hitting honest talk. The anti-feminists saw that things were getting out of hand. It was time for them to move in.

The YAWF women (we knew them by their buttons, by their clustering around the YAWF table, but most of all by their familiar faces from previous anti-feminist actions) used a number of tactics. Most of the time they carried on long diatribes on how there is no prostitution in China and Cuba because socialism frees women. (Note: Fidel Castro said in a speech in early June that such crimes as theft, murder, rape and prostitution "unfortunately still exist and will exist for many years".)

They informed us that the legal system in this country

is there to represent the interests of rich white women (you know, the ones heading all those corporations); that we should study Marx like the YAWF women do, he'll give us the answer; that The Solution for women is to join in The Struggle. They challenged feminists on the panel to give their Solution. When panel members tried to answer they were accused of elitism and a few minutes later the fuse for the microphones was mysteriously removed. During this whole time the YAWF women were complaining that they weren't getting a chance to speak.

For a long time now the YAWF women have been trying to pass themselves off as part of the women's movement. YAWF had no interest in women's emancipation until they saw that the feminist movement had an appeal for huge numbers of women. Then they hastily formed a "women's caucus" and began putting out "women's" leaflets and magazines. They appeared more and more often at feminist meetings, reciting the lines so carefully taught to them by their male "revolutionary" friends. And then went back to their brothers for their rewards.

The feminist movement has tolerated these agents of male supremacy for too long. Sometimes this has been done in the name of a sentimentalized sisterhood, or a fantasized unity which everyone knew had never been real. At other times we excused our inaction with condescending talk of misguided sisters with low consciousness. This is giving these anti-feminists too much and too little credit at one and the same time. These women know exactly what they're doing and who they're doing it for. Some can talk a good feminist line when the occasion calls for it. It's about time that feminists faced up to what YAWF women have known all along: right now we're on opposite sides. Whenever we see those buttons and familiar faces we should be prepared to deal with enemies in our midst.

## Prostitution & Pornography

by The Red Women's Detachment

THE STRUGGLE AGAINST PROSTITUTION IS MULTI-FACETED: WOMEN ARE PROSTITUTED ON MANY LEVELS. PORNOGRAPHY IS ITS "LEGAL" EXPRESSION, IN THE FORM OF SEX-HORROR MOVIES OR "SKIN FLICKS", MAGAZINES, AND THE NEW HOST OF SEX PAPERS, THE MOST NOTORIOUS OF WHICH ARE THE GOLDSTEIN AND ABOLOMAFIA PRODUCTION. THIS VILE COUNTER-REVOLUTIONARY CULTURE FLOURISHES UPON PROSTITUTION, JUST AS HEFNER'S PLAYBOY, THE HIGH-BROW FORE-RUNNER OF ITS KIND SANCTIONED AND LEGITIMIZED THE PLAYBOY (CLUB) BROTHELS. THE DEGRADED MODELS IN SCREW, ETC., ARE LIKE THE "CLASSY" BUNNIES: THE ILLUSION IS THAT THEY ARE SUPPOSED TO BE SEEN BUT NOT TOUCHED. WE HAVE LINKS WITH OUR SISTERS AND WE HAVE NOT FALLEN FOR THIS HYPOCRITICAL SHAM. WE KNOW THESE PUBLICATIONS ARE FRONTS FOR ACTUAL PROSTITUTION. THE STATE DOES NOT HAVE TO "LEGALIZE" PROSTITUTION. IT IS ALREADY. IT IS JUST ILLEGAL TO BE A PROSTITUTE! WHEREVER THE PORNOGRAPHIC BOOKSTORES AND MOVIE HOUSES EXIST, THERE YOU WILL FIND PROSTITUTION. PORNOGRAPHY IS LIKE THE TIP OF AN ICEBERG. AS IT SURFACES, THE MORE MONSTROUS THE DIMENSIONS OF THE ICEBERG ITSELF APPEAR.

BOYCOTT ALL NEWSSTANDS SELLING PORNOGRAPHY. LET'S GET RID OF KISS, SCREW, AND THE REST OF THESE PIMP TRADE JOURNALS PROTECTED BY THE POLICE WHICH TRAFFIC IN FEMALE FLESH.

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# WOMEN TAKE CATHOLIC

by Patricia Lawrence

Florynce Kennedy and Diane Schulder, authors of Abortion Rap, held a press conference at Boomers Restaurant on April 15, 1971. They announced that a Federal Court action has been taken out to challenge the tax exempt status of the Catholic Church and other organizations for lobbying against abortion law repeal and otherwise legally interfering with the freedom of women. Similar suits will be brought in several other states, including but not limited to Massachusetts, Illinois, Michigan and Washington, D.C. The conference was covered extensively by the mass media, but as usual in matters concerning the church, unless "pro", it was not reported the following day. With the exception of a brief coverage by ABC it was as if the announcement never took place. FEAR OF THE CHURCH REIGNS OVER FREEDOM OF PRESS.

It is high time some legal action be taken against this powerful male chauvinist structure that kills women in the name of Jesus Christ. In my last article "On Catholic Women" I tried to indicate the vile contempt these so-called "holy men" have for women. I merely scratched the surface. Now I wish to elaborate, as I didn't touch upon their attitude regarding abortion. These "friends of the fetus" when women wish control over their own bodies, these sanctimonious hypocrites who object to women even using contraceptives because it prevents a potential fetus from growing, these men who regard women as murderers if they have an abortion, seem to forget their own history of the "Castrati" and how thousands upon thousands of young boys were castrated for the purpose of preserving the soprano voice for musical performances. What about all the potential fetuses in the sperm of all those young castrated males? Is the Church guilty of murder?

Their contempt for women was so great that rather than use women, who have a natural soprano range, in their choirs, they mutilated young males sold to them by poor families and literally subjected them to a life of musical slavery. From the 6th Century onward women were prohibited from singing in the choirs because they were unclean, dirty, not worthy of singing in a holy place. It was carried down throughout the ages and still today the Pontifical Church does not admit the female voice. Moreover, it does not admit a married man! By having contact with the unholy, dirty female, a man is no longer worthy of singing in the sacred Pontifical Choir. So in St. Peter's only unmarried men and boys may sing to the praise of the Lord.

This was due to Pope Paul IV (1555-1559) (now St. Paul) who forbade women to sing and further decreed that no married man was to be admitted as a singer to the Pontifical Chapel. This was the Pope who banished all women's voices forever from St. Peter's Rome. This was the Pope who several times during his pontificate decreed that women should be replaced in all churches and in all secular singing by "evirati" or "castrati". He sanctioned slavery, total oppression of women, sexual mutation and according to church



law, murder in the prevention of the castrated sperm from creating fetuses. And for this he's been made a saint!?

Another Pope, Pius XI, showed his contempt for women in the same way in his "Notu Proprio" stating in paragraph 13, "that women cannot be admitted to the choir". Then there was Pope Innocent XI (1676-1689) also known as "Papa Minga" (Papa No or I refuse) who in a Brief, even forbade women to take singing lessons from men. (The church is a great cause of homosexuality which I won't go into now). One of his more contemptuous acts in his hatred of women was when a soprano presented a petition to him asking that he be allowed to marry, because as he explained, he was a male, whereupon the Pope wrote back "That he be better castrated!"

(NOTE: Concerning the state: women who seek abortion are threatened with sterilization as part of the "package plan"--Sterilization or removal of the female ovaries is equivalent to castration or removal of the testicles. Yet when women ask for castration ONLY for crimes committed against them in the hope that it will combat rape it is considered a horrid thing, interesting isn't it?)

Furthermore all members of the castrati who wished to marry were denied, as they were emasculated and not capable of having children which in the eyes of the church is the only reason for marriage. Loving a human being for herself or himself has nothing to do with it. EXAMPLE: Tyrone Power actually got a divorce through the church from Annabella after twelve years of

marriage because she could not give him any children.

It is difficult to comprehend how a church with so little regard for human beings' feelings, especially those of women, could have so much love for the fetus.

The church claims that a baptized mother in the event of her death from a difficult birth will go to heaven, whereas the fetus not being baptized will enter into a state of Limbo, never to see the face of the Almighty God. Knowing the Catholic religion as well as I do after twelve years of schooling I would like to point out the inconsistency of some of these beliefs.

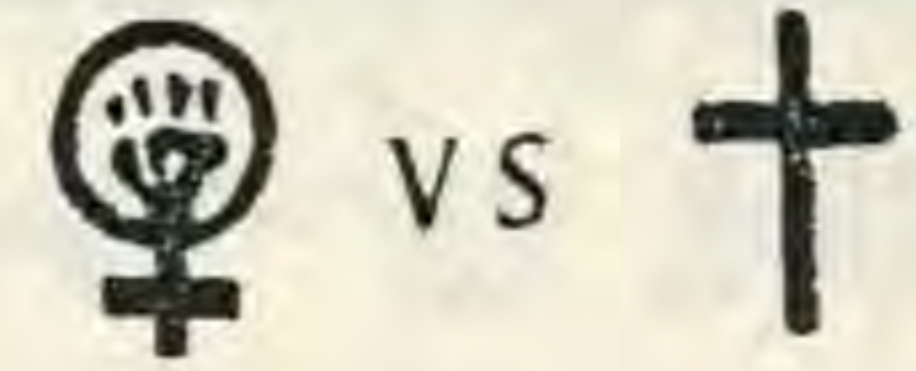
In reference to Limbo we meet with the first fallacy; for Limbo according to grade school catechism was a temporary state in which souls stayed after death until Christ was to be born and die for their sins: the sin of Adam and Eve, original sin (which, by the way, was having sex). After Christ's resurrection the gates of heaven were to be open to them and to all others in the future, provided they died in the state of grace. Therefore, Limbo ceased after the prophecy of Christ was fulfilled. So how can the unbaptized fetus go to Limbo? Certainly their concept if God isn't so cruel as to think that the little old fetus would go to hell? What about the millions of non-Catholic fetuses as well as people that weren't baptized? Where do they go? Are only Catholics in heaven?

And what about that miscarriage that Jane Doe flushes down the toilet? How come Father John doesn't rush out and administer the last rites or flush some holy water down the toilet in the name of the Father, Son and Holy Ghost? Why is it that when a woman wants the choice and demands the right to her own body, the fetus becomes such a concern and suddenly the sanctity to life is so important and yet the same fetus in the event of a miscarriage isn't even mentioned? A woman who aborts must sign a death certificate required by the AMA whereupon she's admitting to killing a cluster of cells, yet in the case of a miscarriage she is given nothing to sign. This is primitive slavery lasting on in the name of God. I think it's quite obvious the evils caused by the subjugation of women by men. As long as the legal power is given to men it will be used against women, as in the case of the AMA working hand in hand with the church in reference to the fetus.

The Catholic Church is so concerned with life of the fetus, a bloody blob of cells, but it cares nothing of the 8000 women who died last year from illegal abortions or of the countless suicides and insanities that occur due to unwanted or forced pregnancies. It shows us where we are at. But then of course we're just those unholy, dirty, unclean creatures who can't sing in choirs, whose menstrual period is a curse, who some guy would be better castrated than contaminated by, whose only function in life is to serve as an incubator to "propagate the faith"!

To further prove my point of the church's contempt for women, I will go

# CHURCH TO COURT



so far as accusing them of the rape and murder of some of the women who have sought or are seeking abortions. Because the church is so obsessed with the concept of the sexual act being a sin and with women being the cause of it, their sickness is carried through in the inconsistency of their teachings.

"It is better to place the seed in the belly of a whore, than cast it by the wayside". Young Catholic men are encouraged to plant the seed rather than to masturbate, for if they play with themselves they will go insane some are told, but mainly because the sperm should not be wasted. In contrast the young Catholic girl is told to be virtuous, chaste, to be like unto the Virgin Mary until marriage. Then after marriage she is to make a complete change and screw, screw, screw--breed, breed, breed! Sex outside of marriage however is a sin and it would be far better to lose one's life than to lose one's virtue. In many cases of rape that is exactly what happens.

So you see, you have the Catholic boy or man who feels he's got to leave the seed in someone's belly and you've got the Catholic girl or woman who says "no" and means no until marriage. Which sometimes equals forceable rape, perhaps even murder. Abortion or an unwanted birth, suicide or death by illegal abortion, a ruined life or lives. Whatever the case the burden, responsibility or loss is always the woman's. The sufferings arising from causes of this nature meet with little sympathy outside the church as well. In this male supremacist society both church and state work together in order to disqualify over half of the human race. The sentence is imposed by actual law or by customs equivalent to law.

If the church is so concerned with producing fetuses then why do they find it so necessary to continue the vow of chastity? Many priests have petitioned the Pope for consent to marriage, many have secretly married and fathered children unknown to the church. Some of those same priests are like many Catholics who practise birth control. In public they hypocritically condemn the actions of others while privately they tend to their own needs.

The church because of its political power influences not only its members but the legislators as well. The N.Y. Times recently stated that the Roman Catholic vote was sometimes estimated at as much as 40% of the state's number of votes. It also pointed out that the other states in which reform bills had been passed had far fewer Catholics than in New York. Catholic legislators fear being voted out of office if they vote for the bill because they have been told that they would be put on the church's blacklist if they voted the wrong way (it is easy to see why the Mafia came out of Italy).

Many legislators have received an onslaught of mail opposing abortion reform. According to Flo Kennedy's and Diane Schuler's account in Abortion Rap, "Senator Thaler heard that church representatives made personal visits to legislators whom they thought would be open to influence. Many

priests devoted their weekly sermons to the subject of abortion and afterward encouraged their parishioners to write their representatives about opposing abortion reform. The letters were obviously the result of write-in campaigns because, parish by parish, they were all written with the same emotional reference to "killing babies".

Again according to facts in Abortion Rap, priests actually told their congregation that particular legislators should be voted out of office if they voted contrary to the church's stand. After services, priests handed out mimeographed postcards for the parishioners to mail to their representatives. The church has also taken out ads in the Times and other newspapers calling abortion murder, trying to influence the vast public to denounce the rights of women in favor of the fetus.

The church has resources to wage a long campaign against abortion. They have these resources largely because they are in a tax exempt status, and are using along with their political power the taxpayers' money to lobby against the rights of tax paying citizens for abortions. They are allowed in this so-called free country to constantly interfere in matters of the State, when matters regarding church and state are supposed to be kept separate. They continually violate amendments to the constitution in matters of free choice and the right to privacy. It is a woman's choice to decide whether or not she wants an abortion and she has a right to the privacy of that choice.

For too long the Catholic Church has influenced the power over the minds of men. Its power was and is prodigious. It could make kings and nobles resign their most valued possessions to enrich the church. It could make thousands, in the prime of life and the height of world advantages, shut themselves up in convents to work out their salvation by poverty, fasting, and prayer. (But note how wealthy and well fed the church is). It could send hundreds of thousands across land and sea, Europe and Asia, to give their lives for the deliverance of the Holy Sepulchre. It was responsible for the horrors of the Crusades or the so-called holy wars. Women were burned at the stake as punishment for not adhering to its laws. They rewarded Joan of Arc with such a death after she won many battles for them, because like all women, she was a threat to them.

All this it did, but no longer will we allow their reign of terror to prevail over our lives. They are dealing with our most valued possession now, our right to live and the freedom to control our own bodies. After food and shelter, freedom is the first and strongest want of human nature. The desire for it does not decrease as reason develops, it intensifies. The continual denial of our liberty by men will no longer be tolerated. We are prepared to fight for it by any means and our desire for this freedom will be strongly asserted in suit against the Catholic Church.

St. Paul, the same one referred to

earlier said, "Wives, obey your husbands"; he also said, "Slaves, obey your masters." It was not St. Paul's business, nor was it consistent with his object, the propagation of Christianity, to interfere with the unjust laws concerning slavery. It was none of his business then, it is none of the Church's business now.

The existing laws are archaic, the church is archaic, it has set civilization back a thousand years! The old religious concept, "The powers that be are ordained of God", gave St. Paul sanction and today's church's sanction to military despotism.

Women, wives, slaves, property mean the same thing to men, especially to the homosexual woman haters of the church. Well, we're no longer going to be passive to laws that were passed for the purpose of subjugating women. We're starting at the top, we're taking the Catholic Church to court. God is on trial!

.....  
Anyone wishing to be a plaintiff in the suit against the Catholic Church please write to Patricia Lawrence, c/o Woman's World, P.O. Box 694, Stuyvesant Station, N.Y.C. 10009.

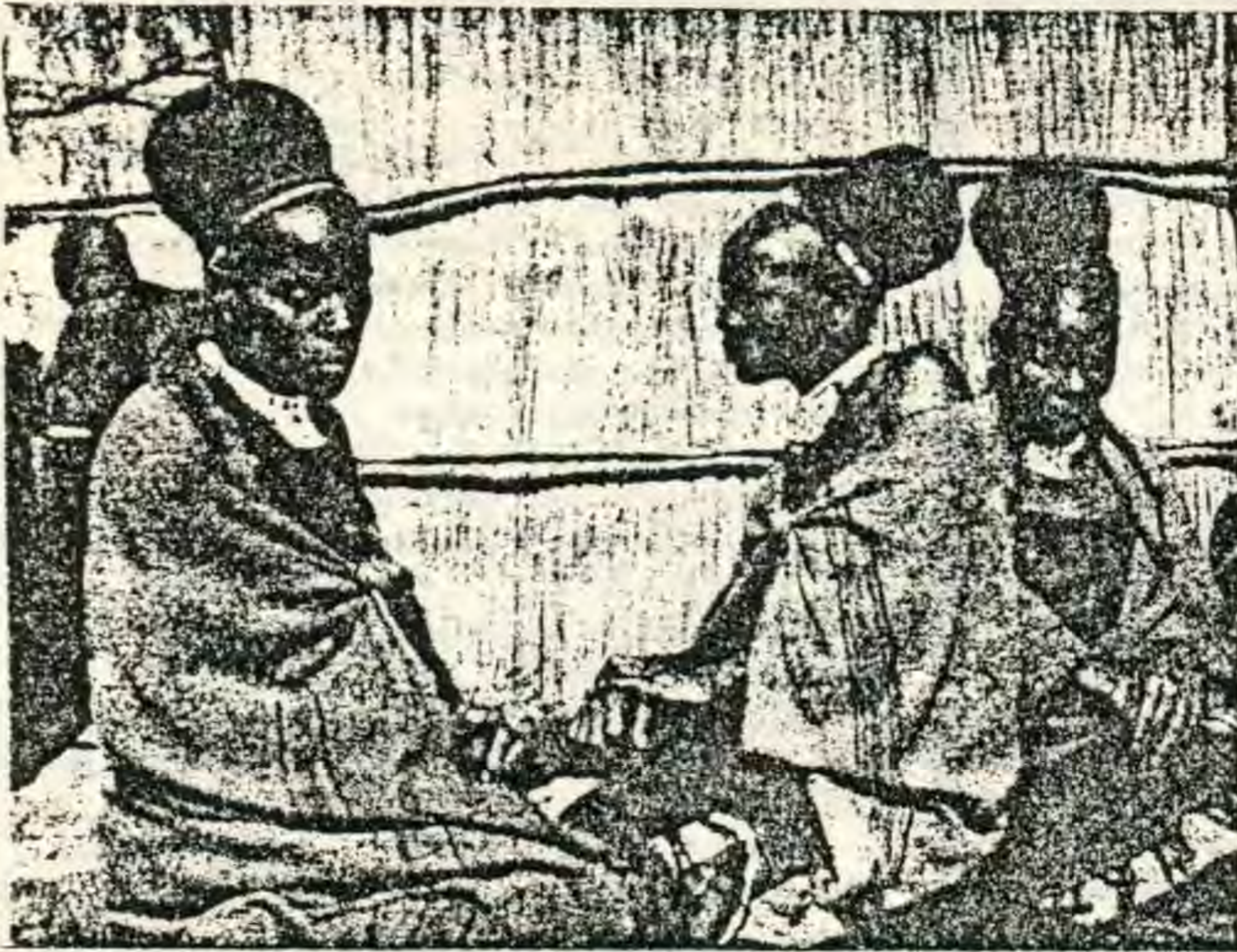
## The Ten Commandments ...a new French version

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The following satirical piece was written by French women who signed a declaration stating they had had illegal abortions. It was printed in *Nouvel Observateur*.

- 
1. Thou shalt choose a fetus over a human being when that human being is female.
  2. Thou shalt not allow any abortions as long as Debre (French minister of defense) is calling for 100 million French people.
  3. Thou shalt have 100 million French people, as long as it costs you nothing.
  4. Thou shalt be especially hard on poor women who are unable to go to England for abortions.
  5. Thus shalt thou have a reserve army of unemployed to please thy capitalists.
  6. Thou shalt be very moral, because god only knows what "our" women would do if they could do what they please.
  7. Thou shalt preserve the fetus, for it's much better to kill them at 18, the age of conscription.
  8. Thou shalt create a great need for these young men by pursuing a policy of imperialism.
  9. Thou shalt utilize contraception thyself, so as to send thy few children to the Polytechnic or the ENA, because thine apartment is only 10 rooms.
  10. As for the other people, thou shalt disparage the pill, because that would be the worst possible thing for them.

# ZULU WOMAN:

## A BOOK REVIEW BY MYRNA HILL



The Zulu Woman is a biographical novel written by Rebecca Reyner, an American who lived in Zululand. It has just been reprinted in a 95c paperback.

The novel is set in South Africa, where a few whites control the lives of the black majority. They use a native head tax to obtain cheap native labor with which to exploit the land's rich mining deposits. In reading any book set in South Africa, what comes to mind is the significant fact, which strongly determines any political reality there, of the brutally oppressive racist regime. This is true in reading this novel also. But upon looking deeper into Zulu Woman one comes to the dawning realization that the female misery being exposed is an oppression not limited to uniquely South African circumstances.

The Zulu woman of the book's title is Christina, a child of an ordinary peasant family, who was educated by missionaries. Because of her beauty, intelligence, and education, this girl was chosen to become the wife of Solomon, king of the Zulus. The story centers on Christina's life as an African royal wife. We see her metamorphosis from unquestioning loyalty to the feminine role and ideal held by her people to disillusioned rebellion against the oppression that role assigns as the Zulu woman's fate.

The reprint is timely, both as a presentation of a precursor of our nascent black women's liberation movement and as a kind of mist-evaporator for black women. It cuts through the blurred romanticism in regard to black Africa's pre-colonial, feudal past that is urged by some nationalists, and shows the need for a more hard-headed, selective approach to African traditions. The book offers a particularly telling commentary on the feudal black woman's life because its subject is a favorite wife; a woman in love with her husband; a beautiful, fertile, talented woman, who conforms to the society's ideal of womanhood; a woman who brings to her marriage an obedience, and an almost unbelievably unswerving loyalty; a woman who successfully mirrors her people's image of what a wife should be. This is clearly not a black 'bitch' who undermines her man and so spoils her own happiness. Nor is this a case of a black family being attacked by the exploitative white society. This is the wife of a king, a man who, far from being interfered with by the white conquerors, is subsidized by them. That in such a favored set a woman in love finds her existence such an unbearable misery as to prefer working in the home of the distrusted and feared white woman; and that a rural woman, whose past life has been designed to keep her sheltered from any experience beyond her father's and husband's hearth should be driven to so far overcome her fear as to seek her fortune alone in such a tumultuous metropolis as Durban suggests that something is very wrong. Nor can the problem be dismissed by citing various inessential circumstances which surround this black marriage and prevent it from unimpeded flourishing.

After Christina's marriage, her husband, the king, begins taking other wives, and the reader sees Christina suppress her jealousy and accept it. Because Christina must provide her traveling royal husband with an efficient personal maid and cook, she becomes more and more separated from her children until they finally forget her. She bewilderedly endures this also. As Solomon's inconstant affection undergoes the change wrought by so much power over women, we see Christina suffer first scorn, then neglect, and finally physical abuse, and we see her loyalty and love turn to cold revolt. Christina finally throws off the chains posed by her love and concern for her children that prevent her from trying to fight her situation. She resolves to leave her husband. Then is laid bare the network of economic interrelations - between the black women, the white

Oppressors, and their intermediaries, Zulu men - that upholds black women's oppression in South Africa. Christina is denied refuge from her husband by her own relatives. In a system where women represent valuable property - they are sold into marriage in exchange for cattle - Christina's pleas of abuse at the hands of the king fall on deaf ears. Apart from the need for the males to stick together to safeguard their own power over their wives, if the relatives had taken Christina in they would have had to return the bride price of cattle they received from the king. This would be inconvenient, as the cattle had been used as food and as payment for her father's and brothers' brides.

Christina next turns to employment in a white home. She is pursued by the king's servants and brought before a white court which forces her to return to Solomon. Why is the white court so concerned with returning a native's runaway wife? The answer to this question lies in the special relationship between the king and the white oppressor. In return for their favors, the king helps to keep the native majority in subjection to coerced labor in the mines. When a rumble of rebellion occurs against the poll tax system and the working conditions in the mines, the king is instantly brought in to make a speech to the workers. His prestige and authority as native king are used to counsel patience.

Beyond its interest for black people, this book is rich in feminist insight. On beginning the narrative, the feminist's attention is, of course, immediately seized by the exotic fact of polygamy. The reader might assume that Zulu women's problems are attributable solely to this blatantly oppressive form of marriage, which is outside the experience of American women. But examination discloses the suffering of these women to be rooted in the fact of their fathers', their brothers', and their husbands' power to determine and control their destinies - a fact that is regrettably far from alien to the experience of women in our society.

Zulu Woman is of value as a history in microcosm of the rebellion against women's chains, set in an earlier period and another nation. It tells of a consciousness raising in an individual woman who is the idealized type of the society. It is a study of an oppressed group of a population (though limited to one man's myriad wives) moving to first resistance. The portrait of the relations among women under polygamy is devastatingly familiar in its similarity to the divisions among our society's women, which grow out of competition for men. Zulu Woman's feminine world is a dramatic presentation of everyday life's alienation of sister from sister, grease-painted in theatrical exaggeration. The king's wives are shown grimly striving for first place with their husband, fearing that the jealousy of a co-wife less favored by him might even result in "accidental" poisoning. By the end of the book, the wives, who have begun seeking other partners in the face of their husband's neglect, are abetting each other in thwarting the king's possessiveness.

The king's 'mothers', wives of his dead father, are drawn in arid cruelty. They bring to mind older women here, bitterly giving up on their doomed attempts to keep the illusion of youth in order to avoid being scorned by their men; women who, in this society too are objects of the marketplace, subject to depreciation of property value, like old buildings. Like aging American housewife-mothers, these Zulu older women are left with nothing but the vicarious satisfactions of power over their jealousy held maturing children.

The alienation of Zulu women from each other is epitomized in this book by the haunting scenes of childbirth. We see co-wives and older women, whose only recognition in life is confined to a short period of mothering, as they vent their rage against another pregnant woman. During these childbirth scenes they hold the woman in labor rigid, pushing and squeezing her as if to take out all their frustrations upon this helpless victim.

This scene and others in Zulu Woman, will be with this reader for a long time. FUTURE BLACK QUEENS OF THE EARTH, BEWARE.

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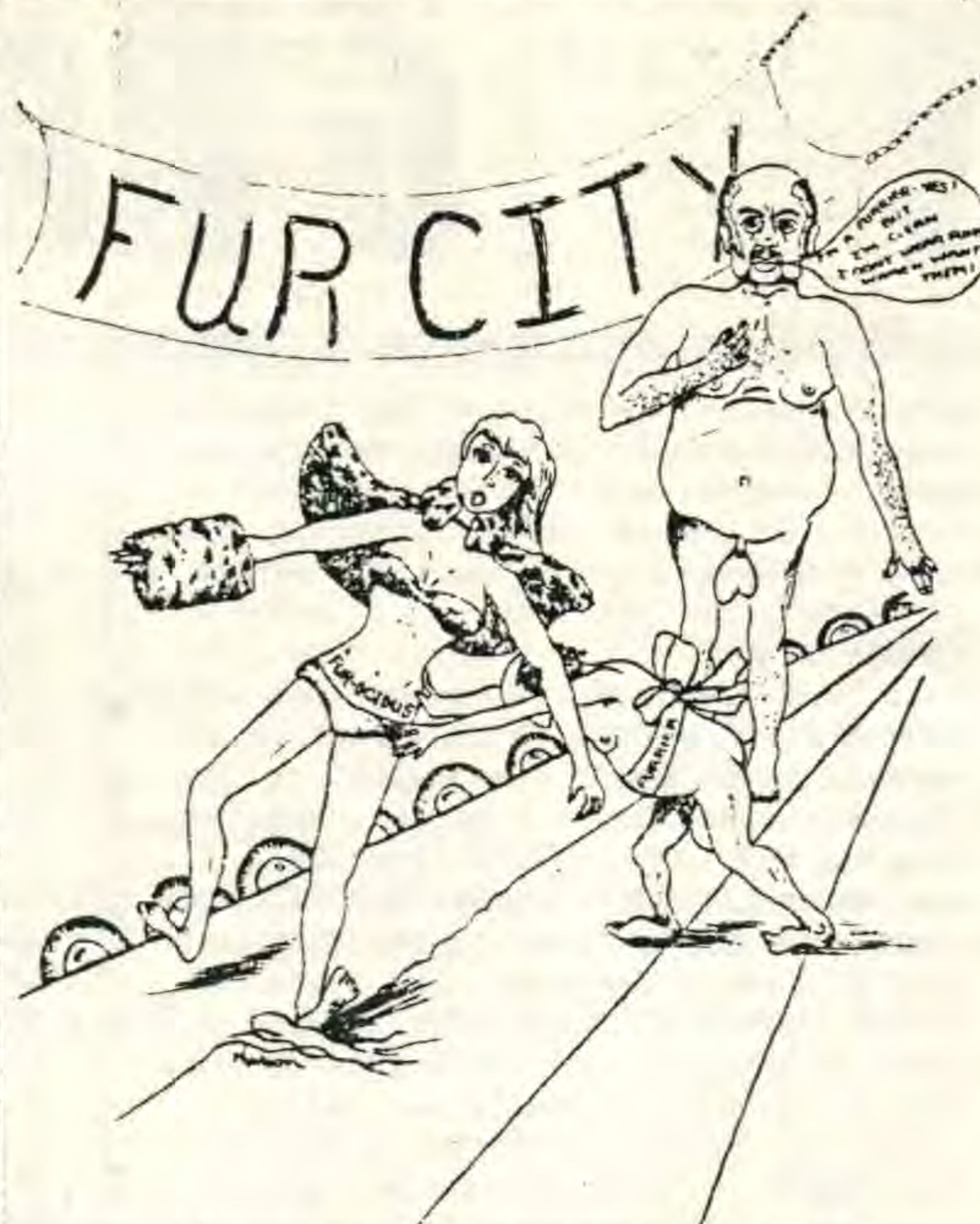
# FURRIERS ATTACK WOMEN PROTESTORS

BY PATRICIA LAWRENCE

On June 7th Fun City became Fur City and the furriers were out to club the women who protested the slaughter and skinning-alive of seals. Posters reading: "If you can make a buck, it's humane", "Don't spend a dime on crime", etc. were torn away from the women protesters. Flyers depicting battered baby seals were distributed and that's when the fur industry people became less than hilarious in Fun-Fur City. Punches were flying! Women were being kicked, shoved, generally messed up by furriers. I was hit several times in the back, one man in particular shoved me, spit in my face twice and called me a GD prostitute. I was wearing a mini-skirt at the time and couldn't help but be conscious of the male tactic of name calling when you pose a threat to them. When you're wearing a mini-skirt, you're a prostitute. When you're wearing pants, you're a lesbian.

The whole disgusting display was intensified when the lifeless, model mannekins came out in the 90 degree temperature in full-length furs. Their painted faces wore fixed smiles emulating the male concept of the American woman. One pathetic creature stood like a human doll, with her fur coat open displaying her furry hot-pants and written across her navel was the word FUR-OCIOUS. The male pig furrier was handling her the way he handled the merchandise. He later gave a speech about every woman wanting a fur coat. "Now, these are women", he said, pawing the model, who never changed her smile, "not those crazies over there", pointing to the protesters.

Women are continually being used by



these pig males as excuses for their crimes. Our vanity is being blamed for the hideous killing of these poor creatures. When in reality we all know that you and I aren't buying the furs. It's the wealthy status seeking show-offs, the human chauvinists, the immature males trying to seduce oppressed females, the greedy furriers, the fashion fascists.

When we protest, the furriers ask, "Who's going to feed my wife and kids"?

The woman is continually used as credentials for male behavior.

The fur fashion dictators have duped some women into believing that wearing furs can make them feel "fulfilled" and look "beautiful". Men buy their wives or girlfriends (their property) furs to show the rest of the boys how successful they are. You don't see men parading around like human dolls draped in mud-swamp hides (because that's all the little mink is, besides being a marvelous creature in its own right).

Women are 53% of the population, 60% of the vote in NYC. Let's start showing some of our woman power by boycotting fur products. Hit out at the pocketbooks! **WOMEN WANT WHAT THEY WANT AND NOT WHAT MEN TELL US WE WANT.** Let's put a stop to the dictates of the fashion industry controlling some women's lives. Hit the economy and they'll know what woman power is. An industry whose existence depends upon the slaughter of animals and the dehumanization of women should not exist.

Man in civilization surveys the creatures which include women through the glass or his knowledge and sees thereby a distortion. He patronizes the animals along with the women for their incompleteness, for their tragic fate of having taken form so far below himself. We shall no longer be measured by men, we shall no longer allow animals to be measured by men. For these same men who are so callous to the suffering of animals are callous to the suffering of women. **WOMEN KNOW YOUR POWER! BOYCOTT FURS!**

# OFFICE PRISON

by Sheri

Working 8 hours a day, 5 days a week in this capitalist society for \$1.54 an hour is bad enough, but when the capitalism is compounded by sexism...but perhaps the two are inseparable. I work at an insurance company which employs 300 people. The first sign of sexism (that pervasive and destructive disease) I discovered was when one of my friends who was hired at this company said she had been told by her male supervisor that he wouldn't

consider hiring someone who wasn't "attractive" for the position. Now we could interpret this to mean that he wouldn't hire anyone, male or female, who wasn't well groomed and clean. Or we could interpret this to mean that he wouldn't hire any woman who wasn't built nicely, with good-looking legs attired in short skirts

so that he could get his kicks watching her trip around the office. Take your pick.

As I became more entrenched in the office structure, I noticed something strange. It seemed that the few men in the office were under some magic spell which prevented them from moving their bodies from their desks except when it was lunch time. So of course we women, who had nothing better to do anyway, were expected to do everything from getting files from downstairs to handing books across a distance of no more than 4 feet, to getting cokes and coffee for them. Now if one of these magic spells ever fell upon one of the women, I hesitate to think of the size of her unemployment check.

Another thing I noticed concerning this spell was

that no matter how much work needed to be done, or who was sick, it was the supervisor's job to see that the extra work was done--not to help do it. The woman who worked at the desk beside mine was promoted to another position. The 'company' decided not to hire someone to replace her, but to allow me to have the honor of learning to do her job and mine in only 8 hours. There were at least 3 men sitting at their desks with very little to do except to look like they were carrying the weight of the world on their shoulders and twiddle their thumbs. I complained about not getting a double salary for doing two jobs, and I was told that 'someone' (meaning a woman already doing some shitty filing job) would be there in the mornings to do some of the work. Now there is a practical solution (?) which won't interrupt the magic spell on the men or cut into the company's profits.

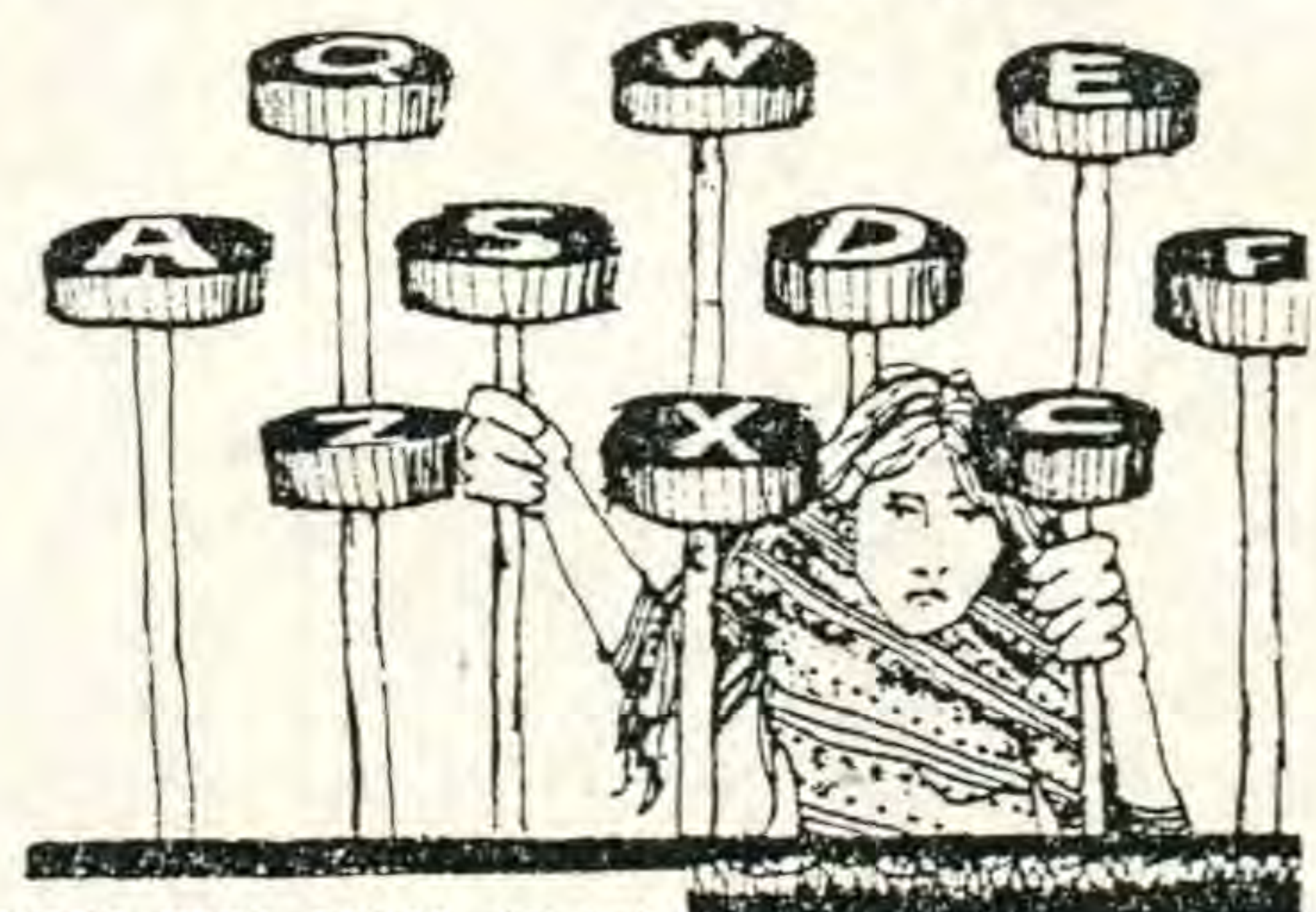
Another thing that struck my mind as being rather strange was the fact that although 3/4 of the workers there are women

(all over 18), there was one machine in each restroom to sell sanitary napkins and NONE to sell tampons. When I asked why--I was run around until I was finally told, by another woman who had asked for them--that a machine had been installed on one floor at one time, but the maintenance service 'had not made any money on them.' I don't have to tell you what is most important to this company.

When I started talking to my supervisor (male) about the sexism and economic oppression of women in this particular company, he was kind enough to expand my knowledge with the fact that there had been, at one time, a real, live, breathing, skirt-wearing woman in his

very own position. When I mentioned the fact that she probably had to work twice as hard as a man to get there and three times as hard to stay there, he told me that as a matter of fact, she had quit because the pressure was too much. I guess maybe she didn't catch the magic spell that was being laid on the men at the time.

Well, other than the fact that men in offices ogle women's bodies just like men everywhere else do I don't have much to add to this. But when, after a longer period of entrenchment in the office structure, I learn more about their capitalist, sexist practices--you will hear from me again--and so will they.



(reprinted from the COLUMBUS FREE PRESS (Ohio))

# THE MEN'S PAGE

BY KATHIE SARACHILD

We have named this The Men's Page for the purpose, among other things, of showing that feminists really do have a sense of humor. We hope that men do, too, of course. We will not, however, be relegating all our articles on men to this page. That would be impossible since, despite the optimistic name of this paper, we all know it's still a man's world and in this situation it would be dangerously false to talk about women without also talking about men. In fact, a good many of our articles will be about men, really, about what men do to women and what women do to women because of men. Of course, to the extent, hopefully ever growing, that we can write about what women are doing to men, and what we are doing for ourselves in our fight for liberation, to this extent we will know that feminism is gaining in power and strength. This will be the one page for men, however, not against them, because we have been told that there are always a few people in the privileged classes who take the side of the oppressed and some in the oppressed classes who take the side of the oppressor.

We have seen from direct experience that it is certainly true that there are women who take the side of men. There are even some women calling themselves feminists who prefer men in general to women in general and who join the male backlash when either an individual woman or the feminist movement seems to be getting "too" far out of line.

What we have not yet seen from our experience is a man who really disowns his own oppressive class (the male "club"), treats a woman right in his personal life, and actively works for feminism, for women, in other words, to wipe the vicious system of male domination and its supporters off the face of the earth. We haven't seen one yet, but nevertheless, this page is dedicated to such men in the hopes that they are really out there but we just haven't met them. Perhaps some men, not yet at that point themselves, will be so moved. In future issues we will carry helpful tips for them . . . information about such things as male contraceptives, suggestions for what men can do to make themselves more attractive to feminists, etc. In this first men's page, however, we must expose some of the men who are taking an active part in certain organizations claiming to espouse feminist goals and who are only posing as the friends of women's liberation. We are also going to expose the motives of the women who are promoting these frauds.

One of the big dangers in accepting men and their "help" in the feminist cause is that some women will allow their hopes and desires to substitute for reality and pretend that certain men are more trustworthy than they really are. Aside from permitting these women to escape from the ugly truth into some pleasant little fantasy life, presenting such an illusion to other people provides the women who do it with some real benefits. It makes them look "better" than other women because it makes the feminists who will not trust these men look like crazy bitches who just "hate all men". By calling men feminists before they really are, these women are, in fact, lowering their political demands on men, another move guaranteed to win them favor in men's eyes . . . and to get them rewards for themselves.

This is just what is happening in the so-called feminist organizations which are including men in their groups

on an equal basis and with the same power in the organization, the same policy-making rights as women. It has become evident that the men are present in these organizations not for reasons of efficiency, not for real help to the feminist cause, but for opportunistic reasons. They are there just to "prove" that the women in the organizations really "love" men, or vice versa. The men are actually present in the organization to put forth a lie. The lie says that men aren't really the oppressors of women, but that we are all (males and females both) suffering from some inanimate, amorphous blob called "society", or "the system" of "male-female roles". This wishful deceit by women and remunerative apology for men is actually carried to the point of asserting that "men's liberation" or "gay (men's) liberation" is needed, too, and denying that men benefit from their present position (of power!). If these lies were merely false ideas, they wouldn't be so dangerous and maybe we could "tolerate" them. But we have seen in practice that they lead to out and out attacks on feminists politically (as "manhater") and on individual women in their daily lives (as "nagging, uninteresting, stay-at-homes"). Because of this they must be regarded as part of the male supremacist backlash against the real movement of masses of women for liberation.

A case in point: In one such organization--the New York chapter of the National Organization for Women (N.O.W.)--a vicious whispering campaign was used to purge the executive board and other offices of "lesbians", creating such a terrible atmosphere of fear that women felt they had to come to meetings all dressed up in high heels and make-up, sporting wedding bands and practically dragging children along with them, just to prove that they went to bed with men, loved "it", and loved men, too. With this purge and silencing of militant feminists accomplished, the man who ended up on the board of directors, Warren T. Farrell, was then given the editorial page of the New York Times (June 17 and 18) in which to print a series of articles calling for the creation of a network of all-male groups (exclusive of women, in other words) for the mysterious goal of men's liberation. Liberation from what? From the "power behind the throne", he called it. From women, of course. And, oh yes, he adds, ah, "society", too. Yes, he, a member of the executive board of N.O.W., actually called for men to be liberated from the wife who feels "the need to control her husband" (As if we had the power to do it!). He claims that women drive their husbands to leave them, to "go out with the boys", by such crimes as "whining about the rising cost of meat". And in N.O.W. he is presently organizing men's "consciousness-raising" groups to save men from this peril. (We wish women would complain more, not less.)

It is evident that part and parcel of the "men's liberation" concept is the familiar male supremacist myth that women are dull and uninteresting as we are now, the kind of "petty" companions men want to be freed from. Concealed by this hogwash is the truth . . . that we are really brilliant and fascinating and collectively capable of turning the world upside down, or, to be more precise, right side up, at long last. It is this truth that men have prevented most of us from knowing for thousands of years . . . by writing their lies and keeping women separated from each other, unable to verify our individual

knowledge. It is this truth that men have not wanted to be reminded of themselves; hence they have forced us to go through the interminable act of playing dumb.

Despite the fact that women all over the country were flocking to all-female consciousness-raising groups where they could learn these truths, N.O.W. never joined other feminists in helping to organize them. Yet even Warren T. Farrell in his article acknowledges that these groups had become "the embryo of the Women's Liberation Movement". N.O.W. was always afraid to support the principle of all-female feminist groups, despite the absolute necessity for an oppressed class to organize out of earshot of the oppressor and build an independent base of political power. The classy N.O.W. ladies were too afraid of labels like "man hater". That N.O.W. is now taking a step backward and instead giving its blessing to the creation of more of what we have always had in this man's world, more male power groups which exclude women, is a direct result of its failure to secure and defend the basic principle of female control of a feminist organization (even if men participate) and female control of all feminist programs.

The N.O.W. ladies call for things to be "nice" and "equal" before they really are. When they found, therefore, that they couldn't put a STOP to the spread of all-female groups, they gave their okay to all-male groups, just to make it look as if they were perfectly "fair". They weren't "female chauvinists", they were going to demonstrate to the world. They forgot that the very reason women need to organize separately is to fight the already existing separate grouping of men, the organized ruling power of men as a class. If they are truly worried about justice and fairness, they should remember that a tactic, a strategy, is never good or evil, reactionary or progressive, in itself. Its character depends on what it is being used for . . . to keep a group down or to liberate it. It is perfectly "logical" for us to say, therefore, that at this point in history, female exclusion of men is a step toward justice and that male exclusion of women is a crime.

Men who would help to secure power and freedom for women and in so doing insure a fair "place" for themselves in the new world can only do it if they begin with honesty. They must not lie, as Warren T. Farrell does, and say that they are "pressured" into abusing women in the name of "masculinity". They must admit that they have gotten real benefits (like more free time, sexual and emotional services, etc.) just because of this masculinity they pretend to laugh at. If men really do have feelings of loss because of the position of power that they are in, they must be accurate about just what they are losing now and just what they would gain from women's liberation. What they will gain, of course, is something most of them have never wanted because it would have meant losing their power. They will finally learn the TRUTH, if that is any satisfaction for them, the truth about themselves and the truth about women, a truth that will cut like a lash to them in the beginning. When the battle of the sexes is finally over, men will also get peace. But it will not be the peace that they have wanted to win all these centuries, the peace of our submission, a guarded peace, guarded constantly against our rebellion. It will be the peace that we have won . . . a real peace.