

NOW LEGISLATIVE OFFICE  
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Washington, D.C. 20004

## She's No Political Crusader, Says Nun Supporting ERA

By JOE MACK  
Staff Writer

*Portland Evening Express Jan 15, 1971*

BIDDEFORD — Sister Ann Marie Lemire is not a political crusader. Neither is she an ardent women's liberationist.

"I'm convinced that no one has superior rights over others," she said today. "Though our cultural development has led to the tacit acceptance of a second-rate role for women, this is no reason for placidly refusing to face the prospects of change and making the change."

Sister Ann Marie, 25, is a counselor at the three-week-old branch of St. Andre's Home for pregnant unmarried girls at 168 Prospect St.

In a quick aside from the reasons she backs the Equal Rights Amendment, Sister Ann said: "Our hope is to establish small homes for girls around the state. Nine girls live with us here. A home in Bangor is now being planned."

A native of New Hampshire and a Maine resident for a decade, Sister Ann went to St. Francis College. Her family lives at Old Orchard Beach.

## She Is No Crusader, Says Nun Backing ERA

(Continued from Page One)

Explaining her stand yesterday before the Legislative State Government Committee hearing in Augusta on the Equal Rights Amendment, Sister Ann Marie said:

"I was very surprised last year that the legislature rejected this amendment to the nation's constitution by one vote. I studied both sides of the question, and I must admit that at first I, too, was for rejecting the amendment."

"But, the more I realized that the amendment was a challenge to a mentality of suppression of one group and giving unwarranted advantages to another group, the more I felt com-

pelled to speak out for the equal rights ideas. Certainly, women in the Catholic Church know how very much they have been discriminated against."

"It is humorous to hear opponents to the amendment, promoting the same type of fears that the anti-suffragettes used 50 and more years ago. Because women will be given equal legal standing in our constitution, is no reason to think that courtesy between men and women will be outlawed."

"Examine the arguments against the equal rights proposal. They add to what might happen, not to what will happen, what present inequities will be righted. They talk about deterioration in the family if the

amendment is passed. The great deterioration, to my mind, in the family has occurred because fathers in a family have had too often to work two jobs and never made their contribution to family unity."

Sister Ann Marie feels that the opposition to the amendment has mushroomed "because the legislation is running ahead of our cultural thinking. Because women's equal rights are recognized by the Constitution will not mean a massive change in our society. It will mean that what is humanly right will be legally recognized."



Immaculate Heart of Mary Sisters Joann Roy and Ann Marie Lemire  
+ Mary Iyer, NOW ERA Coord.



TABLET  
(Brooklyn)

Dec. 7, 1972

P.M. 7

## St. Joan's Alliance Crusades for Equality

By FRANCES LEE MCGILLICUDDY

Protestants, Catholics and Jews all seem perplexed on first learning that St. Joan's International Alliance is both Catholic and feminist.

"You mean Anglican?" they ask.

"No, Roman Catholic... the Pope and all that," we insist.

Webster defines feminism as "the theory of the political, economic and social equality of the sexes." We accept this definition, assuming that "social" includes "ecclesiastical."

### All Are One

Vatican II could have no quarrel with this for the Council document, Constitution on the Church (No. 32) states: "There is therefore in the Church no inequality on the basis of race or nationality, social condition of sex because 'there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus.'" (Emphasis added).

The 1971 Synod of Bishops and the United States Episcopal Conference may have reservations about this statement; the former omitted the word "sex" from its Justice document while the latter fears that the removal of sex-based discrimination (Equal Rights Amendment) may shatter the family.

The stated objectives of the U.S. Section of St. Joan's International Alliance read:

"To secure legal and de facto equality between women and men in all fields — state, Church and society."

We see no conflict between feminism and Catholicism. We are feminists because we are Catholics, or, as the N.Y. Women's Interfaith Caucus asks, "How can you be Christian without being feminist?"

Though "orthodox" St. Joan's is not an officially mandated Catholic organization; we prefer to remain simply an organization of Catholics (with associate members of other faiths). The distinction guarantees our autonomy and freedom of action. We do however keep both the Holy See and national hierarchies informed — perhaps more than they would wish — of our views and activities.

The U.S. Section of St. Joan's International Alliance was not founded until 1965 but our European beginnings date back to 1911 and the struggle of women in England for the right to vote. The Alliance, at that time called The Catholic Women's Suffrage Society, was the only Catholic group to participate in that crusade.

### Equality in Church

Following the suffrage victory, the Alliance broadened its original terms of reference and it has continued to work on both national and international levels for the implementation of the principle of equality. The Encyclical Paeem in Terris inspired us to extend our egalitarian efforts to the Church itself.

In the secular field, the Alliance worked with the League of Nations and continues to collaborate with the United Nations, as it enjoys consultative status with the Economic and Social Council. We are associated also with UNESCO and the International Labour Office.

Among the subjects on which we have communicated our views to the United Nations are: the nationality of married women, equality of educational and economic opportunities, slavery, white slave traffic, equal pay, protection of the environment, etc. We plan full and active participation in the activities of the International Women's Year (1975).

On the home front the U.S. Section of the Alliance

worked for several years for the passage by Congress of the Equal Rights Amendment (ERA). Our statement supporting ERA appears in the Official Records of the U.S. Senate Hearings (Subcommittee on Amendments, p. 671). We are now urging ratification of ERA by State legislatures.

Readers of The Tablet may be particularly interested to know of the pioneer and leadership role played by St. Joan's International Alliance in the area of participation of women in the service of the Church. As early as 1959 this question was discussed at our Council meeting. In 1961 we asked that if a diaconate was to be instituted as an independent ministry that it be open to women as well as men. We asked that laymen and laywomen be invited as observers and experts at Vatican II. We undertook a two-year study of Canon law and later submitted a petition for the modification or deletion of specific canons to the Commission for the Revision of Canon Law set up by Pope John XXIII.

### Ask Why Not

It was in 1963 that we first resolved that "should the Church in her wisdom and in her good time decide to extend to women the dignity of the priesthood, women would be willing and eager to respond." Despite the docile and submissive drafting of the resolution, the proposal horrified some. After the first shock had worn off the more thoughtful and open-minded began to ask, "Why not?"

Respecting the Liturgy, the Alliance deplored a for-women-only prayer for fidelity read over the bride, but not the groom, during the traditional nuptial Mass. We later drew attention to an "objectionable-in-part" Reading included in the Easter Vigil liturgy. Our next target will be the second reading for the Feast of the Holy Family (Sunday after Christmas). The required reading for the joyous season (Colossians 3:12-21) directs wives to be "submissive to their husbands." The assigned text stops short of verse 22 thus depriving slaves of the pastoral counsel to "give their human masters full obedience." Our current research has not revealed on which Sunday of the year St. Paul's analysis of qualifications for bishops is read. (1 Tim. 3:1-6).

St. Joan's Alliance has not been alone in deploring the recent *motu proprio* on lectors and acolytes. It is most unfortunate that this document, produced, we are told, by the Congregation for Discipline of Sacraments long before the Synod of Bishops met in 1971, was issued in the name of the Pope. Does nobody in Rome protect the Pope public relations-wise?

### Clarified Insult

Perhaps the most insulting feature of this sad episode was the "clarification." The published comment of one local spokesman is typical (even in Paris they intoned the same script). "I don't know why they're not happy... I think their disappointment is based on misunderstanding. The Pope's message did not exclude women from participating in the service. They can, when there is need. They just cannot enter the formal ministry of the Church. That is restricted to men." (New York Post-Sept. 15, 1972).

We wonder whether the following analogy might enlighten the good Father. Let us suppose that the Supreme Court handed down a decision that blacks must continue to ride in the back of the bus. The press would of course report this injustice to blacks. Then the Court would issue a clarification explaining that it could not understand why "they're" not happy. "Nothing has



changed; they can still ride in the bus but in keeping with our venerable tradition the front of the bus is reserved for whites."

Is it too much to expect that laymen will decline official "institution" as lectors and acolytes until their sisters receive equal treatment? We rejoice that the editor of The Tablet has publicly taken this stand (see America, Oct. 21). May we hope too that the International Theological Commission and the long awaited commission to study this question will not indulge in semantic games with the word "ministries?"

We do not want any mini-concessions or mini-ministries. In the Church there are hundreds of ministries all of which are equally valuable in the sight of God. In and of themselves there are no "mini ministries." Ministries become "mini" only when certain ones are allocated (or denied) to specific categories of baptized persons. Who ever heard of a male baptism and a female baptism? Who is to perform which ministry must be determined on the basis of the person's call and abilities... never on the basis of one's color, race... or sex."

When will the Church become converted to its own basic doctrine of the liberty and equality of all the Children of God (female and male)? If those who care pray, it may not be a death-bed conversion.

Frances Lee McGillicuddy is president of St. Joan's International Alliance (United States Section).



# ABORTION - ERA

United States Senate

WASHINGTON, D.C. 20540

February 1, 1974

February 1, 1974

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Ms. Kay Jones  
607 Morningside Drive  
Columbia, Missouri 65201

Dear Ms. Jones:

Thank you for your correspondence in which you asked my opinion of what effect the Equal Rights Amendment will have on the abortion issue. My answer is, none whatsoever. Until men conceive and bear children, any legislative regulation concerning abortions will not offend the Equal Rights Amendment, because until that time, women are not being classified for legislative purposes because of their sex, but because of their child-bearing capacity.

The legislative history behind this explanation is quite clear. In quoting the Separate Views in House Judiciary Report 92-359, the Senate Judiciary Committee explained this point as follows:

The legal principle underlying the Equal Rights Amendment (H.J. Res. 208) is that the law must deal with the individual attributes of the particular person and not with stereotypes of over-classification based on sex. However, the original resolution does not require that women must be treated in all respects the same as men. "Equality" does not mean "sameness". As a result, the original resolution would not prohibit reasonable classifications based on characteristics that are unique to one sex. For example a law providing for payment of the medical costs of child bearing could only apply to women. In contrast, if a particular characteristic is found among members of both sexes, then under the proposed amendment it is not the sex factor but the individual factor which should be determinative.  
(S. Rept. 92-689, p. 12)

The example used by the Committee Report is right on point, in that since the child-bearing characteristic is unique to one sex alone, regulations concerning that characteristic are not based on sex and are not reached by the Equal Rights Amendment.

Obviously, the Supreme Court views the Equal Rights Amendment and equal protection issues in a totally different way than it views the issue of abortion. The Court's holding in Roe v. Wade stated:

This right of privacy, whether it be founded in the Fourteenth Amendment's concept of personal liberty and restrictions upon state action, as we feel it is, or, as the District Court determined, in the Ninth Amendment's reservation of rights to the people, is broad enough to encompass a woman's decision whether or not to terminate her pregnancy. . . . The Court's decisions recognizing a right of privacy also acknowledge that some state regulation in areas protected by that right is appropriate. The privacy right involved, therefore, cannot be said to be absolute. . . .

Thus, the question in the abortion issue for the Court was weighing state interests against private interests and a woman's right to privacy. Equal protection is not the issue at all.

I might add that I certainly look at the legal issues as being totally different. I have long supported the Equal Rights Amendment; but I am not yet convinced by proponents on either side of the abortion issue. In fact, I have requested that a hearing of all viewpoints be held by the Constitutional Amendments Subcommittee on the abortion issue. As I see it, any confusion between the Equal Rights Amendment and the abortion issue results from a misunderstanding of the underlying principle of the E.R.A.

If I may be of further service to you in the future, please do not hesitate to call upon me.

With best wishes,

Sincerely yours,

*Marlow Cook*  
Marlow W. Cook  
U.S. Senator

MWC:8:bls



FROM: VALPARAISO UNIVERSITY LAW REVIEW  
Vol. 5, No. 2, THE DOUBLE STANDARD OF JUSTICE:  
WOMEN'S RIGHTS UNDER THE CONSTITUTION  
by Mary Eastland

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1971]

DOUBLE STANDARD

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sexes are not relevant to employment and education and in these areas men and women must be treated the same.

A criminal abortion statute is an example of a law which is limited on its face to the reproductive function. As such, it does not involve a direct question of denial of equality but of denial of other human rights beyond the scope of this article. It may be noted, however, that the abortion issue is not unrelated to the equality issue because the same underlying bases for court decisions denying equality of the sexes (women as reproductive instruments of the state, as dangerous to morality, and properly under the control of men) are *implicit* in the abortion laws.

(b) *Homosexuality*. It was suggested at the Senate Judiciary Committee hearings on the Equal Rights Amendment in September, 1970, that "[i]f the law must be as undiscriminating concerning sex as it is toward race, it would follow that laws outlawing wedlock between members of the same sex would be as invalid as laws forbidding miscegenation."<sup>186</sup> This is not the case. The amendment would affect only laws in which the difference in treatment is based on sex and not those where the difference is based on sexuality. It would not affect laws distinguishing as between homosexuality and heterosexuality. It would, however, require that male and female homosexuals be treated the same and that male and female heterosexuals be treated the same.

Although the issue is not relevant to the amendment, the interest of the state in recognizing heterosexual marriages is their capacity for reproduction and child raising. This element is not present in homosexual relationships. Any challenge to legal distinctions as between heterosexuals and homosexuals would have to be brought under the fourteenth amendment.

(c) *Rape*. Forcible rape is sexual intercourse with a female not the wife of the assailant by force and without her consent. During 1969, there were approximately 36,470 reported forcible rapes, a rate of 35 for every 100,000 women in the United States.<sup>187</sup> The rate has almost doubled—up 93 percent since 1960.<sup>188</sup> According to the Federal Bureau of Investigation, rape "is probably one of the most under reported crimes due primarily to fear and/or embarrassment on the part of the victims."<sup>189</sup>

186. Statement of Paul A. Freund, *Hearings on S.J. Res. 61 & 231 Before the Senate Committee on the Judiciary*, 91st Cong., 2d Sess., at 74-75 (1970).

187. FEDERAL BUREAU OF INVESTIGATION, U.S. DEPT OF JUSTICE, *UNIFORM CRIME REPORTS—1969*, at 11 (1970).

188. *Id.* at 12.

189. *Id.* at 11.





## NEWS from the

National Public Information Office  
NATIONAL ORGANIZATION FOR WOMEN (NOW)  
527 Madison Avenue, New York, N.Y. 10022  
Telephone: (212) 755-4587

NOW NEWS SERVICE

### THE ERA AND OLDER WOMEN: NO AGE LIMIT TO EQUAL RIGHTS

by Toni Carabillo, NOW Public Relations Vice President, and Randy Specterman, NOW Public Information Office Student Staff.

There is no age limit on the desire for equality! Older women are among the most ardent supporters of the Equal Rights Amendment -- and with good reason!

According to Tish Sommers, Coordinator of the National Organization for Women's Task Force on Ageism, women face the prospect of poverty in old age far more often than men and largely as a result of life-long sex discrimination. The 7.5 million widows and single women over 65 are the poorest of living Americans. In 1970, half these women had yearly incomes of less than \$1,900.

"Women fill the lower paid ranks of nearly every industry in the country, yet the industries with the largest female work forces have the lowest wage and pension arrangements for women," Ms. Sommers points out. At retirement, the women's pension check reflects their life-long low pay scale and sometimes the fact that they either voluntarily worked fewer years or were forced to retire early. The \$665 average pension for unmarried women is \$200. less than the average of the single man.

Social Security benefits are based on earnings. Women receive lower benefits because all their working lives they made less than men -- an average of 56% less than men.

Women are less than half as likely as men to receive private pension benefits. And, according to a report prepared by the National Manpower Policy Task Force, women who retired in 1968-69 received fewer benefits than men, even if they worked the same period of time. The study said 47.8% of the men at the time received private pensions, compared to 19% of the women.

Non-working widows are often excluded from the pension benefits their husbands earned. Many private pension plans have no provisions at all for paying widows. When a woman's husband dies, the income ceases as well. This may occur if a husband does not exercise his survivor's benefit option -- that is, fill out a form agreeing to take a reduction in his life-time pension in exchange for benefits for his widow. Often, he cannot afford to reduce an already meager pension, but if he does not, his widow gets nothing a month to live on.

At least a fourth of the widowed or single women over 65 have no assets at all, yet under Social Security, women get only 82.5% of their husbands' benefits. The husband, of course, gets 100% of his benefits even if his wife dies.



While the Equal Rights Amendment is not a panacea for all these problems -- other changes in laws and practices must be made as well -- it will still go a long way toward evening the score. Under the ERA, the benefits for Social Security would be equal for both men and women and provision of other governmental and private pension plans would have to be equalized as well.

At present, conditions attached to many pension plans keep widows from receiving any money. If a husband dies before retirement, or a long time after, or if he fails to reach an arbitrary retirement age set by the company, the wife receives nothing.

Alternative plans, including term life insurance, are offered because survivor's benefits can cost the company a great deal more. Yet even these have limitations of age or employment status at death. Usually these payments are so low that the total is often less than the deceased earned in a year.

Under Social Security, men retire at 65 and women at 62 or 65. According to Marlow V. Wootton, an assistant district manager for Social Security, the reason for this difference in age was decided years ago, "when women were dependent on their husbands, but now that's changed."

At present, a woman who has been employed most of her life and contributed regularly to her Social Security account receives nothing from her account if she elects to receive benefits from her husband's account instead and she receives less retirement benefits than the never employed wife or widow of a man who had been earning more as a worker than the employed woman.

A widow who becomes entitled to benefits at age 62 or after receives only 82% of the retirement benefit her husband would have received had he lived. However, a man may collect 100% of his retirement benefit. Thus, the law promotes the situation of an aged widow living on less than a surviving widower or less in total monthly benefits if both husband and wife worked than a couple whose benefits are based on the same total earning derived from the husband's employment only.

Passage of the Equal Rights Amendment would require that changes be made in many of these provisions. Any benefits given to one sex or the survivor of one sex would be extended to the other sex. And under the ERA, equal contributions to the pension system would be required. At present, males generally pay more, so males and survivors of males receive greater benefits. With the ERA, a woman who earns as much as a male would be allowed to make the same contributions as a man into the pension fund and receive the same benefits.

Also, according to Wootton, "If the Equal Rights Amendment passes, we'll just make adjustments in our records and the retirement age would be the same for both." and "I wouldn't be surprised if widows get 100%."



MYTHS v.s. REALITIES OF OLDER WOMEN

MYTH: "Older women switch jobs more frequently than younger women."

REALITY: A new Civil Service study shows that turnover rates for women in their early 50's are about one-sixth the turnover rates for women in their early 20's.

MYTH: "Older people and women especially are harder to train than young adults."

REALITY: Tests measuring conceptual thinking reveal that people tend to do better as they age. One study cited at the 1971 White House Conference on Aging showed that the average participant at age 50 did better on a general intelligence test than he or she did as a first year college student.

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April, 1974







## NEWS from the

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NOW NEWS SERVICE

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### MEN FOR THE ERA: EQUAL RIGHTS FOR BOTH SEXES

by Carole Epstein and Tamara Mitchell

Growing numbers of men are renouncing the "masculine mystique" in favor of the basic right to human equality, and have joined actively in the struggle for passage of the Equal Rights Amendment. Men for the Equal Rights Amendment (MERA) is an organization composed of men who have united to work for equal rights for all people.

Working closely with the National Organization for Women (NOW) and other groups aimed at ratifying the ERA, Men for the ERA is seen by many as an important and potentially very effective addition to the efforts for ratification of the proposed 27th Amendment to the U.S. Constitution. MERA's purpose is to demonstrate that the amendment will benefit men as well as women, and is supported by citizens representative of every social strata -- business, political, and professional men and women, as well as homemakers and young people interested in equal rights.

Stuart Herzog and David Hatunen organized the original Arizona Men for ERA. In their invitation to join, they ask people to volunteer for organizing and getting the word out, stating, "The purpose of Men for ERA is to inform the legislature and the public that men desire ratification of the ERA and to provide information on the benefits we will all receive from it."

Jack Hughes, founder of Men for ERA in Florida, points out that response to MERA has been exceptionally good, and could be even better. In his view, more men would become involved if they were better informed of the content and true ramifications of the amendment. Florida MERA has waged a public information campaign to rectify this situation, and the response has been encouraging. Thus far, MERA has been organized on a local basis in Florida, Illinois, Arizona, and Missouri. Working through Common Cause in Washington, D.C., Hughes has provided guidelines for the establishment of other MERA chapters in the seventeen states which have not yet ratified the ERA. The organization's duly elected officers and members are advised to base their activities on the constitution written for Florida MERA, but are encouraged to retain their autonomy to ensure effectiveness on the local level.

According to Hughes, "One of the major problems of the country over the past decade has been its divisiveness. We need to learn to cooperate and work together. The ERA will have a tremendous positive effect on the emotional and physical health of men. When men begin to deal honestly with themselves, they recognize the unfairness of their biased attitudes toward other human beings."

The National Organization for Women (NOW) has supported and encouraged the growth of organizations such as MEN for ERA, and in many



instances has worked in conjunction with men wishing to set up local chapters. Some people do not realize that the National Organization for Women includes men in its membership. When NOW was founded, the decision was made to name it the National Organization for Women, open to all people who wish to join in the fight for women's rights. At present, its membership is about 10% male and many of the men who have established MERA in their states are NOW members. With one of its primary tenets being equal rights for all, NOW recognizes that the importance of the ERA lies not only in its advantages for women, but also in the many ways it will end discrimination against men.

Jordan Miller, a NOW member who established MERA in Illinois, believes that there are many ways in which the ERA can prove beneficial to men by eliminating discriminatory laws against both sexes. He cites as examples, "Under current laws, men as widowers are entitled to less money in social security benefits than their female counterparts. A man's financial situation can be as difficult as a woman's when he is the sole supporter of a family and no longer able to work to his full capacity. With regard to child custody in divorce cases, there have been many instances in which the husband desired and rightfully deserved to be entrusted with the care of the child, but was denied custody. Both parents ought to have this option; it should not be assumed that the mother is by nature a better parent."

Furthermore, protective labor laws should be extended to workers of both sexes. And, a man can certainly sympathize with the need to abolish discrimination in higher education when his daughter is denied admittance to the school of her choice in favor of a less qualified male applicant."

Miller believes that men should support the ERA "whether out of enlightened self-interest or sheer enlightenment!"

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May 1974

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THE OKLAHOMA  
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## ■ Editor's Notebook:

By Frosty Troy  
Editor: Oklahoma  
Observer

### *Why Are So Many Afraid of Freedom?*

I'm not only for the Equal Rights Amendment to the U.S. Constitution, I'm probably one of its strongest male advocates in Oklahoma.

Any man who notices the fine nuances raising a daughter has got to be for it. I'm less concerned about my daughter being drafted or operating a jack hammer or using a coeducational john than being a second class citizen all her life.

I'm equally appalled at those who say that most of the discrimination could be eliminated by statute when they don't produce the bills for legislative consideration.

The ERA is necessary precisely because many of the ills are not curable by statute, and those that are will be on the books for another century before anybody gets excited enough to do anything about them.

Why should my daughter be treated differently under the law than my son?

The pervasive discrimination against women makes great fodder for jokes on the nightclub circuit as some sort of women's lib freakout, but the discrimination is real.

It begins almost in kindergarten. Girls have no problem accepting their sexual differences, it's the artificial social and legal differences that bewilder them.

Something is radically wrong when a woman has to get a court order to start her own business or is excluded from jury duty or is victimized by inheritance laws. Trying to get a credit card becomes a nightmare. In some states husbands have a legal right to control their wives' salaries. Why?

Much of the debate has centered on equal pay for equal work but that's only one hugely visible problem. I know personally that many newspapers discriminate in salaries between male and female reporters. A female teacher has to be super-good to make it to principal and some are denied the job no matter how good.

The chief vehicle for a wide array of discriminatory practices is Christianity. Under the guise of a biologic difference, churches have taught for years that women are inferior. My son could be an altar boy. My daughter could not. My son could assist in worship services. My daughter could not. As a consequence, I will permit neither to participate because to do so lend more credence to rank injustice. Somehow to be for the ERA is to be for burning bras, lesbianism or supporting Bella or Gloria for President.

One may recognize the strengths and weaknesses of both sexes without requiring one or the other to give up basic human rights. It is tragic that Bell Telephone Co. must now admit in public that it has followed a policy of deliberate discrimination in pay and promotions for so these many years. Without the heat of the ERA movement women would be making few advances.

I respect the right of those who differ with my views but for the life of me I cannot fathom their opposition. There probably aren't many Oklahomans who have delved into the subject deeper than I.

I was monitoring my son's reading the other evening. His little public school text contains a story about a girl who gets a new pair of skates and falls and hurts herself on her first try. She heads for the house and some motherly comfort. Her brother tells her that it's just like a girl to quit.

Schools, churches, clubs, jobs, government — they all maximize the stereotype. If they won't stop it out of the goodness of their heart, they'll stop with a legal gun in their hand, paying the price in court.

I am far beyond any polite discussion on this subject. I simply want my daughter to enjoy the same benefits and privileges as my son and not be handicapped by the special pressures of discrimination. Whether it's getting into medical school or teaching in college or driving a truck, I want my daughter to be able to go as far as her abilities will carry her and without any artificial handicaps.

I am sickened by the letters flooding the Legislature from the Billy James Hargis ilk and the hundreds of women who are unable to recognize their own enslavement to a dreary, anti-democratic cause.

Of course ERA will produce problems. Name a major constitutional amendment or Supreme Court decision that hasn't. Maybe men will collect alimony (I can think of cases where that would be just); maybe women will work longer hours; maybe females will lose their liquor privileges until they reach a higher age; maybe Congress won't defer them from some future draft as they did all those tens of thousands of healthy male college students between 1965 and 1972.

One cannot temporize with the subject of legal equality, certainly not based on sex. The intellectual subjugation is far worse than a painful wrenching of the status quo. To be free is to be free.



# THE AMERICAN WAY: RATIFY THE E.R.A.



There are those who believe that the crack in the Liberty Bell first appeared when those great ladies of the American Revolution, Abigail Adams and Mercy Warren—who had sacrificed so much in the great battle for independence—discovered that women had been excluded from the provisions of the new Constitution of the United States. Until that moment they had not realized that the American Dream was for men only. Subsequent generations of American women literally wore out their lives—all the while still helping to create out of those thirteen original colonies, a great nation—to achieve the legal recognition that women were indeed citizens with the right to vote. This was finally accomplished in 1920 with the ratification of the 19th Amendment. Now another generation of women—and fair-minded men—are working for the ratification of another amendment to the Constitution, the Equal Rights Amendment, and as before with the right to vote, there are those who oppose their efforts.



# Now They're Against The



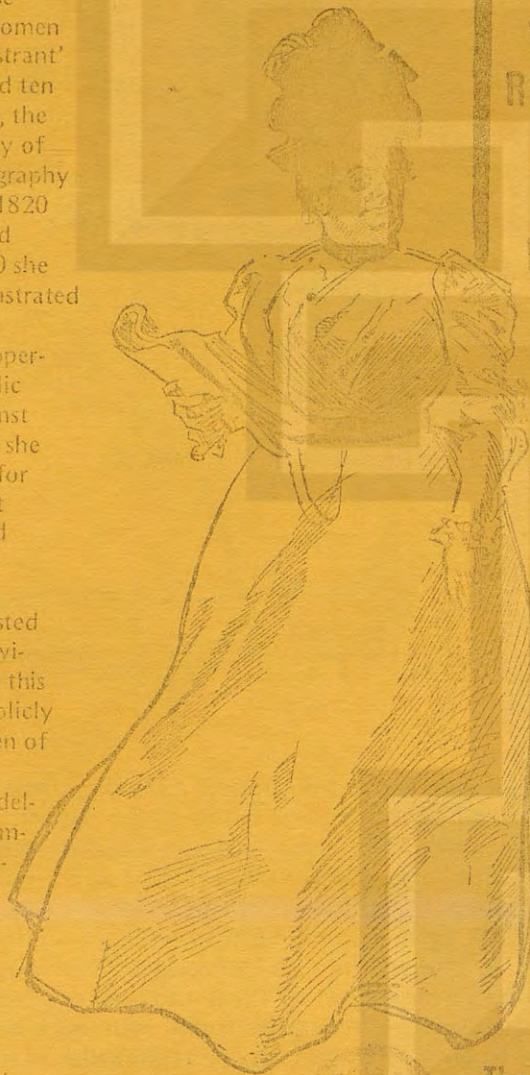
In 1904, as she assumed the presidency of the National American Woman Suffrage Association, the Rev. Anna Howard Shaw commented on the opponents of woman suffrage:

"We are told that this movement is quite different from all others because there is an organized opposition of women themselves against it, but the 'remonstrant' is not new. This century has witnessed ten generations of remonstrants. In 1800, the remonstrant was horrified at the study of geography. In 1810 she accepted geography but protested against physiology. In 1820 she accepted physiology but protested against the college education. In 1840 she accepted college education but remonstrated against the property laws for married women. In 1850 she accepted the property laws but remonstrated against public speaking. In 1860 she protested against the freedom of organization. In 1870 she remonstrated against the professions for women. In 1880 she protested against school suffrage. In 1890 she protested against women in office. In 1900 she accepts everything that every former generation of remonstrants has protested against, and availing herself of the privileges of free public speech secured by this women's rights movement, pleads publicly that she may be saved from the burden of voting."

"The remonstrant of 1800 said 'indicate,' of 1850 'immodest,' of 1900 'impractical.' That the forces of conservatism will surrender as unconditionally to the forces of justice in the great battle of the impractical as they did in the battle of the indelicate and of the immodest is as inevitable as that the sun will rise tomorrow."

She was right, of course. Inevitably, because it was unthinkable that half the population of a democratic country should be deprived of the right to vote, the suffragists prevailed. But not without a bitter and long drawn out struggle.

And a new struggle is now in progress.



## STAND BY THE WOMEN

### WOMAN'S RIGHT IS THE RIGHT OF FREEDOM FROM POLITICAL DUTIES

## VOTE NO ON WOMAN SUFFRAGE NOV. 2

N. Y. STATE ASSOCIATION  
OPPOSED TO WOMAN SUFFRAGE  
111 W. 42 ST. NEW YORK

#### REMONSTRANT—1970 STYLE

Though she bills herself as "the mother of six" and the housewife's champion, Phyllis Schlafly, the ERA's most conspicuous opponent, has little in common with the women she purports to represent. Since the early 60's she has been engaged full time in a so far fruitless quest for a political power base. Rejected three times for a seat in Congress—by the people, after all, who know her best, her neighbors—she consistently aligns herself with such arch-conservative forces as the John Birch Society and has co-authored four books with ultra-conservative military hardliner Adm. Chester Ward. ERA supporters believe she has seized on opposition to the amendment as an opportunity to catapult herself into public prominence again.

The  
**Phyllis Schlafly Report**



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What's Wrong With "Equal Rights" for Women?

"Equality of rights under the law shall not be denied or abridged by the United States or by any State, on account of sex."

And that's all the Equal Rights Amendment to the United States Constitution says. But they're at it again! The 'remonstrants,' the hysterics—and the political opportunists. They're trying to scare women from achieving—at long last—equal protection under the law of the land. Something the Constitution does not yet provide women. And will not, unless the ERA is ratified.

Should women have different property rights from men? Should women be at a disadvantage in buying or selling or renting property? Should women be denied credit because their earnings are considered less real than men's? Should women be denied the right to buy cars or furnish their homes or mortgage their homes on the same terms available to equally qualified men? Should married women be denied the right to go into business?

The fact is that women are not legally persons under the Constitution and will not be until the ERA becomes part of it.

The arguments of the latter day remonstrants against the ERA are based on lies and deliberate misinformation. They're saying the ERA gives Congress the power to draft women. That's a lie! Congress already has the power to draft women, but has even stopped drafting men, so why the hysteria?

They're saying that the ERA means men won't have to be responsible for the support of their families, that alimony will be abolished, that women will be forced out of their homes and into the labor market. False again!

In the first place, the right to support of women and children is much more limited than is generally known. A married woman living with her husband can in practice get only what he chooses to give her. If he fails to provide her with the necessities of life, she will find the courts are reluctant to interfere in an on-going marriage; the legal elaboration of the duties husbands and wives owe each other has traditionally taken place almost entirely in the context of the breakdown of the marriage.

Even so, alimony is more myth than reality.



In 90% of all divorce cases in the United States, the wives don't even ask for alimony, and even when they do, they often don't get it. And most child support awards amount to only about half the real cost of a child's expenses. Furthermore, alimony and child support awards are the least complied with *and the least enforced* of all cases outside small claims.

The fact is that *with the ERA* wives and children are likely to be better protected since there would be a legal basis for making a case that the courts must require divorced spouses to contribute in a fashion that would not leave the spouse with children in a worse financial situation than the spouse without them.

In brief, the ERA would *not* deprive women of any enforceable rights of support for themselves or their children.

The ERA could *not* be used to compel women out of the home and into the labor force. Saying it can be is just a scare tactic. The amendment applies only to governmental action and does not affect private action or social relationships between men and women. It's also hard to understand how being protected against sex discrimination can be an "attack on women's traditional role as mothers and housewives" or can "degrade womanhood."

The hysterics (or are they more correctly called the unscrupulous?) opponents of the ERA (including a Florida group that have the gall to call themselves "Women For Responsible Legislation" and publish totally irresponsible literature designed to "Stop The ERA") have claimed in print that the ERA would legalize homosexual marriages and permit the adoption of children by homosexual couples.

More lies! The ERA can do neither, as groups specifically concerned with the civil rights of homosexuals are the first to point out.

Neither will the ERA abolish laws that punish the crime of rape nor does it prevent the separation of the sexes in public rest rooms, prisons and military barracks.

But it would prevent a state from giving different punishments to men and women convicted of the same crime—and it has been women in the past who have often received more severe sentences.

The remonstrants against the ERA have also claimed it will eliminate the so-called protective labor legislation for women. They fail to point out that the Civil Rights Act of 1964 prohibits such legislation when it applies to only one sex. Many state legislatures are already working on extending valid protective labor legislation to men.

The Civil Rights Act of 1964 and the ERA combined make it possible to protect *all working people, regardless of their sex.*

The fact of the matter is that the ERA is good for *both* men and women.

But it is *essential* for women, because as the U.S. Constitution now stands, the only legal right women are guaranteed is the right to vote!

Who doesn't want the ERA? The Communist Party, the John Birch Society, the Ku Klux Klan, the American Independent Party, some elements of the Catholic Church, and some curious fringe organizations of women like HOT DOG and HOW.

But Congress wants it. The President wants it. Both the Republican and Democratic Parties want it. Churches, universities and an endless list of responsible citizen's organizations want it.

Write, wire, telephone your representatives in the state legislature and let them know that you want it!



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