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# REACHING SIDeways

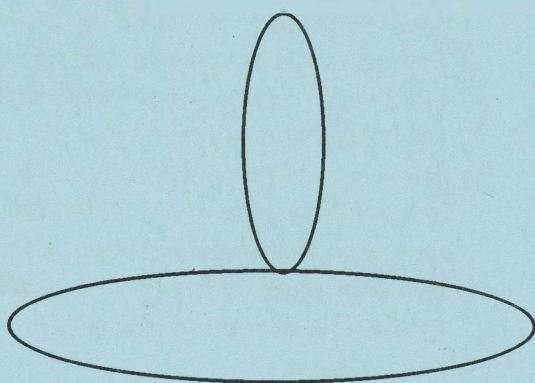
AN EXCHANGE OF IDEAS & VIEWS

of

THE UU WOMEN AND MEN

OF

THIS CONTINENT



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# INDEPENDENCE DAY

On July 3 I circled the date on my calendar and made plans to remember the day in the years ahead as the most critical day of my life for it was on July 3 in this year, 1989, 200 years after our government began under its present Constitution, that the Supreme Court of the U. S. handed down its decision in Webster, v. Reproductive Health Services. The statements made by the Justices and the reactions of President Bush and many other persons in leadership positions in his party and in government at all levels across the nation made clear what my true status is under our present government. In brief, I, as a woman, do not have rights equal to those of men even though men constitute a minority of the adult population of this country. I am not free; I have not yet gained independence. Even of more importance to me is the realization that women may not even be moving closer to independence and equality.

That is a startling revelation. All of my life I have been led to believe that the status of women was improving, in spite of some reversals during changing times. I was born during WW I when women were on the verge of getting the right to vote. When I was a small child, many school administrators were women. The Depression caused a real setback for women; job preference was given to men regardless of qualifications even though women were often the only wage earners in their families. During WW II, women were a part of every occupational group and seemed to be moving ahead in all areas of life. Federally assisted child care centers were

established near most places of work. With the end of the war, however, women again lost jobs. The superior educational advantages provided under the GI Bill of Rights for men returning home from military service placed women at a definite disadvantage in many professions during the 1950's.

Since then, women have made noticeable progress in a wide variety of ways. Barriers in education, in the professions and in many other areas of life have been removed, so much so that many of us had come to believe that no obstacles remained. Everyone knows that women pay taxes at the same rates as men; they are convicted and sentenced for violations of the same laws; they suffer the same losses in times of hardships, natural disasters and other calamities. It is fitting that women be accorded equality in all aspects of their lives.

The basic message of Webster v. Reproductive Health Services, the Missouri Abortion Case, is that each of the states in the U. S. is given the power to regulate the reproductive rights of its citizens. Roe v. Wade seems to be in effect, but if a woman is unable to pay for an abortion and if state or federal aid is denied her, then she is prevented from having one under safe conditions. If the hospitals available to her may not allow abortions, regardless of her ability to pay, she is also denied a safe abortion. If doctors may not perform abortions in certain hospitals or under certain conditions, the results are the same for the woman concerned.

What the Supreme Court said, as I

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Continued on back cover

# TABLE OF CONTENTS

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ii. EDITORIAL

1 - 6 SURVIVAL IN THE NINETIES: a handbook for women: 3. NAMING WOMANLY TRAITS

7 - 9 LISTENING TO OUR BLACK SISTERS

10 - 12 MALE and FEMALE RELATIONSHIP

13 THE CRONE

14 RIGHT TO LIFE and RU 486

15 - 16 EXCERPTS FROM THE PRESIDENT'S REPORT TO THE GENERAL ASSEMBLY

17 UNITARIAN UNIVERSALIST WOMEN'S HISTORY PUBLICATION PROJECT

18 WOMEN WARRIORS

19 - 21 CHANNING'S SISTERS and BROTHERS

21 - 22 ABOUT THIS JOURNAL

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PAGE 1

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# AN EDITORIAL

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One of the results of the Supreme Court's decision in *Webster v. Reproductive Health Services* has been to energize the women in this country. All of a sudden we tired, dispirited feminists have snapped to attention as we realize once again that women's bodies are still considered to be the property of others, that a woman who becomes pregnant must be controlled by society. I have heard that NOW has received thousands of new memberships, that abortion rights groups are receiving new money, and that political analysts are predicting local elections based on one issue - - does the candidate support a woman's right to choose, or is he/she a right-to-lifer.

Meanwhile, the French drug RU-486 has moved into a central focus of pro-choice forces. (See p. 14.) NOW Vice President Patricia Ireland has said, "In the light of the Supreme Court, it becomes increasingly important that we look at the options that won't require an abortion facility." At the present time, Hoechst, the international firm controlling the drug, is refusing to market RU-486 outside of France. Considering all the drugs that come into this country illegally, a black market in RU-486 is inevitable. Patricia Ireland, however, points out that women should use such a drug under supervision, and not through a haphazard, dangerous black market. The organization, NOW has therefore begun work to get the drug into the country, either through an established

company, or, if necessary, by organizing a new company!

Other actions have also been proposed. At the NOW convention in Cincinnati in July, the president, Molly Yard, suggested that women need to search for new allies, that the abortion question, "is not just about women's rights, but about life on this planet," and that the abortion question thus becomes a public service responsibility to keep the population down.

It is not the intent of this editorial to consider in depth either all of the ramifications of the Supreme Court's decision, or all of the activities which are now being planned by the pro-choice groups. I am primarily concerned here with the fact that we feminists are again joining together to take action, and are coming to a new understanding of the fact that we cannot stop fighting for the rights of women.

We can also take some measure of encouragement from the fact that some of the lessons we have tried to teach our patriarchal society seem to have been learned. For example, I recently read about a Washington D.C. psychoanalyst, Douglas LaBier, who has come up with the following vocabulary to describe the conditions he finds in the modern workplace. (I am quoting him only on the subject of women, although his other descriptions are also interesting.)

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## SURVIVAL IN THE NINETIES - A Handbook for Women



### 3. NAMING WOMANLY TRAITS



What do we mean when we refer to another woman as "strong?" Most likely we are not commenting on her physical strength, but are making some assumptions about her character, about the way she presents herself to the world. We mean that she thinks independently, that she is not afraid to express her views in public, and that her actions are predicated on her own thinking.

None of the above definitions of the words "strong woman" have anything to do with the usual definitions of strength. When we talk about a strong man, we are usually referring to his physical power. We have other words to describe men who think independently, who express their views publicly, and who predicate their actions on their own thinking.

The problem is that we have no words commonly used to describe women other than the words that men have used and these words very often have negative connotations. Consider the word "passive," for example. Which of us in today's world rejoices at being named a "passive" participant in living? On the other hand, how many of us have assumed a submissive role because we thought it was "natural" for women? Because our reality as human beings has been named for us by men, we have behaved as though that reality had some meaning.

In the book, *SACRED DIMENSIONS OF WOMEN'S EXPERIENCE*, Elizabeth Dodson Gray, editor, writes as follows about the importance of "naming" reality:

*It is not accidental that in the Genesis 2 account of creation Adam "named" all the animals. Naming is power, the power to shape reality into a form that serves the interests and goals of the one doing the naming.(1)*

The fact that women's characteristics have been "named" by men leaves women at the mercy of the stereotypes designated by those words, and silent about their own reality. In an introduction to her book, *WE DIDN'T HAVE MUCH, BUT WE SURE HAD PLENTY*, Sherry Thomas comments on the life of the rural women she interviewed by writing:

*A whole culture has told us forever that rural women are 'farmer's wives,' not farmers. Yet every woman I met and spoke with had been in some way 'a farmer,' had done a vast array of jobs, had a multitude of skills. And lacking a language, a belief system, a vision of being simply human, they described themselves as "mannish" and "unwomanly." In a world where they had tremendous freedom to be themselves, they still lacked words for simply being themselves. (2)*

As feminists, we, then, have a tremendous task before us. It is up

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to us to develop our own list of words to describe women, words which properly "name" our characteristics in the reality we know.

Before we undertake this task, we should understand that we will probably be accused of "stereotyping" if we attempt to squeeze a whole sex into a single category defined by a word. That, we will be told, is the problem of the words already used to describe women. Words like "passive" attempt to force us all into the same mold.

Stereotyping, of course, is done by all of us even though we UUs think we know better. Perhaps this is because we human beings are continually attempting to somehow combine the wealth of material we receive so that it makes sense to us. The idea of stereotyping, of seizing on a word to describe all individuals in a particular category based on past experiences, is very close to the idea of making generalizations. We must make generalizations continually about information we receive because we must somehow simplify our lives. For example, we learn at a very early age that if we touch a hot dish we are burned, and from that specific instance, we then generalize that hot items of any kind will burn us. This is a necessary part of our education. Surely we would suffer if we failed to make such a generalization and continued to touch hot dishes only to be burned each time, or if we generalized specifically that all dishes are hot in all circumstances.

We can, however, make a gen-

eralization from too few examples, and many of us unthinkingly do this all the time. For example, we decide that, since our church uses a particular Order of Service for worship, so will all UU churches. We have thereby created a faulty generalization, one that is based on too few examples.

If we can make faulty generalizations so easily, it is no surprise that we are often guilty of stereotyping a particular category of people with a word ineptly used to describe them. Even when we are aware that, in their entirety, human beings possess such an infinite variety of characteristics that we cannot possibly "generalize" or "stereotype" a large group such as a family, a nation or a whole sex from personal observation of a very few, we will continue to try. We have developed a background of certain suppositions to apply whenever we meet someone new, and these suppositions, (some based on our own experiences, and some on what our society has taught us), tend to lead us to react toward that individual as though he/she possessed a great multitude of characteristics along with others of her/his race, color, language, and sex.

### **CREATING STEREOTYPES TO DESCRIBE WOMEN**

As I write the above, I am aware that I am committing one of the few UU sins by suggesting that women (or anybody else) create stereotypes of our own. If giving names to the characteristics of women involves some stereotyping,

and I believe it does, then I must confess my guilt. But I do not know any other way. Since the human mind seems to demand some kind of grouping of people, I am suggesting that we feminists create some favorable words to describe ourselves instead of trying to use the ones created by men to describe us. We must give ourselves language to think about womanly traits, knowing that we are creating another set of stereotypes, but also realizing that we are painting a more realistic picture of women.

Some of us, perhaps, will object by telling us that the current words describing womanly traits do not necessarily cause problems for women. After all, they may say, how many women, if asked, can recite a list of words commonly used to stereotype us? Certainly women do not go through their daily lives reciting a litany of words used by men to describe women.

I maintain that whether or not we consciously know or consciously live according to the so-called womanly traits created for us, we have internalized the ideas behind the "names" so that they present a picture to us of ourselves. All of us can, if asked, recite a list of what women or "ladies" do and don't do. We can recall warnings not to seem too "forward" when we are around males, or to sit with our legs close together in a "ladylike" position. Even if we had a mother who tended to be a feminist (and mine did) we internalized these warnings which prescribed our behavior from our society. We knew, as women growing up today still

know, that a certain kind of behavior was expected from us.

When individuals, of either sex, are expected to behave in a certain way, they do - unless they consciously resist. Experiments in school rooms have demonstrated that teachers who expect certain behaviors from certain students will be justified. Sometimes, in these experiments, teachers have been told that certain students were behavior problems, when they were not, or that certain students had learning difficulties, when no such problems existed. Too frequently the students then proceed to carry out the behaviors expected by the teachers.

What then can we expect of ourselves when our whole society has demonstrated, and continues to demonstrate, expectations of us that have little to do with our realities? Because we women are popularly believed to possess characteristics originally named for us by men, we find ourselves playing the expected role - unless, we **consciously** decide to play a different role, one determined by "names" we ourselves have created.

How, then to begin? We want to "name" womanly traits and internalize them so that our "names" of womanly traits become our expectations of our own and others' behaviors.

I have found that I do best in such "naming" if I describe the characteristics of an individual woman, or a group of women in books I am reading, or have read. Consider for

example, Scarlett O'Hara in *GONE WITH THE WIND*, a piece of fiction that is familiar to all of us. Scarlett is not usually considered to be a role model for women. She is vain, selfish, self-seeking, ruthless, and lacking in any ability to understand the characters of others. But she is also ambitious, persistent, resilient, and resourceful, the kind of a person who does what needs to be done, whether or not the required skill is one she thinks she possesses.

Having made a list, I then must ask myself whether any of the traits I have listed describe women other than Scarlett O'Hara. If so, how many other women? Can any of these traits be called universal - that is, common to all women, or at least, to many of them?

There are several words I have listed above which can be used to describe the characteristics of a great many women in my experience. Let us look for a moment at the word, "resilient." All I have to do is think of the several women I know, formerly married to alcoholics and living a life of fear for the safety of themselves and their children, who somehow managed to bounce back after every nightmarish episode, and I understand that "resilient" is the name of a womanly trait. Or I have only to remember the military wives I have known who, in spite of long separations from their spouses, and the constant anxiety about the safety of their spouses in wartime, were able to bounce back from their own unhappiness and create a life for themselves and their children.

Perhaps you have other examples which are more meaningful to you, or you do not agree with me on my choice of the word "resilient" to describe womanly traits. That doesn't really matter. I am writing my list of names of womanly traits as a direct, personal contradiction to the names given by men. I wish to internalize these words so that I can think of myself as resilient, and have the word in mind when I meet other women for the first time.

Please note that I have made no comparison between the womanly trait "resilient" and any similar, or opposite trait which might be called "manly." The use of Aristotle's dualism in naming the traits of women and men has been an enormous problem for women. We have tended to be named as "the Other," the opposite of the good "manly" trait. Remember the lists of favorable words used to describe the traits of businessmen, and the unfavorable words used to describe the same traits in businesswomen? I have recently received a booklet entitled *SEXIST LANGUAGE AND GENDER EXCLUSIVE LANGUAGE*, compiled by Meg Bowman and Rosemary Matson of the Pacific Central District, and I saw again the wonderful dialogue between the businessman and the businesswoman which contains such gems as:

A businessman is aggressive

A businesswoman is pushy.

He's firm

She's stubborn

He exercises authority.

She's bossy; a real tyrant!



The world has changed somewhat for women, but not to the extent that the words used to describe the businesswomen's characteristics, as compared with those of the businessmen, are any more flattering today than they were ten years ago. (3)

Without question, making comparisons between men and women is always tempting. As I said in the beginning of this paper, human beings have a real need to simplify the world, and making comparisons between a "male" trait and a "female" trait is an attempt to organize our thinking. We women, however, should avoid such an attempt when we are making our lists of womanly traits. In a world in which the original "naming" was done by men, it is too easy to merely list opposite words to distinguish between men and women, and since both sexes are human beings, we concentrate too hard on making distinctions without differences, and those distinctions are too often unfavorable to women.

Not that I think that we should only list socially favored traits as "womanly". In the first place, almost all of our words which describe traits approved by our society also have a negative side, depending on the situation. Think, for a moment of the word "resilient." I gave, as my example; battered women who continue to live with husbands who abuse them. Perhaps their resiliency does not serve them well. Perhaps it would be better if they reached such a state of anger and despair after one incident that they immediately left their spouses.

There are other traits, which I consider to be womanly, which are more definitively harmful to women in almost the situations I can think of. For example, one of the women in the book about rural women I quoted before, **WE DIDN'T HAVE MUCH BUT WE SURE HAD PLENTY**, (2) has this to say about herself and the neighboring rural women:

...the women out here, all of them milk and plow. They even have plowing contests for women. And they also are big pictures in the decisions that get made. There's no question of the husband's business not being the woman's business. On the other hand, they go to meetings with their husbands and -- the women down here, I think, probably have as much to say about their own farms as the men do, but in public they don't speak up. For instance, they're not going to vote for the ERA, that sort of thing. But when it comes to the home, they have power. (p.197)

From the statement above, I can discover several other womanly traits. First of all, this group of women participate fully in the economic lives of their families---including the heavy physical work. They are supportive of their spouse's efforts, and, probably in private, they give informed opinions on what should be done. But they do not speak out in public! Whether because of a disbelief in their own minds, or because they wish to maintain a public image of passivity, or because they know their males have such delicate egos, they allow their husbands to speak for them.

Are the traits I have just mentioned above womanly? I certainly believe so. Women, it seems to me, suffer from low self esteem, regardless of their real accomplishments. This is, of course, not surprising.

Having heard all their lives about their deficiencies, women play the role of inferior beings very well in public meetings.

From just two literary selections, one a work of fiction, the other a report of real women speaking, I have now a whole list of womanly traits. I have given names to those characteristics of women which are in my reality. I know women who have low self-esteem. I know women who are equal partners in their families' affairs, but who never open their mouths in public meetings because they are afraid they will somehow diminish their husband's role by such action.

On my list of womanly traits, therefore, are names of characteristics of women I admire, and names of other characteristics which I can consciously try to avoid. I no longer must accept those "names" of women given to us by men. I have taken the power to create those "names" myself

I am well aware that my personal system of "naming" the characteristics of women is not the only way. You are certainly invited to create your own system - one which works for you. I only know that I have given myself the power to shape reality into a form that serves my interest and goals as a woman, and I find that particular power exhilarating.

Sara Best, Chevy Chase, Md.

- (1) SACRED DIMENSIONS OF WOMEN'S EXPERIENCES; edited by Elizabeth Dodson Gray, Roundtable Press, Boston, 1988 p. 1.
- (2) WE DIDN'T HAVE MUCH, BUT WE SURE HAD PLENTY; edited by Sherry Thomas, Anchor Press/Doubleday, Garden City, New York, 1981 p.xiii
- (3) SEXIST LANGUAGE and GENDER INCLUSIVE LANGUAGE, compiled by Meg Bowman and Rosemary Matson, p. 41



"His sermon last Sunday, 'The Meek Shall Inherit the Earth,' had them rolling in the aisles."

## LISTENING TO OUR BLACK SISTERS

Katie G. Cannon, *BLACK WOMANIST ETHICS* (Atlanta Ga. 30333, Scholars Press, 1988) PO Box 15288. \$15.00

Toni Morrison, *BELOVED* (NYC, Alfred A. Knopf, 1987)

Mary Helen Washington, *INVENTED LIVES - NARRATIVES OF BLACK WOMEN 1860-1960* (NYC: Anchor Press, 1987) \$9.75

Mary Helen Washington's introduction to *INVENTED LIVES* delineates for us the barriers American women have had to surmount to become authentic witnesses for their own lives. Furthermore, she says, "Only during the final quarter of the 20th century have black women writers been recognized and published in large numbers - and some critics have hailed them as 'prophets for a new day.'"

During the century between 1860 and 1960, not only was the literary cannon prescribed by white middle class males, but women were also defined by them: a woman was fragile, refined, chaste, submissive, an angel in her home and essentially the private property of some protective male. A few white women managed to publish their narratives within this narrow code, but the lives experienced by black women were almost entirely outside the definition.

Some black males, as they acquired the education to enable their mastery of the acceptable language, could emerge as real men. Their tales of intrigue, initiative, revolt and courage made them heroes of a recognizable caste. They were men.

What could a black woman tell about herself when the true events of her life made her seem not more of a woman, but more animal-like defined

in terms of her sexuality? Her life of survival strategies - her self-assertion, her field labor, her sexual exploitation from puberty, not only to white owners and overseers, but to black males selected for her as studs for breeding purposes - defined her by her sexuality, and no true woman admitted to being sexual. She had a barrier Booker T. Washington never had to face!

Nonetheless, as Mary Helen Washington's selections from short stories and novels demonstrate, black women in the struggle against their situations did have lives of significance to themselves and to all of us. We have heard of Harriet Tubman and her leadership of slaves into freedom, but the daily resistances and rebellions and subterfuges of black women in slavery are almost unknown to us. The language of gentility is totally incapable of rendering their narratives. When a few women managed to use it, the effect is strange and contrived. We need to read through these texts with a new understanding Washington provides.

One of her selections is from Harriet Jacobs' *INCIDENTS IN THE LIFE OF A SLAVE GIRL* (1860), as told to Maria Lydia Child.\*

\*It used to be believed that the *NARRATIVE* was the invention of Child, or at least she wrote most of it, but scholars now credit it to Jacobs with Child as editor and assistant in getting it published.

The slave girl's resistance to the sexual advances of her doctor-owner began before she was a teenager. Because of the wisdom and reinforcement of her grandmother, she was able to preserve her chastity for some time. The jealousy of the doctor's wife, while it did not endear the slave to her, did provide some protection also. A free black man fell in love with her and offered to buy her for his bride, but the doctor refused on the specious grounds that she belonged to his minor daughter. After a time, the free black friend moved away.

In a final ploy to avoid the master, our heroine selected a white unmarried male acquaintance as her lover and subsequently bore two children. She had thus chosen for herself from a limited field of options, an act Katie G. Cannon in *BLACK WOMANIST ETHICS* defines as an ethical choice and an act of defiance and self creation.

The writing in this novel seems less stilted and quaint as we read it today if we understand that the slave girl had a sordid tale to tell and only the language of gentility with which to tell it. Today black women writers have undertaken the challenge of creating a new language - Hurston, Shange, Angelou, Brooks, to name only a few; and Toni Morrison's recent best seller, *BELOVED*, makes an interesting parallel with *NARRATIVE* to demonstrate the process underway, since it also is a story of the 1860's as the Civil War is reaching its end.

Here also a slave woman is planning resistance in order to avoid the advances of a new owner. The scene is Kentucky. She has a slave husband and four children. With other slaves on the farm they plan an escape. Her husband fails to make the rendezvous, but the rest travel in terrible hardship across the Ohio River and attain shelter in a safe-house when word comes that their pursuers are coming. As she reviews her own life in slavery she seems to have no choice in order to save her children from that fate but to kill the children and herself.

The arrival of the pursuers thwarts her plan and the only child who dies is the little girl whom they refer to as Beloved because the only words from the funeral that her mother can remember are dearly beloved - and that is what she has carved on her youngest child's grave marker.

The lines of internal reality now become more vivid than the external events - and as readers we become as confused as the central characters. The rest of the novel works out the effects on the family of Beloved's haunting of their house and their lives. How can they come to terms with the ghost of a child killed by her own mother? How indeed can an oppressed people or oppressed individuals come to terms with their own ghosts whenever a situation is so limited in choices that none is altogether good, but decisions have to be made, decisions which create situations in which the oppressed becomes the oppressor?

Katie G. Cannon derives her **BLACK WOMANIST ETHICS** from a study of the theological resources of Howard Thurman and Martin Luther King, Jr. and the life and fiction of Zora Neale Hurston. For Thurman, morality is found in the faithful living in community where interactions encourage wholeness or brokenness and the mystical experience of God is available to individuals. For King, love and justice are the dynamics for ethical action.

The life and fiction of Hurston are less theoretical and flesh out the way ethics and morality are shown in the day to day lives of black women. Denied the elementary bonds of family and kinship by slavery and its successor Jim Crow, and denied development that would have enabled them to function as free moral agents, they have carried responsibility for creating community bonds. Valuing education as a means to liberation they early became teachers and guardians of tradition.

Black women have had to transform their early loss of innocence, as spelled out in **NARRATIVE OF A SLAVE GIRL** as well as in Hurston's works such as **THEIR EYES WERE WATCHING GOD**, into **invisible dignity** based on the moral wisdom "to love nobody more than you do yourself." They have had to become **unctuous moral agents**, those who form their own judgments and demythologize whole bodies of so-called social legitimacy. Cannon sees in these sisters a **quiet grace** founded in the acknowledgement of their never practiced delicacy and their invisible moral character.

When white women fail to acknowledge the experience of black women and act as though their own experience were the experience of all women, they are guilty of racism and classicism. Reading and reviewing these three books is a small acknowledgement of the living witness

Jean Zoerheide  
Baltimore, Md.

### IN MEMORIAM

We mourn the loss of a staunch UU feminist, Dr. Myra Rose Zinke, who died in Baltimore, Md. on May 22 after 2 1/2 years of debility and suffering from cancer. Lay preacher in the Monmouth County, N. J. church and in Baltimore's First Unitarian church where she was a member of the Women and Religion group, Myra fearlessly challenged sexism wherever she found it. She led non-sexist workshops and worship at Star Island where she usually attended the Institute on Religion in an age of Science.

Myra entered medical school at the age of 19 on scholarship in 1945. After practicing medicine for many years, she moved to Baltimore in 1980 to study psychiatry at the U. of MD. Medical School. For the last four years she has practiced psychiatry both privately and at Shepard Pratt, specializing in geriatric patients. We will remember her encouraging the voices of women in her phrases, "Well, did you say that; Why didn't you speak up?"

We salute a woman who taught herself to speak up!

# MALE - FEMALE RELATIONSHIP

## Current Approaches to Understanding

*Editor's Note: The following excerpts are from a talk given by Louis W. Jones at the UU Church of San Mateo, CA. on March 19, 1989. Readers of this journal will recall that Louis has been working for some years to achieve appropriate UU recognition for Mary Wollstonecraft, whose book **VINDICATION OF THE RIGHTS OF WOMEN** was one of the first to advocate the rights of women. Through his efforts, Mary Wollstonecraft is now included on the the wall calendar of UU notables. Louis is also the author of a published UUA program entitled "Meet Mary Wollstonecraft ."*

In dealing with today's topic, the male-female relationship, it seems relevant to mention briefly what Wollstonecraft had to say in this regard. To quote:

There must be more equality established in society, or morality will never gain ground.

Let there be no coercion established in society and, the law of gravity prevailing, the sexes will fall into their proper places.

Who made man the exclusive the judge?

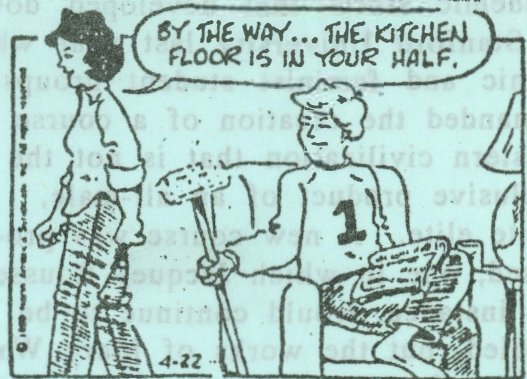
The struggle for co-equality has continued through the ages, but has not received top billing until recently. Back in 1846 - two years before the historic Women's Rights Convention in Seneca Falls, New York, a Unitarian minister, Samuel Joseph May, preached a sermon in Syracuse, New York. "It is not for me," he said, "nor for us men, to prescribe the mode in which the women shall operate. Let us leave this to their own good sense and taste." He said he did not believe

women's condition will be essentially improved until their rights are recognized as equal in every way. "We may," he said, "with no more propriety assume to govern women, than they might assume to govern us. And never will the nations of the earth be well governed until both sexes, as well as all parties, are fairly represented and have an influence."

The male-female relationship is probably the most challenging subject that could ever be attempted. Every religion has struggled with it. It is a relationship that must be joint addressed. Ideally, the platform here today would be shared equally with a female.

I have no special knowledge to contribute, but I have through years of observation noted what I perceive to be a significant and, indeed, revolutionary change in general attitudes. Let me come right to the point. I am not soap-boxing for women's liberation. Nor am I seeking men's liberation. My personal goal is mind liberation, - mutual liberation to be more exact - which cannot be gained so long as one gender assumes to dominate the other. My motto appears on my printed letterhead: Freedom the end - and equality the regulating principle.

Thomas Paine said in this connection that "Human equality, far from being modern doctrine, is the oldest on record." Paine, the architect of American independence, was a



literary associate of Wollstonecraft, and their writings are similar.

The male culture and the female culture are intertwined. One culture cannot be examined and understood except in relation to the other. There must be a coming together as co-equals if the composite human condition is to be understood and improved. It is only when we mutually recognize our interdependence that we can achieve anything approaching independence, and before we can be truly free. Again I say: Freedom the end - equality the regulating principle.

There was an explosion of literature during the 80s dealing with sexism and looking toward improved intergender relations. I have a 30 page booklet sent to me by Meg Bowman, whom many of you know, circulated by New Society Publishers in Philadelphia in 1983. The title and subtitle suggest the contents: "Understanding and Fighting Sexism: A Call to Men."

In this booklet we read that men's support groups have been extremely helpful, and that men have begun to see connections between

sexism and other problems in society. To quote one sentence: "As men, we have a lot to gain by fighting sexism."

On March 25, 1984, the Reverend Katharine Winthrop Russell preached a sermon at the First Universalist Church of Syracuse, New York, about Matilda Gage. Who was Matilda Gage? She was for a time one of the trio that included Susan B. Anthony and Elizabeth Cady Stanton. Gage was the scholarly member. Both Anthony and Stanton rejected Gage and consigned her to historical oblivion probably because Gage wrote an extraordinarily revealing book titled, **WOMAN, CHURCH AND STATE**, showing how priest and monarch worked together through the ages to oppress women.

While extolling Matilda Gage, Reverend Russell said: "The whole theory regarding woman under Christianity has been based on the conception that she had no right to live for herself alone. Her duty to others has continuously been placed before her, and her training has ever been that of self-sacrifice."

Let's not forget Mary Wollstonecraft. Her name continues to

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pop up. You may remember the academic storm that developed down at Stanford University last year when ethnic and feminist student groups demanded the creation of a course on Western civilization that is not the exclusive product of an all-male, white elite. A new course was proposed, one in which Jacques Rousseau, for instance, would continue to be studied, but the works of Mary Wollstonecraft, his principal critic, would also be examined. (Wollstonecraft challenged Rousseau's view that women are subservient to men.)

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Under the new proposal the recommended reading lists would no longer be limited to books by white males. After exhaustive debate, in which U. S. Education Secretary William Bennett became involved, the students won and the study of world culture at Stanford has been broadened to be more inclusive and more representative of the real world, rather than a fanciful one - a world fashioned by both men and women and by people of diverse skin color.

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And now I wish to speak about an event just last month which represented, in my view, a great breakthrough and a triumph for the women-in-religion movement. A woman, a black woman, has been consecrated as the first female bishop in the world-wide Anglican communion. The story is reported in *Newsweek* of February 13, 1989, in a four page spread written by a team of male and female news writers. The thrust of the report seems to be that a transformation of our religious institutions is just around the corner.

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After, all, the article points out, women have always outnumbered men at Sabbath services, and half the seminarians in the country today are women.

What is especially significant in the article is that feminist theology is now being placed before the public by means of a mainstream publication. Feminist theology holds that patriarchy, the rule of men, is the Original Sin, and the root of all other social evils - sexism, racism, clericalism, ageism, classism, homophobia, parental subjugation of children, and even humankind's technological rape of Mother Earth.

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Is there a revolutionary change in attitudes taking place? I say there is. We all remember the recent rejection of former Senator John Tower as the one to head the nation's defense department. Part of the reason for the Tower rejection, according to political historian William Leuchtenberg, is "clearly a different attitude today toward women."

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I suggest that, as in the case of all revolutions, we have a choice of being intelligently involved in it, or simply being inundated by it.

I do not suggest the matter is free from controversy. But it is often out of controversy that understanding and acceptance emerges.

**Louis W. Jones**  
**San Mateo, CA.**



# THE CRONE - Woman of Age, Wisdom and Power

by Barbara G. Walker  
Harper & Row, 1985

Walker draws upon a wealth of resources to describe the history and role of the Crone as the basis of an energizing symbol for today's mature woman.

Healer, teacher and priestess in ancient matriarchal societies, the elder woman was powerful and revered. Existence under her tutelage was perceived as becoming, not being. Life was cyclic, regenerative, and death final. The philosophy thus developed proved an undergirding for the longest period of peace the world has ever known.

Later, patriarchal societies and religions expressed their fear of dying and mistrust of women by insisting on a linear definition of life which was claimed to be everlasting, even after death. This viewpoint has been systematically enforced and detractors silenced through a series of nationally - and religiously - inspired acts of brutal aggression between tribes and nations, and against races and individuals. During nearly five centuries of European history, the Inquisition's campaign executed about nine million persons after 1484, and uncounted numbers before that date, mostly women.

The Crone, both in symbol and fact, has been denigrated and destroyed, to the detriment of the human race. Myth and the collective unconscious provide the only remaining clues to an era when men and women lived in harmony and did not fear each other.

Our headlong rush to mass suicide today via nuclear disaster and environmental irresponsibility can only be supported by those who cannot face the thought of their own mortality and who continue to divide the world into categories of we/they, rather than seek sensible compassionate solutions for all men and women to live cooperatively on this planet.

Walker ends her book: "God can't, but woman can call man to account for his gynocidal, genocidal behavior. She had better do it soon, for he is already counting down to doomsday."

Barbara Walker, the author of the monumental *WOMAN'S ENCYCLOPEDIA OF MYTHS AND SECRETS* and *THE SECRETS OF THE TAROT*, is a professional researcher and writer who lives near Morristown, New Jersey.

Dorothy Satir, San Francisco, CA.

# THE RIGHT TO LIFE AND RU 486

The right to life is a basic moral issue, but not a simple one. There are many dimensions to consider. Included in the definition of the right to life is the right to minimum human sustenance. Our planet earth cannot sustain an endless number of human beings. Our world is already filled with babies born into the most terrible poverty, violence, and deprivation. Who cares? Where are the 'right - to - lifers'? It has been said that people dedicated to the rights of the fetus lose their moral imperative after the fetus is born.

Overpopulation usually results in the opposite of reverence for life, namely, individual life is cheap. The TV media is full of violence and death against individuals. What hypocrisy we live with!

Abortion is indeed a poor and sad way to resolve unwanted life and overpopulation. Here the pro-choice and the right-to-life concerned population have a common mission: to control pregnancy at its earliest stage in order to prevent "murder" of the developing fetus. Family planning and birth control research are responsibilities all societies must share and encourage.

The newly researched drug RU 486 is a glimmer of light in the overpopulation darkness. At the earliest stage, before the fertilized egg can attach itself to the womb, the choice can be made.

Environmental and population control can work together to give our children the inheritance of the basic decent life they all deserve.

Mary Rose Curtis, Bethesda, MD.



## EXCERPTS FROM THE PRESIDENT'S REPORT

*Editor's Note: The following excerpts are taken from the PRESIDENT'S REPORT to the 1989 GENERAL ASSEMBLY given by the President of our denomination, William R. Schulz. I have made no attempt to cover the broad variety of subjects covered in this report, but have limited our excerpts to topics of particular interest to readers of REACHING SIDWAYS.*

.....

As one of three pro-choice panelists on Public Television's "Town Meeting on Abortion" this past April, I debated Nellie Gray of the March for Life movement and others who seemed to think that rational discourse was served by one steady hour of likening me to Hitler and calling me a "baby killer" and, with Ann Sontheimer of our Youth Staff, I appeared on New England's "People Are Talking" television program to debate the issue of sex education with fundamentalists who believe that only the Bible should guide our sexual mores, including, I presume, the injunction in the Book of Leviticus that no man should share a bed with a menstruating woman and the example of Lot whose rape of his two daughters went unpunished. Now I revere the Bible in many ways but we do it a disservice if we take its injunctions as literal rule for contemporary life, and with all of its incest and prostitution and adultery, the Bible is a peculiar choice of guidebook for people like those who run the Christian Dating Service in Chicago, a

service which matches single males and females on the basis of height, weight, hobbies, goals, and one further category I have not yet fathomed: "degree of virginity."

.....

..... On April 9 in Washington, DC, Unitarian Universalists made such good news marching for women's equality and women's lives. If you were in Washington with us on April 9, will you stand? I have rarely been so proud to lead a group of Unitarian Universalists as I was that day when I was one of three speakers at the opening worship service and more than 1500 of us marched under the UUA banner.

Let me share with you a lovely little aside about that march. At one point the denominational delegations (which were lined up alphabetically) found ourselves in a logjam, unable to enter the main procession. And after about an hour of standing still, the Unitarian Universalists got impatient, broke ranks, and all 1500 of us took off across the Mall to join the line of march farther up Constitution Avenue. At first when the United Church of Christ and United Methodist delegations behind us saw us break ranks and going our own way, they tried to protest and call us back but within seconds they saw the wisdom of our heresy and they too followed our lead across the Mall, and believe me, I couldn't help but find a bit of historical justice in that!

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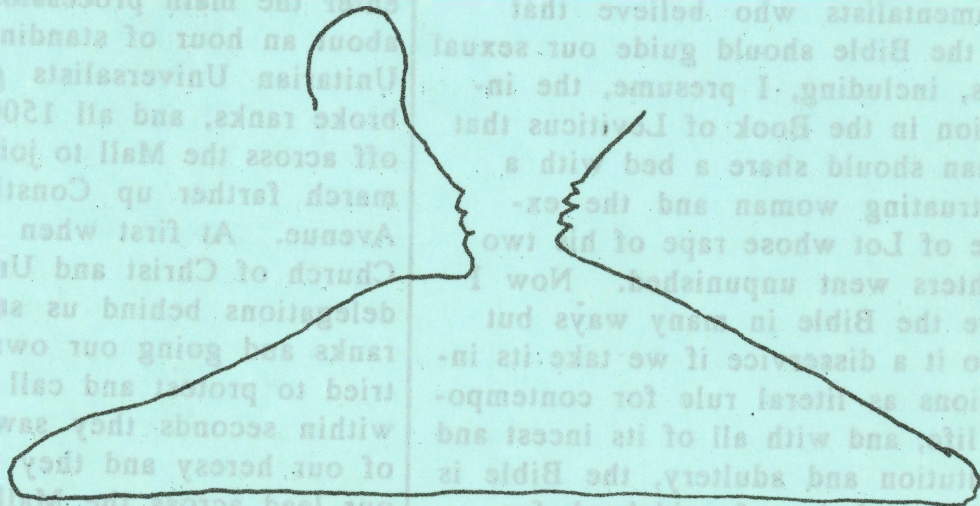
We are poised today on the verge of a Supreme Court decision which may be as regressive in our day as the Dred Scott decision was in its. We are already seeing a court which is rendering devastating blows to affirmative action hiring. And now that Court threatens to limit a woman's right to a safe and legal abortion.

Well, let it be known here and now that, if Roe V. Wade is overturned, Unitarian Universalists will do all we can to see that women still have access to safe abortions even if it means, as it did before 1974, engaging in civil disobedience in the name of women's rights and religious liberty. We shall never turn back!

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*(The illustration below is reprinted from The Nearly There newsletter of the Elizabeth Cady Stanton Chapter of the Unitarian Universalist Women's Federation. The picture speaks as loudly as any words I can think of.)*

TO MANY OF OUR  
DAUGHTERS, THIS LOOKS  
LIKE A COAT HANGER.



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# UNITARIAN UNIVERSALIST WOMEN'S HISTORY PUBLICATION PROJECT

*A Special Invitation to Participate from Dorothy May Emerson*

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Throughout the Unitarian Universalist Association, there have been numerous discussions about the need for greater knowledge concerning the history of women in our liberal religious traditions. One way to gain greater awareness of this important heritage is through the writings of our women. Currently available anthologies of Universalist and Unitarian writings unfortunately contain few, if any writings by women. The UU Women's History Publication Project, sponsored by the UU Women's Federation and funded in part by the Denominational Grants Panel, has thus been created to respond to the need to locate and provide access to our women's writings. The goal of this project is to conceptualize, design, research, edit, and arrange for publication a series of anthologies of writings by Universalist and Unitarian women in history.

Local congregations are invited to participate in this much needed project in a special way, by identifying one or more women in the history of their group or area of the country to sponsor. Congregations can become sponsors by underwriting the research financially and/or by becoming involved themselves in the research process. The project will provide guidance in conducting research, as well as special programs on specific women.

In addition, anyone may submit the name and description of any woman

they consider to be of importance, whose writing they believe should be included in the anthologies. These women need not be famous or already well-known. When possible, actual copies, of their writings, with specific sources noted, should be included.

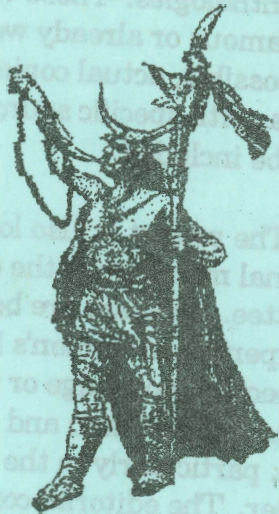
The project is also looking for additional members of the editorial committee. Scholars are being sought with expertise in women's history and with specific knowledge or interest in individual UU women and groups of women, particularly in the 19th century or earlier. The editorial committee will be meeting in October to outline the series and to assign specific editorial responsibilities.

*(Rev. Dorothy May Emerson continues her request by calling for research assistants. Particularly desirable are seminary and university students eligible for work-study. Her invitation concludes with the following announcement.)*

"Copies of the working papers of this project, which currently list over 60 women and describe their work, are available for a \$10 donation. Please request, COMPENDIUM OF RESOURCES AND COMMENTARY ON SOURCES. Communication concerning this project may be directed to the project coordinator, The Rev. Dorothy May Emerson, UU, Women's Federation, 25 Beacon St., Boston, MA. 0210. Home phone: 617/924-5888.

Editor's Note: **WOMEN WARRIORS** appeared in the last edition of **REACHING SIDEWAYS** with two typographical errors, which, unfortunately, changed the meaning. The correct version is reprinted here..

## WOMEN WARRIORS



The women wait, but now less patiently  
As men go forth, again and yet again,  
To spew their hate and death upon the land.

When all is done, the restive women come.  
They gather up the frightened innocents -  
The others who are left - to start anew.

Would women take soul courage to break free  
End this sad tale of human misery,  
Be warriors for a better destiny  
Make of this earth a bloodless battleground  
Where only love and tenderness contest,  
And be forgotten - - wars and weaponry!



But woman first must rise up from her trance,  
The Sleeping Beauty, kiss herself awake,  
Cut culture's cords that bind her to the past  
And warrior be for earth's and her own sake.

**Dorothy Satir, San Francisco, CA**

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# CHANNING'S SISTERS AND BROTHERS

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*Begun at the suggestion of Lucile Schuck Longview, this column is intended to be a means of sharing both information and news of the activities of women and men all over the country. In this way we discover that we are not alone, that there are other UUs all over the continent who are working with us even though great distances separate our work.*

Once more a large envelope from Meg Bowman of the Pacific Central District brings me all kinds of information about the activities of that district, both past and future. I have already mentioned in this issue the booklet **SEXIST LANGUAGE** aka **GENDER EXCLUSIVE LANGUAGE**, a collection of articles designed to "1) Raise consciousness' to the sexism inherent in the English language, and 2) Provide pragmatic suggestions to change language to become gender inclusive," compiled by Meg Bowman and Rosemary Matson and for sale at \$3.00. In my envelope were also notices of a conference on "Woman & Goddess in Ancient Religion" already held in May, and proposed trips to the IARF conference in Hamburg, Germany in 1990 (IARF: International Association for Religious Freedom.) There was also information about the Feminist Caucus of the American Humanist Association (\$5.00 to join) and notice of the Annual *Humanist Heroine Award*, which was given to Ann Simon-ton, a former successful model who gave up her career to found **MEDIA WATCH**, a Santa Cruz based national organization that crusades against demeaning images of women promulgated in the media.

In a letter from Meg, she denounced the word **Instinct** as the "second

most misused word in the English language." ( Meg continues her commentary by adding that the most often misused word is **American** which is used as if there were a nation state called **America**.) She then continues her discussion of **instinct** by saying, " Pick up any Intro to Soc book to learn that humans do not have i nstinct -- we do not have inborn knowledge. This is a vague, abstract word used to mean many things - humans do not have territorial instincts, maternal instincts, or any other kind of instincts. Drives, some reflexes, the capacity to learn, our genetic heritage . . . certainly. Instinct, no!"

For further information about the booklet on Sexist Language, the trips to the IARF conference, or the Feminist Caucus of the AHA, here are addresses and phone numbers:  
Rosemary Matson, Box 1710, Carmel Valley, CA 93924, (409) 659-3758, and Meg Bowman, Box 21506, San Jose, CA., 95151, (408) 292-1172.

In March came notice of the Chapin-Crane Women and Religion annual spring conference, held in May in East Lansing, MI. The conference was called **EMPOWERMENT OF WOMEN IN THE 1990's**, and Necia Desiree Harkless, a member of the Continental Women & Religion Board, gave the keynote address on the topic: **EMPOWERMENT: IMAGES AND LIKENESSES OF THE BLACK MADONNA**. In June, the newsletter, " Old Wives' Tales" presented several written evaluations of the conference, which, apparently, was poorly attended. As one who has been involved with putting on a number of conferences, I

understand very well the kind of agonizing that occurs when a conference does not achieve the kind of attendance expected. As Mary Ann Kuszelewicz of Flint, MI., explained in a statement in the newsletter:

.....But I realize we need not get into that judgmental space that big is always better and that small is a failure. All of life cycles between expansion and contraction, both being good and necessary for natural order. ....

Enclosed in the newsletter is a questionnaire which asks those who did not attend the conference to check all their reasons for not attending and return the questionnaire to Mary Ann.

What a wonderful idea! I am quite certain that the Chapin-Crane W&R committee will learn a great deal about the interests of their own group. I, however, strongly suspect that attendance was low because of the lethargy which had crept up on so many of our feminists—that is, before the Supreme Court Decision. But more about that in the editorial.

"Old Wives Tales" also lists two books of interest as follows:

**THE INNER DANCE: A guide to spiritual and psychological unfolding**, by Diane Mariechild with Shuli Goodman, 1987

An excellent book filled with guided meditations and exercises on such diverse subjects as Healing the Inner Child to A Celebration of Menopause. A set of tapes that correspond to the book can also be purchased.

**ESCAPE FROM INTIMACY** by Anne Wilson Schaer, 1989.

A brilliant piece of work that sorts out the love addiction and examines them as sex, relationship and romance addictions. The book is still only available in hard cover

From *MSUU GLEANINGS*, we received, and printed, Dorothy Emerson's invitation to all of us to participate in the UU women's history publication project. Of particular interest to those of us who are lay women, also, is an article by a senior woman minister who has this to say about the acceptance of her ministry:

*I've always felt accepted and supported by the men - - even at Starr King, where I was one of two women, and the other was in Religious Education. It's a warming feeling to think back on it all. And as I do think back, I remember that it was most often the women who were the real problem - - - -*

Since reading the above paragraph, I have been considering - on and off, of course - - how to prevent women from being their own gender's enemy. I recall the stories about the Jewish "trusties" in the concentration camps who were just as brutal to the other Jews as the Nazis, and I have also read about the psychological ramifications involved—that the "trusties" identified with their captors, the ones in power. My explanation here, is vastly simplified, I know, but I cannot help but wonder how we women can learn to love one another in a patriarchal society. Perhaps that cannot happen. At any rate, I for one, will watch my own actions a bit more closely to try to discover whether I am part of the problem. And, if any of you readers have any thoughts on the subject, I wish you'd write them down and mail them to me.

I received Volume IV, Number 1 of the journal, *CRITICAL MASS*, which was the largest yet produced, and apparently, the last issue to be created by the current group based in the San Francisco/Berkeley area, and formerly centered at



Starr King School for the Ministry. The current issue focusses on women, and consists of one fascinating article after another by such UU women as Marjorie Newlin Leaming, Betty B. Hoskins, Priscilla B. Hinckley, and many others. I hope to persuade some of the authors to allow me to use edited versions of their work in **REACHING SIDEWAYS** in future editions. Meanwhile, I wish to express my sorrow at the demise of the current form of this journal which has been intended as an unofficial forum for UUs to discuss controversial issues and ideas. My best wishes to the editors who will be mainly responsible for its survival, Jaco B. ten Hove in Edmonds, WA, and tom kunesh in ST. Paul/Minneapolis. For those who wish to subscribe to the new version, the rates are as follows:

**Subscription Rates**  
(4 issues)

Sponsors: \$100 or more  
Institutions (churches, libraries, etc.) \$30  
Individuals: \$18  
Single copies: \$5 plus \$1 mailing (limited supply)

All correspondence and contributions to:

Jaco B. ten Hove  
Box 362 Edmonds, WA 98020 or  
tpkunesh  
Box 14247 Dinkytown Station  
Minneapolis, MN 55414

Last of all, I received a brochure from Adrienne Young on the midwest WICCAN INTENSIVE with STARHAWK and RECLAIMING COLLECTIVE which offers an opportunity to study Feminist Ritual, Magic, and Political Change. This summer intensive will take place from Aug. 27-Sept. 2, 1989 in the Chicagoland/ Michigan area. The cost is \$325-\$400 US sliding scale. For further information, and

a registration form, please write to Adrienne Young, PO Box 26, Clarendon Hills, IL. 60514. A \$100 (US) deposit is required to hold your place in camp, and, considering the time you will be receiving this issue of **REACHING SIDEWAYS**, you may wish to send your money when you make your inquiries to make sure to reserve a place.

## ABOUT THIS JOURNAL

The editors of this journal wish to thank all of you who so generously responded to our last issue with your contributions. For those of you who are reading this journal for the first time, we would like to restate our purpose once more -- the same purpose we have had since we began our journal in 1981:

*"REACHING SIDEWAYS will challenge sexism because we seek, in the words of our UUA Bylaws, "to affirm, defend and promote the supreme worth and dignity of every human personality, and the use of the democratic method in human relationships."*

We invite each of you to share your ideas with us in **REACHING SIDEWAYS**. We are well aware of the difficulties involved with putting thoughts on paper. We know at first hand how easy it is to procrastinate and only think about what you might write if you ever got to it. May we offer some suggestions learned from long experience? The best way to write for **REACHING SIDEWAYS** or for anything else, is to seat oneself in front of a word processor, typewriter (with paper), or a blank piece of paper (be sure you have a pencil near by so you won't spend all your writing time looking for it) and remain in that position until you have written something. Do not allow your own critical sense to censor your material

as you write. Your writing is undoubtedly better than you know. The important thing is to get down as many of your ideas on paper as you can in a first draft. Then give yourself a day or two of mental digestion before you come back to read your material again. We are willing to bet that you will like your material better on the second reading! Then you can do any polishing you wish to do, and hurry to put your material in an envelope to mail to **REACHING SIDEWAYS** before you change your mind.

Seriously, we know we are trying to make writing sound easier than it is, but we sincerely want, and need, the benefit of as many people's thoughts as possible. Please mail your articles, book reviews, poems, drawings, etc. to Sara Best, 5211 Saratoga Ave., Chevy Chase, Md. 20815. Our publication deadline will be on October 15, **BUT**, if you have some work in progress by that date, just give me a call at (301) 654-5345, and I will save space for you.

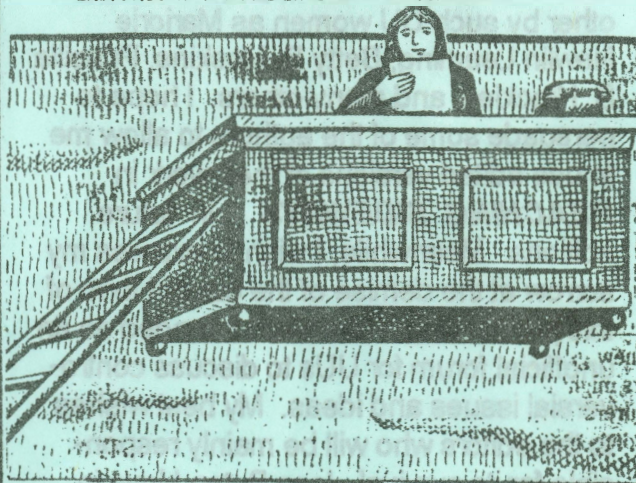
We look forward to hearing from you.

**Sara Best**

cont'd from p. 11

***THE FRAUDULENT WOMAN** - Female workers who feel like a fraud despite their outward success. They struggle to succeed in an environment that denigrates women's strengths and values.. The usual interpretation of the "imposter syndrome" is that women don't have sufficient self-esteem and confidence to make it in the career world. Actually, the syndrome reflects a critique of the patriarchal work culture that values power, domination and manipulation. Men, too, often feel fraud-*

*ulent in their roles, but are socialized to repress this awareness or dismiss it with sardonic humor.*



Feel a little better? I did as I realized women's criticism of the patriarchal world is beginning to come into common parlance. It has been my experience that when ideas begin to emerge in the newspapers, their time is coming. Regardless of the Supreme Court's decision, we are making some progress, and will continue to make still more as long as we are willing to work for it.

interpret their statement, was as follows: Women may be controlled by the laws of their State. Since state legislatures are, without exception, controlled by men, women will be controlled by men. Women may be thus deprived of the opportunity to make the most critical decisions of their lives for themselves.

The most basic discernible difference between men and women is the part each plays in reproduction. The right to determine whether or not to bear a child is an essential part of any woman's plan for her life. Her future health, happiness and economic status depend upon it. When women lose the right to control this unique aspect of their lives, they are not free; they are not equal.

While I was attempting to answer for myself why reproductive choices of women must be made by each woman for herself, my daughter suggested the following thought. In our legal and moral systems, emphasis is placed on taking responsibility for one's actions. Perpetrators of acts are expected to bear the consequences. No other human situation is comparable to the act of procreation in which one of the two involved, the male, can be primarily responsible for an act, and another person, a female, **must always** bear the consequences.

Fortunately, for most of the people I know, there is probably an equal sharing of decisions regarding this aspect of their lives. Even so, the major burden in every case must of necessity be on the woman. Because of this, the **ultimate decisions on such matters should rest with her.**

Why is July 3 important to me? It is my day of dedication to a cause for which I

will work for the rest of my life. Mark Twain said that he came in with Halley's comet and that he would leave with it - which he did. I came in as women were gaining the right to vote; I expect to leave this world as women are finally using the ballot - all women for themselves, the majority of the population of our country. To this purpose, I dedicate the rest of my life.

We must wage war for freedom at every available opportunity. The most valuable tool in this struggle is the ballot. We must make certain that all holders of public office realize the importance of supporting women in their fight for independence. I now refuse to endorse whole slates of candidates. We should demand that each of the candidates declare their positions with regard to the rights and demands of women; these positions should be basic to ballot choices we make.

In this struggle we must involve men as well as women. Many men, perhaps a majority, are with us. Men also have much to lose by this Supreme Court decision. Family relationships, the welfare of wives and of children, family incomes, even the lives of spouses are at greater risk than ever before.

There is even a more basic danger for all persons. If a government may say a woman may not have an abortion, it may also one day be able to say **who must have abortions or who must be sterilized.** The State may be able to control contraception. If it can control reproductive rights in women, what is to prevent it from controlling reproductive rights of men? Could it not pass laws which force sterilization or castration of some men? This present Supreme Court has up-held state laws providing for

executions, the taking of human lives. Could a state not also prevent the procreation of human life? As a nation, we have started down a very dangerous road.

Why do I wish to remember July 3, 1989? It is my **Take Charge Day!** Most of my life, or so it seems at time, other persons and outside forces have determined my path. Things "happened to me" instead of my making things occur. Now, I have gained a goal toward which I can move with vigor. It is called Freedom - a goal for myself, for all women, for all human beings.

Where shall I start? Within myself, the church, the community, the state and nation. Henceforth, July 3 will be my Independence Day.

**Jewell Alcorn McHugh, Rockville, Md.**

