



# **The daily cardinal. Vol. LXXXI, No. 93 March 8, 1971**

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## germaine bree: woman as scholar

By MAUREEN TURIM

The old study in the Observatory is lined with books from ceiling to floor and even though it is only a short walk from Van Hise it is worlds apart from the cinderblock cubicles there, it has an aura about it that says important thoughts are contemplated here. And the woman whose world is this office has an aura too, a sense of elegance, grace and worldliness equally removed from the everyday pettiness of the University that surrounds her.

For Germaine Bree is the type of celebrity very few people have heard about. She is one of the best known critics of modern French literature--she has written books of criticism on Gide, Proust, Camus and Sartre that are among the most highly respected and most often referred to works on any of these authors. And yet people are generally unaware of the fact that she has been at the University of Wisconsin for 11 years as a special professor in the Institute for Research in the Humanities.

In speaking about herself, Miss Bree upheld my most romantic notions of continental graciousness, honesty coupled with humility and a sense of decorum.

"I belong to a generation of French who are fascinated by America and Americans.

With all due modesty, I will say that I belong to the same generation as Simone de Bouvoir and Sartre," Miss Bree explained. "We were interested in your jazz, your movies and your skyscrapers."

"I have been very interested in the woman's liberation movement here. Young American women have a much more difficult time than we did. We had less competition, the model woman wanted only to have a family and fewer women worked towards a career. There was also a great demand for professors when I began my career so I had certain advantages," Miss Bree said.

When I asked her if she knew Simone De Bouvoir, author of *THE SECOND SEX*, one of the first books in which a woman examined her position in the world, Miss Bree said that the "Simone De Bouvoir group was a tight little group that is not very open to outsiders at the same time that it is very much a part of life in Paris."

"Once I moved outside France I lost touch with most of those people," Miss Bree said, "but I see a certain number of them when I go to France. I knew Simone De Bouvoir and exchanged a few letters with her, but that's all."

Miss Bree has been on the move for much of her life, traveling between France and

England, as well as living for periods of time in Australia, Algeria and now the United States.

Nodding to the books lining her study, Miss Bree said, "There are so many books and so little time to understand them all. Here I have the opportunity to study. I am working on a book on Sartre, but as you can see by my cluttered desk, I am in the middle of many things."

Miss Bree's world view is very much intertwined with the authors she studies and when she speaks authoritatively on Sartre and Camus, for example, you sense that it is due not only to her ability to comprehend their writings, but also because their experience and hers overlap. The vicariousness of her mode of expressing her opinions is a phenomena that fascinated me, it seemed as if she was most comfortable when she was drawing fine distinctions or making comparison or analyzing or generalizing about the experience and thoughts of the other writers.

"Sartre writes about a lot of things—it's extraordinary how much work the man has been able to do," Miss Bree began. "His great moment of change comes with the cold war as he saw the western world break into two great blocks with all the small countries caught between the rivalry. He saw the total capacity of the Western European countries to realize the socialism they hoped for during the resistance movement."

"He saw in Korea the accusation of America for imperialism and militarism. Although he was critical of Stalin, he was not critical enough and he thought that Russia was close to the ideal of what France should be," she went on.

"America threw France back into capitalism and in embryo World War III, according to Sartre, and his point of view became adamantly against the U.S.," Miss Bree continued. "At first Sartre thought an intellectual could act entirely through writing, but then he decided that the pen was not a sword. His first attempt to act politically was to form his own party which was a total failure. He gave that up to join the Communist Party, and it's a wide open case whether they used him or he used them. At any rate, Sartre was deeply marked by WW II and the resistance and became very frustrated in his position as a writer since change did not come fast enough for him. He decided he would not pronounce as a singing bird, that he must be with the masses of people, in the midst of what is going on."

"Now Sartre is supporting the Maoist students who hold to the most radical anarchy. Sartre's approach to political commitment is highly systemized and it seems as if sometimes he is more interested in ideas than in people. He feels that to be human means to forget your own history, that all of history is moving in the direction of the liberation of human beings," Miss

Bree added.

Miss Bree placed her own political viewpoint closer to that of Camus than to Sartre's.

"Camus' view of history is as the fanning out of human beings, that it can move in any direction," she said. "He feels that you can not act according to any orderly system but must act according to right or wrong as you see it. He's something of an anarchist."

"Looking at the working class, Camus saw the problems of the people as most important. He wanted to alleviate violence in the world and defend the people who suffer from that violence whether they be in the ghettos of the U.S. or in Soviet Russia. He felt that even within the Communist's ideal of a classless society there would still be injustice—this is the Sisyphus, always rolling down," Miss Bree explained.

"Camus thought Stalin was awful and that not just because a country was socialist did that make it good," she added.

"I feel much closer to Camus and I feel that he would have been a revolutionary... I might be a revolutionary now, if I was younger," Miss Bree said. "I am very wary of 19th century revolutionary patterns and am not fascinated by ideas of violent revolution. If it comes to that you live through it and pick up the pieces afterward."

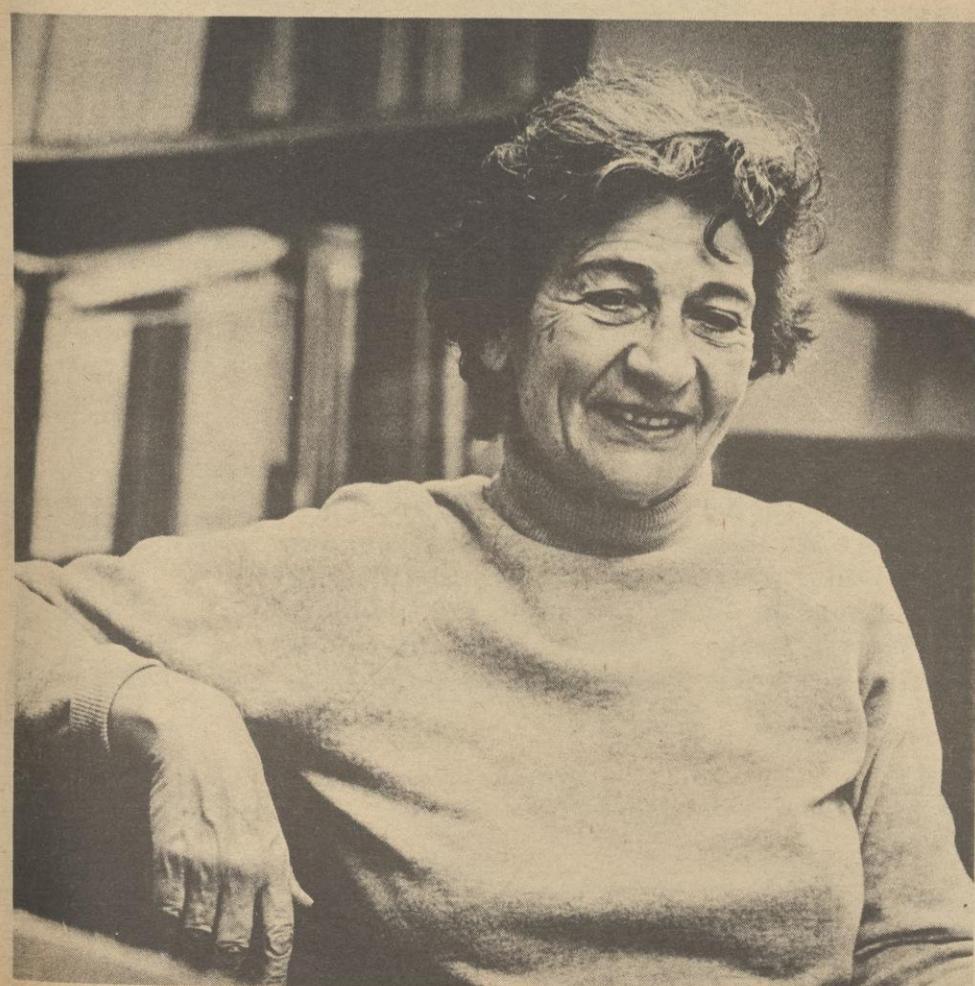
"The Russians in 1905 could never foresee the Stalin regime. At times in life you see yourself as an outlaw but as you get older you see that it's not going to change so very fast," she added.

The French intellectuals have been looking for the revolution everywhere, in their own country, in the third world and now they are looking to the youth of America," Miss Bree commented. "French people are very interested in young Americans and in the cultural climate you have created here. There are two or three books in France now about the youth of America including one called 'Neither Marx nor Jesus.'

Speaking of the French theatre which in the hands of Sartre Jean Genet was a powerful political media, Miss Bree said that she sees theatre "becoming absorbed in its own production. The theatre is caught up with happenings, improvisation, mixed media and re-interpretations."

"When I was in Paris last I saw three re-animations in the Commedia del Arte style, more spectacle and celebration than older plays. One was a pretentious thing called 'Oh America' which did some scenes from the Chicago Conspiracy Trial and from Soul On Ice. The one I liked best was called 'October in Angoulême' which was a spoof on the abortive 'revolution' in May of '68. The idea was to show all the failings that the students made then and they all go to the play and laugh at themselves," she said.

Speaking of the situation in Indochina, (continued on page 9)



# RITA COOLIDGE



Rita Coolidge is the Delta Lady. Leon Russell wrote a song about her. Joe Cocker sang about her. Now Rita Coolidge—who sang the female lead on the entire Mad Dogs and Englishmen tour, who has recorded with Dave Mason, Eric Clapton, Stephen Stills, Marc Benno, Delaney and Bonnie, and Joe Cocker—now Rita Coolidge has her first solo album on A&M. And would you believe a back-up group that includes Stills and Nash, Leon Russell, Booker T. Jones, Bobby Womack, Christ Ethridge, Clarence White, and Marc Benno? They're all there supporting the Delta Lady who is up front strong and clear.



"A woman is always buying something." —Ovid (43 BC-AD 17?)

This time the market is the "black market" where more than one million American women turn yearly to purchase their desired commodity—an abortion. These illegal abortions, performed by charlatan physicians, annually claim the lives of more than 10,000 women, 90 per cent of whom are black or Puerto Rican.

Two out of every five pregnancies are undesired, and yet only half of the women in trouble can get abortions. All but a small fraction of these are illegal—of those few legal abortions performed, 90 per cent were for rich white women.

In 1828, abortion was first outlawed as part of a general ruling prohibiting all surgery in New York state. During those pre-antiseptic, pre-anaesthetic times, all operations were hazardous to life. As medical science advanced, the arguments against abortion shifted from medical to moral and religious issues. Victorian morality placed sex, and consequently abortion, in a realm of taboos.

Abortion was never a criminal offense in common law, except after quickening (quickenings is medically defined as "the first recognizable movements of the fetus in the uterus, appearing usually from the 16th to the 18th weeks of pregnancy.")

Furthermore, abortion was not considered a crime by the Catholic church until its ruling to that effect in 1869. Even so, the Catholic church is not the imposing monolithic structure of yesteryear as evidenced by the fact that Catholics now account for 22-38 per cent of all reported abortions.

In the face of all legal restrictions, the number of abortions has not diminished. Illegal abortion is now one of the leading causes of death among women of childbearing age. Therefore, it would seem that laws that originally were intended to protect women have become so antiquated as to now be deleterious to their health. In fact, many doctors now believe that abortions performed in the first, and sometimes second, trimester of pregnancy are often safer than carrying the pregnancy to term.

Abortion laws, placed within state jurisdiction, are being challenged on many fronts. Thirty-one states (with the dubious inclusion of Wisconsin) permit abortion only where necessary to preserve the life of the mother; 17 states permit abortions on additional grounds; and three states (New York, Alaska and Hawaii) leave the decision to the woman and her physician. New York's new law, instituted July 1, 1970, considered to be the most liberal law in the nation, contains no residency requirements.

#### THE WISCONSIN LAW

The Wisconsin law currently on the books, as of 1955, permits abortion only when performed by a licensed physician, with two other doctors also



900,000 Unwanted Babies Are Born Each Year

photo by: Suzy Hewitt

the spreading out of referrals among other groups in Madison. At one time there were up to fifty per week or 2500 a year. Projected over a number of years, the figure becomes fantastic.

The groups handle a wide spectrum of people. Women's Counseling Service estimates that one third of the cases are University people, while the other two thirds are many different types. Clergy Consultation would seem to attract those desiring more of moral and ethical perspective. ZPG handles a large proportion of married women because, according to the group, these women tend to know what they want without counseling.

Ann Gaylor, a spokesman for ZPG, said, "Women's rights put me into the abortion fight."

Lowell Fewster, a member of Clergy Consultation and Baptist Minister with the Madison Campus Ministry, saw "abortion as a women's issue."

Barbara R. Schoeman, a member of Women's Counseling Service, fit abortion into the context of the Women's Liberation movement. "I think the crucial part of women's liberation is controlling their own bodies," she said.

Barbara R. Schoeman noted that "doctors are not responsive to the needs of women. This fits in with the American situation for blacks and other groups." She saw the solution in terms of changing "the nature of national health care."

"The American Medical Association (AMA) is the greatest force against change" and "the power of the AMA means the decay in American medical care," Schoeman said. Perhaps some hope, however, can be held for the AMA. At the 1970 Chicago Convention of the AMA, abortion was approved for economic and social reasons, provided only that it is in the best interests of the woman's health. This decision was a reversal of abortions sanctioned only for therapeutic reasons.

Noting that the medical profession is geared toward status, Schoeman said, doctors tend to distrust those not trained as full MD's. Para-medics, as these skilled people are called, have been suggested as one solution to the ghetto shortage to doctors and a replacement for the doctor in abortion operations.

Schoeman would like to "see the mythology of medicine, and abortion dispelled." She called for an end to the often punitive attitude of doctors that "a woman should learn from her abortion," a kind of atonement for her sins.

"Hospital personnel may be disproving and even punitive—at one hospital, for example, women were asked to watch the fetus being destroyed," according to "The New Yorker" magazine.

She thought that "abortions needn't be traumatic if they're done in a positive manner—the woman is treated as a person. "Doctors especially don't relate to women as people," she said.

Schoeman favors counseling before an abortion. "If you can't minimize the pain, at least you can minimize the guilt," she said. "And as long as medical care is the way it is, counseling is necessary, for part of counseling is explanation of procedure," she added.

Lowell Fewster of the Clergy Consultation also stressed the role of counseling in their work. "A significant percentage of people do have some hang-ups about the abortion," he said. And the emphasis of their counseling, is on the personhood of the woman, her right and need to make her own decisions.

Fewster sees the fetus in its early weeks as representing potential life. "The point of viability occurs after the twenty-fourth week, when the fetus lives outside the mother. Then the fetus has a life of its own and is not potential but actual life," he said. "We must look at not simply the murder issue but also the quality and meaning of life."

In the opinion of Ann Gaylor of ZPG, abortion is "the greatest moral and social step forward since we freed the slaves. Nobody belongs to anybody. If you don't believe in coercion, then you shouldn't believe in a form of coercion which forces a woman to carry an unwanted child."

Gaylor commented that "there are no qualifications for motherhood but lots for getting an abortion." Crucial to deciding whether a woman wants an abortion is to ask her how she would feel if she spontaneously aborts. "If her face lights up, then she's got her answer," she said.

Abortion is for many their first introduction to birth control. "It's getting a lot of people using contraceptives," she noted. "One half of the girls they treat are Catholics because they are less apt to protect themselves," she said. Gaylor thinks that "since we've treated sex unnaturally that people have such hang-ups." This had also been the observation of Barbara Schoeman of Women's Counseling Service.

#### THE PSYCHOLOGY OF ABORTION

In contrast to the other groups, ZPG regards "The psychological effect of abortion as terribly overrated, and unless the woman is terribly young, she doesn't need counseling." The women derive support from

(continued on page 6)

#### ABORTIONS IN MADISON

The cause for abortion in the Madison area is spearheaded by three local activist groups—the Women's Counseling Service, Clergy Consultation and Zero Population Growth (ZPG). Women's Counseling Service and Clergy Consultation function as counseling and referral groups, while ZPG is only a referral group.

There were fifty-two abortion referrals in February to the Women's Counseling Service. This is a considerably lower rate than before, due to

# Madison overview on women's lib

By MARIAN McCUE

If strength lies in groups, and if the strength of a movement lies in the number and variety of its constituent groups, the Women's Liberation Movement in Madison is indeed strong.

There are big groups, small groups, rap groups, action groups, and at least two groups which combine all of the above. Their only common denominator is sisterhood, but sisterhood in Madison is not only powerful, but rapidly proliferating.

One of the largest of the women's groups in Madison is the Women's Action Movement (WAM) which has 70-80 active members. Although consciousness-raising subgroups exist within WAM, the group is action-oriented, as its name implies. Women come to the group from all levels of consciousness and politics, and the group seeks to build a broad base of support for mass action in support of abortion, birth control, and child day-care Centers.

The March 8 Movement is a

large group of radical women who see the Women's Liberation Movement in close connection with the broad anti-imperialist struggle. The March 8 group breaks down into smaller work collectives which deal with specific issues in the broad struggle for human liberation. The collectives in this group are presently focusing on high-school women's and working women's organizing, and educational work concerning women's health care. Recently, as a result of the anti-Laird and anti-Laos activities on campus, many new women came to the group, are presently in collectives, and will focus on specific political actions later.

A very widely-used service of the Women's Movement in Madison is the Women's Counseling Center, which disseminates information on abortion and birth control. Estimates from the Counseling Center indicate that approximately 100 women per week are given abortion information, and 50 women per week are counseled concerning the use of birth-control devices. This figure

on a per year basis constitutes 10% of the total adult female population of Madison.

The Women's Research Group is the "University-based, research-oriented arm of the local women's liberation movement." Their primary action is research and their work includes for example, a pamphlet which documents extensively the situation of women at the University. They are now engaged in photography and other media work, and will be producing shortly film and slide shows. The group includes 18 or 20 women, mostly professional, and it is now in the process of setting up a parallel group which will be engaged in the same sort of research action.

Several women's groups have been formed to deal specifically with the status of women at the University. Among these is the Association of Faculty Women (AFW). Said a spokeswoman: "Although we formed around the issue of the recent Health, Education, and Welfare (HEW) investigation into sex discrimination at the University,

we are now expanding our concerns to deal effectively with the more basic, long-range problems which confront women at this University. We are now forming committees to prepare position papers which together will constitute a program for University women. It must be understood that the situation of women on this campus is not due to simple administrative oversight, but is part of a larger social dilemma."

Many other groups exist, as numerous and varied as the needs and politics of the concerned women of Madison. A recent, conservative estimate placed the number of women involved in the Liberation Movement here at roughly 2,000. Twenty-two new, small, consciousness-oriented support groups have been formed in recent months. There are married women's discussions, a University Houses Women's Group, and there exist women's collectives in many radical groups such as the Bobby Seale Brigade.

Coordination between the many groups is difficult, and is achieved in part through the Women's

Center at the University YMCA, 306 N. Brooks Street. The Center maintains literature tables and clipping files, and its facilities are available for meetings of any women's group who wants to use it.

The Women's Coalition now functions as a loose, operative federation of many of the local women's groups. The Coalition formed over the summer in preparation for the August 26 Women's Strike, and it was through the coalition that activities were coordinated for the observance of International Women's Day on March 7 and 8.

Since Spring of 1968, when the first rumblings of Women's Liberation Activity were felt in Madison, the local movement has solidified and grown rapidly, and an overview such as this may be already out of date. Plans for the future include a newsletter, which may serve to further unify the Movement internally, and to provide the larger community with news of women's activities. Sisterhood may become even more powerful.

International Women's Day, which has been commemorated around the world since 1910, had its origins in a working women's strike on March 8, 1857 in New York City.

On that day, women garment and textile workers staged a demonstration on New York's Lower East Side to protest their impoverished conditions and the lack of equality for all women in their work. The women protesters were especially angry about their indecent wages and workday of 12 hours. The demonstration was broken up by police—some women were arrested and some were trampled in the confusion which ensued.

Three years later in March, 1860, these women formed their own union.

Again, on March 8, 1908, a socialist working women's demonstration took place on the Lower East Side of New York City regarding the right of women to vote and attempting to end sweat shops and child labor. The demands for better working conditions and shorter hours remained the same as they had been 61 years earlier.

The demonstration in 1908 inspired Clara Zeitkin, a German Socialist in the labor movement and a close friend of Lenin, to propose at the International Socialist Congress in 1910 that a day be set aside internationally to honor the women of New York City and their struggle.

In 1917, the Bolshevik women organized working women in the Petrograd to demonstrate on March 8. Their demand was "Bread, Peace, bring our men home from your wars and down with the czars." The men had originally objected but were moved to join them soon after the demonstration. Four days later, the czars were forced out, Lenin returned from exile and the soldiers came home from the war.

March 8 has been celebrated as International Women's Day mostly in socialist countries by struggling women throughout the world. In the Chinese and Cuban celebrations, emphasis is placed on women as militant participants in the revolution, whereas in Russia the day is celebrated in much the same way as Mother's Day is celebrated in the U.S.

## a history of international women's day

By MARIAN McCUE  
and PAT MORAN

The United States origin of the day has been forgotten by socialists the world over. March 8 celebrations in the United States have not taken place on a large scale until recently. However, in 1970, observances were held in at least fifteen major cities throughout the country. Rallies, conferences, and media shows were concerned with the issues of

women's health care and abortions, working conditions, sexuality, and child care centers.

This year again, women will unite in America to celebrate Women's Day, and to consider what the day's observances mean for women in a capitalist society, for indeed the position of women in a capitalist society is a very particular one.

From an early age, women are channelled into secretarial, teaching, and other traditionally "feminine" jobs. When women enter "non-feminine" jobs, they are not accepted, and usually fail to receive pay or promotions commensurate with the work they perform.

In addition, women have been defined by various institutions, specifically the media, as passive beings and sexual objects. This definition is so total that we often collude in our own oppression by accepting these roles.

If we as women rebel against the many facets of our oppression, we will begin to challenge the basis for much of the American capitalistic structure. Traditionally, women in America have been used as an underpaid surplus labor force which is hired and fired according to the fluctuations of the market. Women traditionally have been "homemakers" providing the society with a free supply of household labor.

As middle-class women we can choose alternative lifestyles which can modify somewhat our traditional roles. Individual acts however cannot in themselves lead to our collective liberation. We must join together to counteract the socializing process and to challenge the roles we are forced to play in the American economic and social structure. The celebration and educational activities of International Women's Day are appropriate opportunities for us to unite in our struggle.

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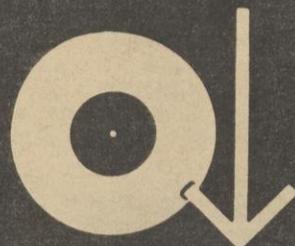
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# abortion: a necessity

(continued from page 3)

the fact that there are so many women seeking and having abortions and "as society becomes more accepting, so will they," she added.

The real issue among these groups is the need for counseling on the part of a woman seeking an abortion. According to Dr. Ingeborg G. Casey, lecturer in Psychology on the UW campus, "it is important for a woman to understand all her feelings, some of which may be ambivalent."

"It is best psychologically speaking to be aware of what she's doing," she continued.

"Every woman is not necessarily plagued by guilt feelings or that the guilt feelings if there be overwhelming or crippling," she said. It was her observation that "women who have had children may have more guilt feelings, because having had a good birth experience, they know what 'hey are giving up.'

"But it seems to me that guilt of bearing a child and then giving it up, might be more than that of an abortion," she commented.

Dr. Casey finds it degrading to go before a board of psychiatrists to say that you are unstable and incompetent. She says, "That this is analogous to young men fighting the draft, fighting the same debilitations, exaggerating something that doesn't exist or is only partly there and then come to believe it. This degradation is destructive rather than helping the person to grow," she added.

#### MADISON'S CLINICS

With the opening of the Midwest Medical Center at the Brookwood Shopping Center on January 27, 1971, Wisconsin residents no longer had to



Two out of every five pregnancies are undesired.

cross state lines to seek medically reliable abortions. The doctor who opened the center is a former UW Medical professor and a former member of the University Hospital staff. David C. Pappas, attorney for the clinic, said that the doctor is "one of the foremost obstetricians in the state." No one is turned away for lack of money and the maximum cost is two hundred dollars. Thus, those who can pay, subsidize those who cannot—a Marxian interpretation springing out of the principle from each according to his ability to each according to his needs.

The Midwest Medical Center performs abortions for other than therapeutic reasons because of the Babbitt case in Milwaukee of 1970, which declared the present Wisconsin abortion law unconstitutional. However, the continuance of these services is dependent on the decision of the Federal Supreme Court. If the court decides that the law is not unconstitutional, then the state might then review the possibilities of prosecuting the physicians who, since the decision, have performed abortions in reliance on the law's alleged unconstitutionality.

The Quisling Clinic in Madison acts as a referral for those seeking an abortion, recently sending their patients to the new center. University Hospital is the first hospital in the area to offer an out-patient abortion clinic, though the operations are still given for therapeutic reasons.

The advantage to the hospital based clinic is that some married women have insurance that covers their care. Among doctors, the hospital based clinic is seen as having a more of a medical demeanor than going to a clinic in a shopping center. It has also been argued that if complications were to arise, they could be handled better at the hospital.

The current Chairman of Obstetrics and Gynecology at Madison General Hospital said that "attorneys for the city hospitals advise that existing state laws be followed." Thus, people are forced to seek abortions through University Hospital and the Midwest Medical Center.

#### ABORTION AND BIRTH CONTROL

A general comment heard by this reporter was that present abortion and contraceptive laws discriminate against women and, in particular, women of low income groups. Such discrimination poses an interesting problem for the unmarried college woman.

The law as it exists does not allow for the demonstration of birth control devices and also prohibits the providing of contraceptive and abortion information to minors "unless emancipated," according to Stephanie Woot, a counselor with Women's Counseling Service.

The phrase "unless emancipated" has been liberally interpreted by a small number of doctors in the Madison area. A woman is considered emancipated if she is between the ages of eighteen and twenty-one, self-supporting, and living away from home. Thus, college women have come to be regarded as "emancipated" and the discrimination against those who don't go to college is obvious.

At this time, contraceptive and abortion information and care are not provided for by the services outlined by the University Health Service because of the existing laws. The current director of the University Health Service said, that "if the law changed, abortion and contraceptive information would affect the fee paid by the student and therefore, you must ask the students if they want this." The problem would be an "economic one, demanding more doctors and more square feet," he commented.

Just how a person requesting abortion and/or contraceptive information through the University Health Service is ambiguous. The Director stressed that "there is no a priori procedure and that each person is treated as an individual case," but the law must be followed.

And finally a local M.D. raised an interesting point about the moral

state of our society in commenting on the pill and promiscuity. The pill has made possible more casual relationships, he said. Sexual activity does not have to be pre-planned or interrupted as with other contraceptive devices.

"A woman can on the spur of the moment decide to sleep with someone she's just met without fear of anything going wrong," he added. He attributed the problem of maintaining a stable relationship in marriage to such casual relationships. He was extremely concerned with the moral implications of an abortion for he thinks it is murder, but he also stressed the deep implications of an unwanted pregnancy.

#### THE NEW YORK LAW

As of July 1, 1970, New York has had the most liberalized abortion laws in the nation, and yet the situation has been less than desirable. Women encounter long waiting lists and prices that discriminate against the poor and the indigent, thus helping to perpetuate their financial plight by creating more financial responsibility.

Some say the legalized abortions seem only to have legitimized the few abortions which hospitals were permitting all along. According to New York magazine, "even money does not assure decent and humane treatment. Doctors confirm that abortions at several proprietary hospitals are medically efficient but unnecessarily harrowing."

The new law provides that a doctor can perform an abortion on a consenting woman up to the 24th week of pregnancy, but after that only in a matter of life to the mother. For all practical purposes, abortions are available up to the 22nd week, since most physicians refuse to perform

them later (because then the fetus may be capable of surviving—causing a great and often irreconcilable moral dilemma for doctors).

Preliminary statistics are encouraging; however, written reports often create contrary illusions. Under New York's new law:

\*During the first six months: 70,000 legal abortions have been performed, resulting in 12 fatalities—seven of which were performed outside a hospital.

\*During the first five months: for every five live births there was one abortion.

\*During the first four months: 34,175 legal abortions were performed; only 21,468 of them were on New Yorkers.

\*During the first two months: 67 per cent of legal abortions were performed on whites, 28 per cent on non-whites, and 5 per cent on Puerto Ricans.

\*During that same period: more than 50 per cent of abortions were performed on those women between the ages 15-24, and almost 75 per cent on those women between the ages 15-29.

\*During the same period: 62 per cent of abortions went to those less than 12 weeks pregnant, 20 per cent 12-15 weeks pregnant, and nine per cent 16-23 weeks pregnant.

As of October 19, 1970, the New York law was altered so that abortions could only be performed in hospitals or affiliated clinics. Abortion reform leaders believe that out-patient approaches are best for handling the inevitably large number of requests. Procedures for early abortions, they contend, can probably be done with relative safety and ease this way. In this procedure, eighty per cent were delivering the fetus at home. The psychological implications of delivering an eighteen week fetus alone should not be underestimated. Nevertheless, this facilitates the handling of a tremendous number of cases at a relative inexpensive.

Physicians do not often agree with the optimism concerning out-patient care, or the similar conviction that paramedics are capable of handling abortions. Physicians base this feeling on the belief that although these operations are usually routine, in the small number of cases complications require the immediate care and judgment of a physician.

Critics of the AMA, however, view this as another attempt to regulate the number of medical men and thereby unfairly keep physicians' incomes inflated, while secondarily retaining their mythical godlike images. Recent admission figures of American Medical schools, accepting an all time low of 45 per cent of their applicants—although increasing the absolute number of students, substantiates this view. (Medical schools are facing desperate straits in amassing the capital necessary to continue teaching. The average cost to train a doctor in four years of medical school is \$60,000, of which only \$12,000 comes from tuition). In the last ten years American medical schools have been forced to reject 100,000 applicants, 75 per cent of whom the Association of American Medical Colleges estimates were qualified. Recent federal figures places the current national shortage of physicians at 200,000.

Returning to New York, the law is vague about consent. Minors without parental sanctioning have been refused abortions, but some municipal hospitals will allow a girl to sign for herself at 17, or younger, under special circumstances. Although husbands have no rights under the law, some voluntary hospitals and physicians request consent from the spouse.

Much profiteering exists in New York because women feel they have no other alternative than to pay the highest prices that doctors can extort. This discriminates against the poor who are already the victims of hospital unpreparedness, doctors' general reluctance, and long waiting

# but not a solution

## AN INTERVIEW

If you were new in Madison and didn't know anybody, what would you do if you needed some help, especially if the kind of help you needed was prohibited by state law?

This was the plight of a senior transfer student. She hadn't anticipated such trouble because Madison is often seen as a mecca for proponents of the youth love culture.

"I could not believe that people could sit down with you at a table in the 'Rat' and completely ignore any attempts to start a conversation and your very existence," she exclaimed. "Everyone hurries off the minute you make friendly advances. They're like hermits," she noted.

I finally decided that maybe it had something to do with the bombing," she said. Her reference is to the bombing of the AMRC on campus last August. "There's some kind of an anticipatory tension in the air," she commented.

Somehow this girl's comment on what she encountered in trying to relate to people here and in trying to get help—in this case, an abortion—relates not only to the women's issue but to man's existential existence.

Having gone abroad for a couple of years to an American college, she was used to a closeness and a community feeling. In fact, she had an abortion abroad when she found she could not take the strong contraceptives available, and since she was living with a man, became pregnant.

"At first I balked at the idea but then I came round for what was I to do. We loved each other, planned eventually to get married, but even then, didn't want children right away. We had to finish school and lots of other things we wanted to do first," she said.

"Well, I just had the abortion—that's all there was to it," she continued. "The doctor was a nice man and explained everything," she added.

When she returned to the U.S., she discovered that she was pregnant again. "The first thing I noticed when I got here were the laws," she said. "Now that I know there are groups which will help I realize how poorly they're advertised," she commented.

The girl finally got in contact with the Women's Counseling Service and "from then on it was a very positive experience." She went to New York for the abortion and found the facilities excellent and the people tremendous.

"A girl who herself has had an abortion is with you the whole time and everything is explained and you're told that you should show your pain by squeezing her hand. And the doctor gave you no lecture," she said.

The other girls get support from so many other people seeking the same thing, but "It's the guys I feel sorry for," she explained.

"The guys have not gone through counseling and sometimes don't understand what's happening," she commented. "They're still thinking about 'True Confession,'" she continued. "It is important in a relationship that you both understand what is happening," she added.

"I offered to talk about my abortion experience so that people can understand and relate to it," she said.

lists. Another obstacle for the financially disadvantaged is the limited coverage offered for abortions by Blue Shield and Blue Cross.

OEO, Medicaid, HEW, and New York City's Maternal and Infant Care Units are all considering extending aid, but as yet few changes have been effected.

## WOMEN'S LIBERATION

Women's rights groups have resented the differential treatment given single women, who cannot rely on maternity benefits in their health insurance plans as a source of finance for hospital bills. With no other recourse these women are forced to go to an abortoreum, established to service his exact market.

One final observation that has warranted complaint is what one New York physician noted was the "puritanical" and "sadistic" tendencies among obstetricians and gynecologists in their treatment of women seeking abortions. There tends to be some patronizing moralizing among doctors—"you mean that under the new law we'll HAVE to give the little whore another abortion?"

One doctor developed a character analysis: "Ob—Gyns (Obstetricians and gynecologists) are mama's boys. They go in to obstetrics because they identify with women and the whole reproductive process. Now ask them to do an abortion and it's against what they're psychologically attuned to. They're trained to deliver babies and put them at the mothers' breasts. The woman who doesn't want to go through the natural birth bit and the nursing—why she's a tramp to them."

## THE NATURE OF LIFE . . . ?

"At the present time scientists do not agree about the answer to this question—indeed, the question may not be a scientific one at all, but simply a matter of the definition of words." Linus Pauling—1970

Geneticists have watched fertilized eggs grow into fairly complex forms (16 cells) and have found reason to think they could grow to term in a number of different mammal bodies if they could be implemented.

By the eighth week of fetal development, researchers have obtained electromyelogram readings, tracing brain activity and thus indicating in the fetus a strong potentiality for life.

It is evident that the life of the human begins early and develops inexorably and that fetal life, even embryonic life is determined independently from the life of the body of the mother.

The implications of these statements are overwhelming, especially to physicians who have been trained to preserve life. Abortion is often seen as the antithesis of the foundation of the Hippocratic principles.

The church complements this feeling with its assertion that only God has the right to terminate life. The church is concerned with the welfare of the fetus, which it is asserted has a soul (that being the church's determinant of life).

This may seem irrelevant in the legal arguments that ensue about abortion because the major criminal aspects do not relate directly to anyone outside of the abortionist. In other words, fetal rights such as not made explicit.

However, the arbitrary delineation and definitions for the beginning of life are often seen as sufficient counters for the argument about man's right to determine the termination of fetal life—man's right to justifiable "murder."

This in turn relates to considerations about the intrinsic value to life and man's ultimate reverence of life. It is often projected that legalizing abortions will eventually lead to justifying euthanasia.

Other common arguments against abortion include:

\*There are still deaths from abortion, even when performed under medically-approved circumstances.

\*Easy availability of abortions will encourage premarital sex relations.

\*It is not known whether legalized abortions will decrease the criminal abortion rate.

\*If a pregnancy originated irresponsibly, it should not be interrupted, because even though the child may suffer, it is not usual to destroy a person's life because he may or even does suffer.

\*Rather than diminishing emotional suffering, abortion may cause greater emotional disturbances resulting from guilt feelings.

\*Necessary facilities to handle all cases, resulting from legalized abortions would be financially unfeasible. The alternative would be outpatient care, which could result in increased physical and emotional complications.

## CONSTITUTIONAL RIGHTS

Perhaps the most substantive arguments promulgated are those relating to legalistic violations to women's rights as granted and protected in the Amendments to the Constitution. California, District of Columbia, and Wisconsin have recently contested their laws on constitutional grounds: the first cases involve arguments of unconstitutional vagueness, and the Wisconsin case (Babbitt) more significantly pertains, additionally, to a mother's rights. Consistent with other recent litigation, the Babbitt case subordinates fetal status to its mother's by defining it as a contingent human being with only contingent rights. Therefore, a fetus has no property or contractual rights, until born alive.

The prohibition of abortions can be considered violations of rights implicit within the 1st, 4th, 5th, 9th and 14th amendments to the constitution.

\*First Amendment: "Congress shall make no law respecting an establishment of religion . . ." The establishment clause indicates that the laws in many states are unconstitutional in the fact that they prohibit the rights of the majority while effecting a solution that is consistent with Catholicism.

\*Fourth Amendment: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated . . ." This seems to support the right of the woman to determine, for herself, whether or not to carry her pregnancies to term—and also to the demand for professional privacy between physicians and their patients.

\*Fifth Amendment: ". . . nor be deprived of life, liberty or property, without due process of the law . . ." The due process clause, it has been projected, gives credence to the claim that anti-abortion laws are an illegal circumvention of a woman's basic rights, without being granted the due process protection guaranteed by law.

\*Ninth Amendment: "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

\*Fourteenth Amendment: ". . . nor shall any state deprive any person of life, liberty or property, without due process of the law: nor deny any person within its jurisdiction the equal protection of the laws." This Amendment is particularly significant in that it extends to state laws all the curbs originally intended for federal government. Yet possibly more significant in this case is the "equal protection" guaranteed to all—which validates all grievances regarding the discriminatory nature of abortions.

"Poor women, especially blacks, are commonly 'offered' abortion with the stipulation that they must accept sterilization as well. The rationalization that such measures are necessary to alleviate the population crisis is merely a cover for racist genocide. The children of the rich exploit and pollute the resources of the earth, not the children of the poor."

—Birth Control Handbook

More pragmatic arguments for abortions have been launched in cases where the mother has had German measles or taken Thalidomide, or where rape or incest is involved. In these cases there is often a strong probability of deformity, conceivably imposing an immense social cost.

Others have hypothesized that legalization of abortion would reduce the financial burden on persons least capable of weathering the strain, and abortions would reduce the number of illegitimate children and consequently might reduce welfare payments.

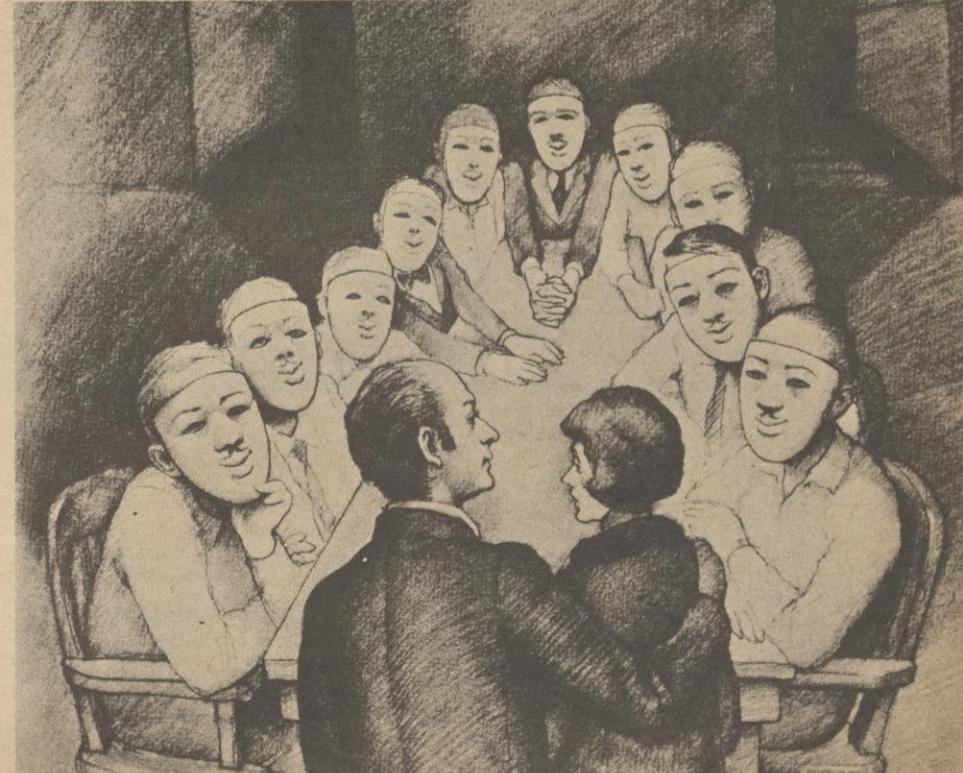
The impact of this most emotionally persuasive argument can be realized when considering what it means to force a mother to have a child she does not want or is incapable of supporting.

Strong correlations have been indicated to exist between unwanted children and juvenile delinquency, drug addiction, unemployment, homosexuality, sexual promiscuity, schizophrenia, manic-depressive psychosis and even retardation.

This problem, regrettably has the greatest incidence among females with low wage rate potentials where fertility rates are high.

(Female wage rates are positively correlated with knowledge of and sophistication in the use of birth control techniques, because it is too costly, not to use birth control.)

Unfortunately, no matter how justifiable and persuasive the arguments for abortion are—abortion is by no means an answer to any of the ills of society. Abortion is merely a stagnating effect to the degeneration of a system that commands preventive and resourceful restructuring. Specifically in terms of abortions, it is deplorable that education of birth control devices and their distribution is so limited as to necessitate abortions in the volumes currently demanded.



# sisterhood is powerful: the new feminism

Reviewed by MARCIA ABRAMSON

In the last few years, book publishers have capitalized on radical politics, splitting profits with the Abbie Hoffmans and James Kunens; some of the resulting books were good, most were terrible.

Naturally, publishers eventually "discovered" the growing feminist cause but it has taken some time for them to finally come up with a comprehensive anthology of writings from the women's liberation movement. Anyone who has been saving yellowed clippings of "Notes of a Radical Lesbian" and "The Politics of Housework" from underground newspapers can safely invest \$2.45 in *Sisterhood is Powerful*. Not only is the anthology excellent—most of the classic radical essays on the women's movement are included—but all profits from the sale of the book will go to women's organizations.

According to former editor Laura Furman, publishing houses are bastions of male chauvinism; it is remarkable that the Vintage anthology is so good. Editor Robin Morgan writes, "I had insisted on working with women at Random House, and it was agreed that my two editors (women) and myself would have no interference from men. Of course, what none of us foresaw was that neither of my editors had any real power in the male dominated hierarchy of the house, and so were forced into a position of "interceding" with those who could enforce the decisions—men." No doubt fewer problems plagued the more moderate *Voices of the New Feminism*, a respectable hardback put out by the Unitarian Universalist Women's Association. This latter anthology leans heavily on the respectability of a Martha Griffiths or Shirley Chisholm; it is aimed specifically at more moderate members of the women's movement and contains a short piece of Betty Friedan, organizer of NOW.

These two collections represent the two divisions of the women's movement: moderate and radical. Moderates speak of reforming the present system; never would they

suggest abandoning the nuclear family or heterosexual norms. Radicals will not stop at equality on the capitalist totem pole; they see the falseness of male-female roles, and demand a new kind of person. It is not enough for a woman to "make it" by adopting tough, masculine behavior; the definitions of male as dominant-aggressive and female as passive-sensitive must be ended because they are based not in nature but in economic and psychological needs to oppress.

While the Thompson anthology contains an exhortation from Congresswoman Chisholm for women to bring a spirit of moral purpose to politics, it does not investigate the alternative of lesbianism as does *Sisterhood is Powerful*. The Morgan anthology is much more far reaching in its consideration of the problems and possible solutions of sexism.

Both books stress the statistical evidence of women's oppression. Both begin with excellent historical essays which correct long-standing misconceptions about women. Connie Brown and Jane Seitz in *Sisterhood is Powerful* detail the militancy of the suffragist movement and explain why it failed. I, for one, did not know that the National Guard had to be called up in Washington in 1913 because of the uproar created by the women's movement.

Several other essays in the Morgan anthology are mandatory reading for anyone who wants to begin to understand the women's movement. "Kinde, Kuche, Kirche as Scientific Law: Psychology Constructs the female," by Dr. Naomi Weissstein, has been of tremendous importance in its rejection of standard psychological arguments for female inferiority. Dr. Weissstein exposes fallacies of modern psychology and reminds us that one set of experiments has shown that experimenters (generally men) tend to find what they expect to find. She shows how many scientists, using only studies of children who have been socialized for years into traditional sexual role-playing,

come to the conclusion that women are naturally childlike and submissive.

Kate Millett's much heralded *Sexual Politics*, a treatment of literature from a feminist perspective, is excerpted in the Morgan anthology; her treatments of Mailer and Genet are included. Capitalism and sexism are linked in Karen Sacks' essay which examines the need of private enterprise to exploit the cheap labor of working women and the absolutely free labor of the indispensable wife and mother who frees her husband to put in full time. Marge Piercy's "The Grand Coolie Dam" tears apart the male chauvinism of the male-dominated new left, and shows how much the sexism of these "revolutionaries" has produced the impetus for the radical women's movement.

In "Double Jeopardy: To Be Black and Female," another important essay, Frances Beal refutes the arguments that the black woman must build up her man's shattered spirit. This is counter-revolutionary, she says; "we must begin talking about the elimination of all kinds of oppression...We need our whole army out there dealing with the enemy, not half an army."

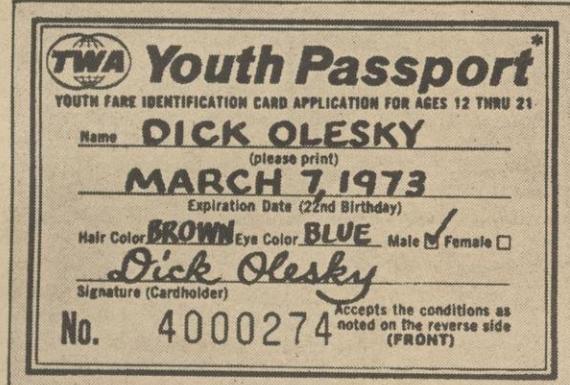
The Thompson anthology offers fewer essays, and several are duplicated in the less expensive Morgan book. Perhaps the most interesting piece is a report to the United Nations on the status of women in Sweden, the country where the most progress has been made but which still has much to accomplish. Some day-care centers exist, for example, but not enough, and the sharing of housework and outside-the-home work between husband and wife is only beginning.

*Sisterhood is Powerful* is, of course, the best buy and is the kind of book anyone who aspires to be a human being should read to understand why women are beginning to believe that "this time we women must seize control over our own lives and try, in the process, to salvage the planet from the ecological disaster and nuclear threat created by male-oriented power nations."

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Send your resume with \$6 processing fee to:  
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# Bree

(continued from page 1)

Miss Bree said from the beginning "I have been completely opposed to the intervention in Vietnam. The consequences of that venture are huge and we yet have to pay a big price for our mistakes."

"My judgement of the war is not just a judgement of America as evil because the French did the same thing, it's just that American military power is so much more immense. It is demoralizing to see the record replayed," she added.

"There is so much to know, to learn, to see," Miss Bree said. "So much time goes to large rallies where nothing much is said, I feel we need disciplines and many perspectives to help us."

In her book GIDE, Germaine Bree refers to what she calls "a central Gidian preoccupation" which she defines as "the relationship of the writer to his work, the 'retroaction' of life upon a book in the making, of the book upon life in the making." The quote is interesting in its application to Miss Bree herself, what does it mean to devote your life to writing about other people's writing? To be a woman, one of the only women to attain an unusual level of respect in your field? I think to Germaine Bree it just means doing something you enjoy.

## POWER PRODUCTION ISSUES

On Sunday, March 7 at 6 p.m. there will be a dinner for \$1.50 and a discussion afterward with James Underkofler, President of the Wisconsin Power and Light Co. State Rep. Norman Anderson, and assorted environmentalists, focussing on power production issues, at the University YMCA, 306 N. Brooks St.

\* \* \*

**OPEN HOUSE**  
An open house will be held at the Community Crafts and Arts Co-op, 118 N. Carroll St., from 2 to 4 p.m. Sunday. The Co-op, which opened Feb. 15, is open from 10 a.m. to 5 p.m. daily.

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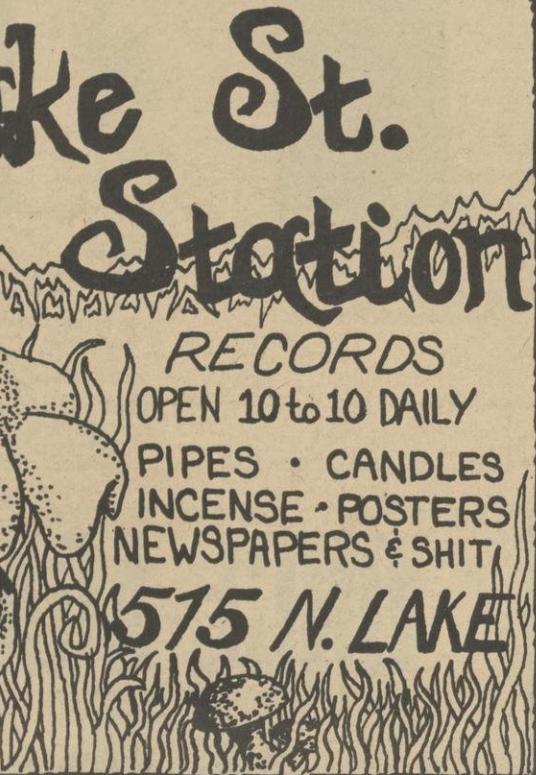
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## campus news briefs

### INTERNATIONAL WOMEN'S DAY

All women are invited to a party to celebrate International Women's Day on Monday March 8th, at 8 p.m. at St. Francis House. Bring food and records by women artists. Come, rap, dance, and have fun with sisters. Children are welcome. Donation—25¢. Sponsored by the March 8th movement.

**GOOD OL'**  
**Grateful Dead**  
**MARCH 14**



will speak on all aspects of women's oppression.

### PETE SEEGER

Three thousand more tickets for the Pete Seeger speech will become available this morning at nine in the Union Box Office. The location of Seeger's speech, to be held tomorrow at 9:30 a.m. has been changed to the Camp Randall Memorial Shell. There is no charge for tickets.

### JEWISH ORDEALS

A series dealing with Jewish problems—"The Jew in the World: Reflections on some unpleasant encounters"—is being presented by the B'nai B'rith Hillel Foundation. Held on Sunday afternoons at 1:30 p.m. at 611 Langdon Street, on March 7, 21 and 28 and on April 4, the series will feature John Armstrong, Elum Shem, Dr. Ploni Almoni, George Mosse, and Seymour Spilerman, respectively.

### Vietnam FILM

Societe Cinematheque is showing "Far From Viet Nam," a film collaboration by such directors as Godard, Resnais, Agnes Varda, and Joris Ivens. It is an intended propaganda film, against U.S. involvement. It includes interviews with Ho Chi Minh and Castro. Wednesday March 10, at 8 and 10 p.m. in 105 Psychology. Admission-one dollar.

### JOURNALISTIC FREEDOM

Sigma Delta Chi, U.S. Journalistic organization, will present a discussion with Senator Fred Risser, two communications law authorities, and a local publisher concerning legal rights of the press. The presentation will be held Tuesday, March 9, at 7:30 p.m. 425 Henry Mall, room 207.

### FACULTY SENATE

A special meeting of the Faculty Senate is planned for Monday, March 29, at 3:30 p.m. in B-10 Commerce. Purpose of the meeting is to continue with the business of the March 1 agenda.

### TALENT SEARCH

A Coffeehouse Talent Search will be held from 6:30 to 11 p.m. March 9 in the Wisconsin Union's Tripp Commons. The talent search is held each semester to prepare a list of student entertainers for the campus coffeehouse program. The Union Social Committee which is sponsoring the auditions, is looking for students interested in performing at community programs, especially folk, rock, and blues guitarists, other instrumentalists and singers. No rock groups will be auditioned.

### SOCIAL SERVICE CAREERS

Students with a bachelor's degree and a minimum of twenty hours in social sciences interested in the field of mental health may qualify by examination for the training program offered at H. Sonner Zone Center in Rockford. For more information—contact Bascom Hall, room 117.

### GOD

"God—Big Deal!" will be presented by students concerned with "The Myth." A discussion will be held in the Baptist Student Center at 309 North Mills Street at 7:00 p.m. tonight.

### "BACH'S LUNCH"

Tickets are now available in the Union Box Office for "Bach's Lunch," a lunch that is really a dinner. The fourth in the Wisconsin Union's Festival Dinners, "Bach's Lunch" will be held on March 15, at 6:30 p.m., in the Great Hall. Tickets are \$2.86 for students, \$3.90 for others.

### "LIVING BIZARRE"

The Memorial Union Committees are sponsoring a symposium entitled "Living Bizarre" or "How to be a Student and survive." The dates are March 31-April 3. Each day will be devoted to a different aspect of living. The themes of "Alternatives"; "Crafts"; "Survival Techniques"; and "Recreation" will be featured. Contact Jill Feldman at 262-2214 if interested in helping on this project.

\* \* \*

**VOICE RECITAL**  
An informal Student Voice Recital will be held tomorrow at 7:30 p.m. in the Morphy Recital Hall.

### FOREIGN JOBS

If you are interested in a foreign job contact Jobs Europe Program, 13355 Cantara Street, Panorama City, California 91402. Enclose a stamped self-addressed business size envelope.

The American Students Association is a good source of information for those considering European jobs and travel; contact them at P.O. Box 36087, Cincinnati, Ohio 45236.

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WOMEN ONLY**  
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Summer rates start at  
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**EXC. TYPING** 231-2072. — 3xx

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**LOST**: Ladies watch. 257-8984. — 6x10

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# Women in the legislature

By DIANE DUSTON

Shaking her head from side to side, Esther Luckhardt, one of the four assemblywomen in the Wisconsin legislature, says she can't remember a case of sex discrimination against her during her service in the statehouse.

"Everyone has always been delightful to me and seemed glad to have me here," said the petite, vivacious assemblywoman, now in her fifth term as the Dodge County representative.

Assemblywomen to four. This is the largest number of women to serve at one time. The womanless Senate continues to maintain its 122 year male tradition.

Assemblywomen other than Luckhardt and Miller are Joann Duren, Iola, and Janet S. Meilke, Rock County.

Were either Luckhardt or Miller hesitant to toss their hats in the ring for the first time for fear that their sex would keep them from winning?

"Not at all," said Mrs.

campaigning and election purposes.

Elected as Esther Doughty for her first term, the assemblywoman married Howard Luckhardt while in office giving her a new name and problems when she faced re-election. The law said she must go by her new married name, but the voters had never heard of Esther Luckhardt.

With a twinkle in her eye, she told of how she asked Sen. Risser (Madison) how he'd like to become known as Risser for several terms

bill. It was amended to delete the first sentence and changed to read "no minors under 12 years of age, etc."

"This is the sort of thing men might not have felt was important," she said.

Neither Luckhardt or Miller are strong women's lib activists.

Miller says she thinks the movement has helped bring to consciousness the problems of sex discrimination.

Are women better able than men to understand some state problems?

Both women agreed that this is not so.

"I don't think it's a question of women being better suited to handle particular state problems. There are good and bad female legislators just as there are good and bad male legislators. However, I think the diversity in the population should be represented by a diversity in the legislature. This not only encompasses sex but also age and race."



MIDGE MILLER

Marjorie Midge Miller, newly elected assemblywoman from Madison agrees. "I was concerned about how the men in the Assembly would react to me, but I have found that my sex has made no difference. I feel that the other assembly members have judged me on what I am doing rather than making an issue of my being a woman. This is the way I think it should be."

When women's suffrage and the right to hold public office came along in 1918 there was a rash of women candidates for office. Then came a lull and the Assembly was a male domain until Mrs. Luckhardt took office in 1962 as the ninth female legislator to serve in the Wisconsin state legislature.

As women's rights once more is an issue, the legislature once again has a rash of female members. The recent elections brought three more women to the statehouse boosting the number of assem-

Luckhardt, "I'd been active in Republican politics since I was 18. I'm from a rural area and was acquainted with the mayors and town chairmen. They had confidence in me and I had confidence in myself."

Mrs. Miller says she thinks her sex was an advantage that paid off at the polls. She calls her district (3rd district of Dane County) an "enlightened" area.

"We're going past the point where gender makes a difference," she said.

Both women are intensely aware of the presence of laws particularly discriminatory toward women. Mrs. Luckhardt has served on the governor's commission on the status of women and introduced several bills to correct some of the injustices.

In 1969 she presented a bill which now makes it possible for a woman to retain her maiden name or previous married name for

and in the next election have a different name for himself put on the ballot.

The men began to see her point and Esther Doughty Luckhardt's bill passed.

The presence of women in the legislature and their sensitivity to sex discrimination have brought to attention discriminatory laws which might have passed without amendment in an all-male legislature.

For example, Mrs. Miller told of a bill concerning children involved in street trades, such as selling newspapers. The bill read that no girls under 18 years of age should be permitted to work at any time in any street trade. It said no boy under 12 years of age should be allowed to do the same." Both Mrs. Luckhardt and myself were concerned about the inequity in this



ESTHER LUCKHARDT

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## Blue Monday

Blue of the heaps of beads poured into her breasts  
and clacking together in her elbows;  
blue of the silk  
that covers lily-town at night;  
blue of her teeth  
that bite cold toast  
and shatter on the streets;  
blue of the dyed flower petals with gold stamens  
hanging like tongues  
over the fence of her dress  
at the opera/ opals clasped under her lips  
and the moon breaking over her head a  
gush of blood-red lizards.

Blue Monday. Monday at 3:00  
Monday at 5. Monday at 7:30  
Monday at 10:00. Monday passed under the rippling  
California fountain. Monday alone  
a shark in the cold blue waters.

You are dead: wound round like'a paisley shawl.  
I cannot shake you out of the sheets. Your name  
is still wedged in every corner of the sofa.

Monday is the first of the week,  
and I think of you all week.  
I beg Monday not to come  
so that I will not think of you  
all week.

You paint my body blue. On the balcony  
in the soft muddy night, you paint me  
with bat wings and the crystal  
the crystal  
the crystal  
the crystal in your arm cuts away  
the night, folds back ebony whale skin  
and my face, the blue of new rifles,  
and my neck, the blue of Egypt,  
and my breasts, the blue of sand,  
and my arms, bass-blue,  
and my stomach, arsenic;

there is electricity dripping from me like cream;  
there is love dripping from me I cannot use—like acacia or  
iacaranda—fallen blue and gold flowers, crushed into the street.

Love passed me in a blue business suit  
and fedora.  
His glass cane, hollow and filled with  
sharks and whales . . .  
He wore black  
patent leather shoes  
and had a mustache. His hair was so black  
it was almost blue.

"Love," I said.  
"I beg your pardon," he said.  
"Mr. Love," I said.  
"I beg your pardon," he said.

So I saw there was no use bothering him on the street

Love passed me on the street in a blue  
business suit. He was a banker  
I could tell.

So blue trains rush by in my sleep.  
Blue herons fly overhead.  
Blue paint cracks in my  
arteries and sends titanium  
floating into my bones.  
Blue liquid pours down  
my poisoned throat and blue veins  
rip open my breast. Blue daggers tip  
and are juggled on my palms.  
Blue death lives in my fingernails.

If I could sing one last song  
with water bubbling through my lips  
I would sing with my throat torn open,  
the blue jugular spouting that black shadow pulse,  
and on my lips  
I would balance volcanic rock  
emptied out of my veins. At last  
my children strained out  
of my body. At last my blood  
solidified and tumbling into the ocean.  
It is blue.  
It is blue.  
It is blue.

—from Inside the Blood Factory  
by Diane Wakoski  
published by Doubleday

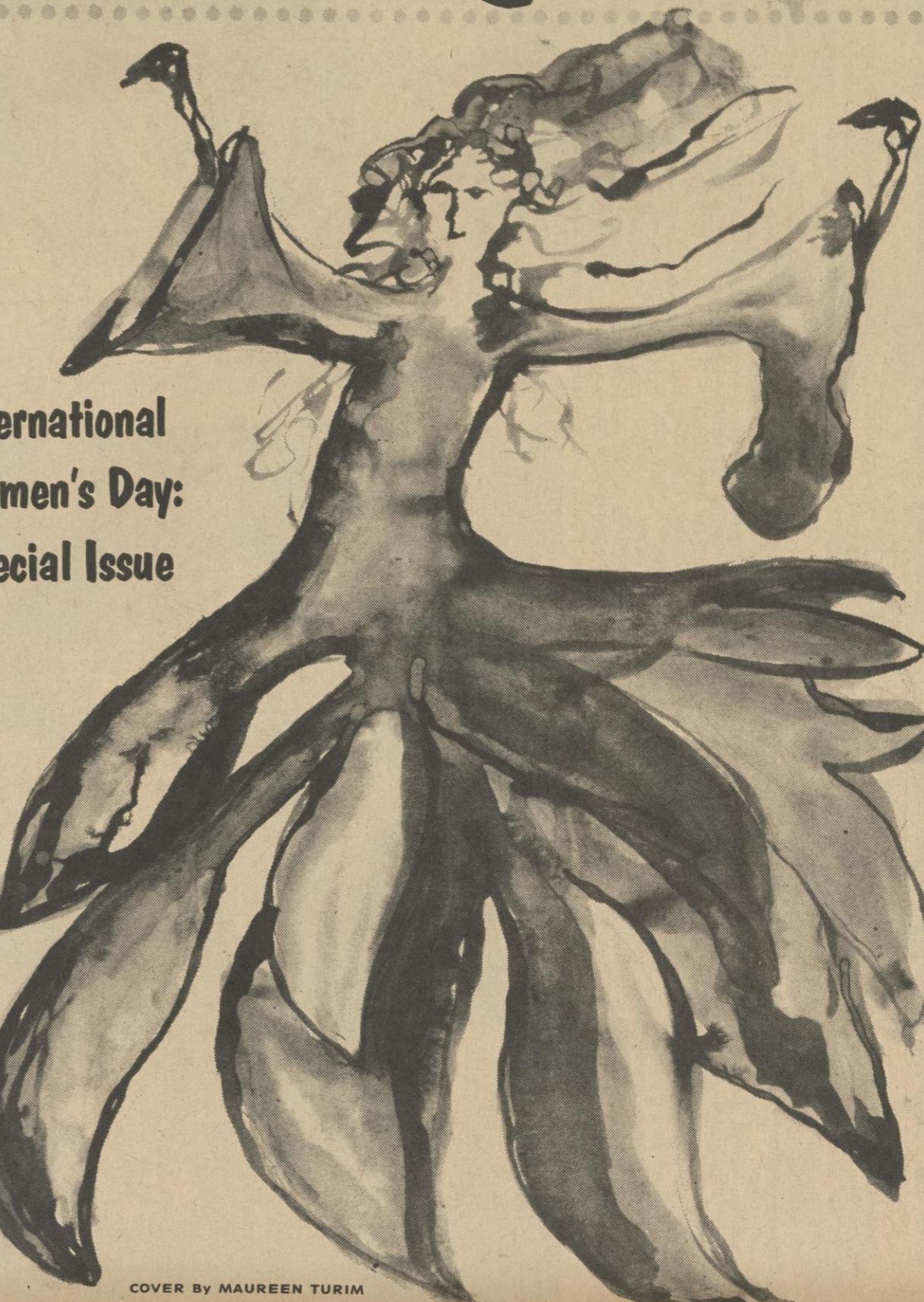
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# MONDAY

Abortion: a  
Woman's Right

Monday, March 8, 1971



International  
Women's Day:  
Special Issue

COVER BY MAUREEN TURIM