

May 4th

This past Thursday, May 4th the Student Congress called all segments of the Providence College community to join in a day of moratorium in honor of the Kent and Jackson State tragedies two years ago. The decision to take this action was not hastily made as some would think, rather the student representatives spent a number of hours in debate and discussion before they reached a conclusion. The following week was spent in preparation for a series of events that would be both rewarding and educational for the entire community. This planning took a great deal of effort by many people who worked extremely hard to put together the best possible day. When May 4th finally came, a voluntary boycott of classes had been called, a fast was planned for the day with a demonstration in front of Raymond Hall at lunchtime, speakers had been planned for Harkins Hall and the day was to be concluded with a concelebrated Mass for Peace. (Movies were also to be shown in the Union in the morning). At no time in the day did more than 50 or 60 people participate in the activities despite the saturation of the campus with posters and newsletters. This fact makes one wonder what the 53% of the Student Body REALLY wanted when they voted for a strike of one sort or another a couple of weeks ago. That is neither here nor there however because for the 50 or 60 people who did participate I believe they were very satisfied within themselves. Perhaps this does not mean anything to some people here at Providence College but evidently to a small group of students there was meaning in the activities of May 4th.

To those people who helped us plan the day we thank very sincerely. To Fathers Walsh, Peterson, Dore and Quigley we thank you also for being concerned enough to celebrate Mass for those students who had the time to attend. Special thanks to Mr. Grace and Father Coskren who spoke to, again, a small group of students who were very appreciative of the time and effort you both put into preparation of this.

Recently the Football Club asked the Student Congress to run a referendum in order to see whether the students would mind paying an extra \$3 on their activity fee in order to keep Club Football alive at P.C. The Congress attached the referendum to the bottom of each ballot at election time and received a percentage of some 32 or 37% in that poll. Out of this number the students voted overwhelmingly (More than 2 to 1) To pay the extra \$3. To make a long story short, Fr. Peterson and his administration felt that it would not be possible to tax the students any extra money and vetoed the request of the Congress. It is not my intention to pass any comment on this whole affair. My purpose in mentioning it here is merely to inform those students who voted to help their fellow students out by giving a very little extra in the activity fee, that they will have to find another way to help. Fr. Peterson has suggested to the Football team that they have an all-out drive to get the \$12,000 they need in order to play again next year. The Congress stands behind Club Football and will do anything that we can to help them out.

In this issue of the Cowl is the first Women's Supplement. The Student Congress wishes to not only congratulate the women who worked so hard for so long in order to put this out but also we wish to thank you for showing enough concern in Providence College to take time out of your own schedules and do a service for the entire community. (We (The S.C.) believe that the sooner more people begin to realize that we are living in a community here at P.C., and begin to act that way, the better. By devoting your time we feel that you are setting an example for the rest of the college to follow.

Finally, on behalf of the Student Congress Best of Luck to the Senior Class. Also, good luck to the rest of the student body in your finals and have a good summer.

Bog Productions

By Hank Golembeski

The Providence College Union Board of Governors recently held its annual Spring Weekend on May 5, 6 and 7.

The weekend was opened with a concert by Herbie Nann. Probably being one of the best concerts in recent years to be presented at Providence, it was, nonetheless, surprising to find that the group's guitarist might envision himself as a posthumous Jimi Hendrix, as the feeling from the band varied between very cool and very hot. The only problem at the concert was the unexpected appearance of several hundred "freak-mondoes", who caused many a severe migraine for the marshalls.

Saturday's festivities were kicked off by the James Cotton Blues Band. Usually held in Hendricken Field, the outdoor concerts were moved to the soccer field. Liquid refreshment was

provided by the F.X. Matt Brewing Company, makers of Super Maximus. The afternoon was concluded with The Spencer Davis Group, albeit a rather dismal performance due to wind, a lack of talent on the group's part and several of the spectators who were very discourteous to Mr. Davis.

Saturday night was the return of the original grease band of the sixties, Detroit featuring Mitch Ryder. The performance could only be described as excellent, although the warm-up band could not have been called a band (except in derogatory terms) and Detroit was 1 1/2 hours late.

At the same time, in Alumni Cafeteria, a Gay Nineties Party was being held and was, for those who went, a success.

Sunday afternoon was spent peacefully listening to the folk and blues of LeOnda, Pat Sky. Roy

binder, Dave Van Ronk, Keith Syles and Paul Geremia. Sunday's activities were climaxed by a "Motown Mixer" in Alumni Cafe, which was sponsored by the Carolan Club.

In presenting this weekend, the Board of Governors expressed a new idea in concerts. All of the concerts were presented free or for a dollar. (The exception was the Gay Nineties party which was three dollars.) The feeling held by the Board was that the students should be receiving for their activity fee more than a "glorified office building". Disappointments expressed by the Board were that there was not enough P.C. students actually took advantage of the activities and the unexpected appearances of rowdy 'townies' who proved to be a nuisance throughout the weekend.

Open Letter To Providence College

We, as members of the Providence College community, strongly protest the decision of the Chairman of the Political Science Department not to rehire Dr. Robert Trudeau for the academic year 1973-1974. Although no one has urged us to take a public stand on this issue, we feel that the time has come for students to raise their voices concerning the type of faculty members we desire to have with us. Our position is based on the "Providence College Student Bill of Rights", which in its article II clearly states the following: "... Students, at the same time, should have responsibility for helping to maintain a free academic community. They shall respect and defend not only their fellow students' freedoms, but also their professors' rights to free expression of views..."

Dr. Trudeau has not only lent his academic prowess to the concentration of Political Science and social theory, but he has also entered into the field of social research and demographic studies in Latin America, thus furthering the name and reputation of Providence College unlike most

people on this campus; at the time of the writing of this letter he is participating in a Political Science Seminar at the University of North Carolina at Chapel Hill, one of the foremost institutions in his discipline. Dr. Trudeau's competence is unquestionable, and second to none in his department. We therefore ask those conscious members of the student body: "Is the College in these times of needed leadership, both intellectually and socially, in a position to take a giant step backwards?" "Is the College so removed from student needs and desires, as well as real problems, that Dr. Trudeau and his contributions to this campus becomes a question of personality conflicts, of expression versus sterility, of Hackey budgets versus quality education and faculty?"

Dr. Trudeau has proven in and out of the classroom that he is young, vital and socially aware. Unlike others at Providence College he is an individual who cannot be classified as "dead-wood"; he has not regressed into the Mr. Chips existence of pretzels and beer, fox-trotting at faculty affairs, or lolling on the pitcher's mound during spring bacchanals of softball.

In the past, Providence College has maintained one of the most unique techniques doing away with young, energetic, and bright faculty members during that time of the year when the student populace forms an endless caravan to Newport for sun and fun, or

when the level of sanity on campus reaches the astonishing mark of 2 on a 10 scale, in those blissful days of all-night note copying and good ole' final exams. Today, tradition has been broken, as most students and faculty members are aware of the situation at Providence College, realizing the need for intellectual stimuli in and out of the classroom, and grasping the importance of maintaining Dr. Trudeau in his position as a faculty member in the department of Political Science.

We hereby demand that the Chairman of Political Science Department release a public statement to the College community pertaining to the reasons for the dismissal of Dr. Trudeau. The crucial time for student participating is now, while Providence College stands at the crossroads of education in this country!! Shall we as students remain passive while one of the best faculty members is requested to leave, by parts of an Administration sorrowfully unaware of intellectual vitality? Our call for participation is not directed towards the unconcerned segment of this College: This would be as useless as trying to give Geritol to a month-old cadaver. Our plea for student unity in this issue is directed to the responsive members of this community, who are willing to work for a better Providence College.

Ed.'s Note: This letter was signed by 70 Providence College students.



Faculty Senate taking a vote at May 3rd meeting. On the agenda were the new exam schedules, and rank and tenure controversies. Minutes of the meeting are forthcoming.

Cowl photo by Tracy Page

We, the Editors of THE COWL,
would like to thank all the women
who worked in the production of the
Women's Supplement.

A Clockwork Orange

By Edward McCrorie

What is going on in *A Clockwork Orange*? We might all agree on one thing: it is passing strange to have a film around which is no mere child's play. Kubrick makes his rival directors especially in America look like birthwet foals on his thoroughbred track.

But what is he doing, telling the sad life and times of a sadist? For indeed Alex, our hero, is somewhat disturbed as he bludgeons old sots, rapes young ladies, and draws out the blood and groans of rival gang members — and then of his own gang members. Of course he gets his: from the cops, prison officials, medical and psychological experts, and then from his former victims. But he also, chuckle, continues to give it. Something more than a vicious circle here.

The world that Kubrick depicts for us actually gains in shock and intensity from the powerful contrasts which he manipulates. The sublimity of Beethoven's Ninth Symphony jars violently with the four-man assault on the virtue of a young girl; the wealth and taste of the place called "HOME" contrasts painfully with Alex and his friends kicking the homeowner in the groin and taking unfair advantage of his wife — Alex being equipped with a sort of nose extension that recalls our childhood companion, Pinocchio. There is also the contrast between the crisp commands of our prison director, called the Sergeant, and the funny little kisses chucked at Alex in the prison chapel by a homosexual. (And a burly homosexual he is.) Alex is saved at one point from a gang of old men by two cops; only to find that the cops are two of his old gang members who still hate his guts — they leave him bruised and half drowned in a quaint woodland setting. And what can be said of Alex's pee and em (Papa and Mamma)? They are polite, wealthy, gently protesting ciphers, who after Alex is imprisoned take on a boarder who is young and handsome stupid and smug — and Alex's mother, we note, coincidentally improves her wardrobe.

Some reviewers have ignored the question as to whether the film has a point. Others have argued that the film is Christian. More often one hears comparisons to 1984 and other anti-Utopian expressions.

Certainly Kubrick, and Anthony Burgess before him in the novel, had a serious concern with human freedom. On an introductory level, *A Clockwork Orange* is a heightening and stylization of the naturalistic tradition, with its Deterministic philosophy. Alex, poor boy, has no freedom whatever. His mama, the friends he keeps, the graffiti-filled neighborhood, the penal system, and of course his former victims do everything they can to make and preserve the sadism of our handsome young Narrator. Some of them might wonder, after all, How can one be holy if there are no monsters? It's a pretty awful world.

To churn up these waters Kubrick empties the stream to another tradition, that of Decadence, frothy with images and motifs of Swinburne, the Marquis DeSade, and perhaps more recently experiments such as Fellini's *Satyricon*. To swallow the old mucky, of course, one needs a little aesthetic distance. This Kubrick amply supplies in the strange language of the film ("glazzies" for "eyes", for example), in the high elaborate sets, and perhaps in the sound track, especially the classical music.

So we swallow, gulp. What's in us now? Aha, maybe the old Skinner hypothesis. If we don't hurry up and get beyond freedom and dignity we're all doomed. For indeed the film is quite full of what can only be called penis-fat: the boys in the gang wear jockstrap-looking cloths that make their sex organs look elephantine; in addition, the unfortunate lady in the health salon is wiped out by a monstrous chef-d'oeuvre that looks like an erection (this little piece is not in the novel and seems to be Kubrick's most startling innovation); and of course Alex's nasal device is phallic enough. Surely the implication of all this is clear, gentlemen? Your choice: sterilization, castration, neutralization...

But ultimately a great work of art disturbs us profoundly while it convinces us simultaneously of its own rightness, by which I mean its balance, consistency and finish as a work of art. The "ultraviolence" of *A Clockwork Orange* is indeed

disturbing; and the film will probably (if Kubrick will forgive me this language) make no sound persons out of sadists. (In this respect the director neatly parodies the ludivico cure of the prison officials.) And simultaneously *A Clockwork Orange* is a superb film: grotesque, intensely visual, full "Orchestrated," even richly plotted and characterized. It is all of these things and usually, I find, at the right moments. An example is the welcome scenes, novel but entirely in character, between Alex and the two girls he picks up in the record shop. Kubrick gives their cavorings a quickened, silent film appearance, and appropriately lets the music unwind like an alarm clock.

If there is another implication of all this it might be that Kubrick, like other directors, as well as poets and novelists before him, sees the approaching end of "humanity" as he knows it. In Kubrick's vision not only is the end in view: he also surmises and prophesies how the end is coming. The pressure of population, the dwindling of old verities, the usual inanity of "HOME", "school," and "church" — all this will breed a young man of grimly determined and totally destructive sexuality. The only saving responses, at first, seem to be incarceration (in prisons more crowded and bestial) and neutralization (dubiously enacted through the wonders of the newly technologized fields of Psychology and Medicine).

The "shocks of mortality" spoken of by one British demographer which usually follows on a "swarming stage" of insect populations, will overtake the human species as well — they have in fact begun to appear in Buchenwald, Biafra, Pakistan, and less so (if "less" is a meaningful word in this context) in Vietnam. Kubrick is telling us, with a totally compelling horror, that this mortality could be one of the mind as well. It is the paradox of this very human achievement, *A Clockwork Orange*, that while we dread the approach of that blank eternity, we still marvel — to paraphrase Blake — we are still in love with the productions of time.

A Lion in Winter

Following criticism of a recent review of "The Lion in Winter" in the "Cowl" (April 28), the "Cowl" has consented to re-review the program. We offer our regrets to the cast of "Lion in Winter" for a too brief review of their efforts and hope they will accept our sincere apologies.

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The Fine Arts Committee of Providence College recently presented a student production of James Goldman's play, *The Lion in Winter*.

The entire performance was outstanding. The student cast, backed by well designed scenery and assisted by able stage technicians, gave a commendable presentation of this difficult play.

The two lead characters, King Henry II, and his queen, Eleanor of Aquitaine, played by Stephen Fanning and Katie Carroll respectively, were perfect compliments to one another. Mr. Fanning's performance was powerful and moving. It is difficult for a student of college age to portray a king a half century old, and Mr. Fanning not only succeeded at this, but was extremely convincing.

Katie Carroll's performance was stunning. Her interpretation of Eleanor as the cunning, witty queen who made every plan in her

life revolve around Henry, was also very convincing.

In supporting roles, the three sons of Henry and Eleanor were ably portrayed. Wesley Wargo's characterization of John was so well done as to leave the audience as contemptuous of the character as his own parents and brothers were. John Archer, as the sly, constantly plotting Geoffrey was equally well done, and Mr. Archer is to be commended for his command of this difficult role.

Gerry McDavitt was tremendously powerful in the role of Richard. In the crucial scene where he had to stand up to Henry, their "showdown" of power was effectively played by both actors.

Also in supporting roles were John Clark as Philip, the young King of France, and Marta Skelding as Alais. Both did a fine job in supporting the main characters. Mr. Clark brought out Philip's political concerns easily and well. It is understandably difficult to play the "pawn" to the overwhelming figures of Henry and his dynamic wife and sons, but Miss Skelding managed her role very well.

These fine performances, with the brilliant directorial abilities of Phyllis Gunion, merged to produce a well-acted, well-directed play that was interesting and highly entertaining.

Film Society Report

A word to the public about the Film Society. The Film Society receives no money from the school, contrary to public assumption. No cash from interested or grateful or wealthy alumni.

Such alliances as with the Board of Governors in September generally disturb us and are considered avoidable, i.e., a sacrifice of autonomy for money and unnecessary involvement with old line school politics.

The Film Society enjoys its independence.

A small profit is being anticipated.

Prices have been stabilized for the approaching year despite rising trends in a tight market.

"Of course a new sound system would be nice but the financial outlook is somber."

Apostolo Merghouzi, the incoming president, strikes an optimistic pose. Prospective members should be neither embarrassed nor annoyed. Equipment is often faulty. Written suggestions or verbal are rare.

"Trash" was a publicly obscene film, banned in Providence, requiring some positive identification of membership in the institution sponsoring the film.

Conservative elements in the community further necessitated the strict admittance procedures.

We thank those who have supported and persevered with us during the year.

The Film Society

EXAMINATION SCHEDULE

SECOND SEMESTER - 1972

Wed. May 17	Thurs. May 18	Fri. May 19	Sat. May 20	Mon. May 22	Tue. May 23	Wed. May 24
9-11 AM *Series 3	9-11 AM Series 4	9-11 AM Series 5	9-11 AM WC Team A WC Team B	9-11 AM Series 1	9-11 AM Series 2	9-11 AM Series 7
1-3 PM Series 8	1-3 PM Series 10	1-3 PM Series 11	1-3 PM WC Team C WC Team D	1-3 PM Series 6	1-3 PM Series 9	1-3 PM Series 12

Rooms to be utilized are the same rooms normally assigned to each series for each specific course section. Western Civilization groups will meet as follows:

9-11 AM Team A - Harkins Hall
Team B - Albertus Magnus
1-3 Team C - Harkins Hall
Team D - Albertus Magnus

*Interpretation: The examination schedule has been devised to coincide with the series in which students meet their respective courses, i.e. a student enrolled in German 102 which meets in Series 9, Room 306, Harkins Hall, will take his semester examination on Tuesday, May 23, 1-3 PM, in the same room, Harkins 306, where the class is normally held.

Scheduling of examinations for seminars, labs and non/series courses, when required, will be the responsibility of individual instructors. Rooms will be provided upon request.

What Is A Woman — That Is The Question?

by Diane Couto

Pick up any newspaper or magazine nowadays, and chances are that you'll find an article written about women. The New York Review of Books, April 20th, 1972, contained a review of women's literature entitled, "Women: What is to be Done?" Psychology Today thought the topic was sufficiently important as to conduct a survey on the matter, and in March published the results in a lengthy article, "Woman and Man, Feedback on Women's Liberation." On April 16th, The New York Times Magazine printed "One Small Step for Genkind," and Commentary had something to add concerning feminism in an essay, "He said, She said" (March, 1972). Time magazine even dedicated the entire March 20th issue to women! In keeping with this, we present these twelve pages, the first Women's Supplement to the Cowl.

The immediate impetus for this supplement came after the

barrage of emotional letters which attempted to counter-act the implications of the cartoon in the March 1st issue of the Cowl. Soon thereafter, in a Western Civilization seminar, one professor remarked that he sympathized with our cause, but not with the manner of our protest — namely, an emotional, verbal attack. It was then that the seeds for the paper were planted, and as it grew to become a reality, our primary goal was to produce an intelligent presentation of women. It is our objective to assert her human — in addition to sexual — identity.

Moreover, we are attempting to raise important questions. Woman's crusade involves much more than the battle for equal wages. She is beginning to question the role which she has traditionally held throughout most of western civilization. In the words of Casey Miller and Kate Swift, it is a role which has "been reinforced by religious training, the educational system, the press, government, commerce and the law."

Ultimately, however, the goal of the liberated woman is neither unisex nor female chauvinism (which is as nauseating as male chauvinism); but instead, a genuine realization of her own self worth, which has suffered at the hands of Aristotle, Nietzsche, Freud and numerous others. Today's feminist is foremost a humanist, trying to liberate herself — as all people must — from the sexual, political, social and economic inequalities which attempt to stereotype us all. Women are beginning to assert their individuality — an important step to the liberation of all people — and this is the spirit that we have tried to capture in this supplement.

Throughout this article, I have collectively referred to those who contributed to the publication of this supplement as we; but, individually we are: Chris Altieri, Pam Chase, Karen Ignagni, Jeanne McGlynn, Barbara Quinn, Anne Marie Sliney, Sharon Walker and Maureen Whalen — who were later joined by Mary McKee and

Mary Trenn. These are also the people who conducted, and wrote, the interviews with R. I. women.

I think it is important to realize the diversity of the group, whose interest range from involvement with the Cowl and Board of Governors to the Friars' Club and cheerleading. Two of the women are actively involved in the anti-war movement, and still others are engaged in the women's consciousness Movement. It is a group of eleven very different people with diverse ideas. Some of us consider ourselves women's liberationists; some of us do not. Regardless, we are eleven individuals whose motives are not to alienate, but to communicate certain ideas and questions which we consider fundamental in a woman's search for balanced identity.

At this point we'd like to thank Denis Kelly for his cooperation. We would also like to express our thanks to the Student Congress for providing the Cowl with the extra funds which were necessary for the completion of this supplement. Credit and appreciation to Hank

Golembeski for the photography; to Joe Meny for his help in laying out the paper; and finally, our gratitude to the members of the faculty who encouraged and supported us.

As a personal conclusion, I would like to add that those of us who worked on this paper emerged somewhat changed. We became more aware of womanhood, and thereby, more sensitive to her problems, contributions and goals. Within these twelve pages, in a limited capacity, we explored the emancipated potential of woman. We interviewed secretaries, lawyers, nurses, liberationists, mothers, educators, Black women and White women. More than ever before, we are convinced that there is no "right" kind of woman; no "wrong" kind of woman. What we learned then, is not to criticize the role of motherhood or that of the liberationist; not that of the secretary or that of the doctor; but rather, to protest a society which denies us the freedom to choose whichever we wish, without social repercussions.

Equal Rights Amendment

By Joanne McGlynn

"When Janie comes marching home again, hurrah! hurrah! We'll give her a hearty welcome then, hurrah! hurrah!"

Janie's name in an old war ballad denotes the fear that many have surrounding the Equal Rights Amendment. Objectively evaluating the amendment, one realizes that military reform is only one segment of a wider-encompassing reform of many laws.

Many question why the ERA is needed. The discrimination against women that exists in our society is based on an attitude of feminine inferiority. This attitude is reflected in the law. The ERA will make the effects of this attitude illegal.

It should first be mentioned that all factual information contained in this article is taken from the Yale Law Journal and a committee report sent to the Association of the Bar of the city of New York.

Under the ERA, no law can make sexual distinctions except those which deal with unique physical characteristics, such as laws governing sperm banks and wet nurses. In all other matters, men and women will be considered entities.

The amendment reads as follows:

Section 1: Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2: The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3: This amendment will take effect two years after the date of ratification.

LABOR LAWS

The ERA will cause much reform concerning labor laws. Those involved in labor feel that the ERA might jeopardize gains which have been made in the late nineteenth and early twentieth centuries. What can be questioned concerning these "gains" is whether they have been beneficial or detrimental to women over the years.

Some labor leaders think they are protecting women by prohibiting them from such dangerous jobs as mining. Such prohibitory laws would subsequently be deemed un-

constitutional. Legal advisors think that the ERA will create new laws which will either allow women to do dangerous work or prohibit both men and women from doing so. Other laws which require rest periods during the working day for women will either be abolished or extended to include men. Moreover, in several states, pregnant women are now forced to leave their jobs for a prolonged period without compensation. Under the new amendment, the woman and her physician would make this decision. In addition to this, maximum hour laws which currently deny many women the right to overtime work and pay would be abolished.

These reforms concerning labor laws are logically warranted. If men and women deserve equal rights, men shouldn't be allowed to risk their lives in dangerous work if women shouldn't. These jobs are equally hazardous to both sexes. The ERA will also be ending discrimination against men concerning rest periods. Women should not be forced to take uncompensated rest periods simply because society thinks they are weaker. Neither should men be forced to work without rest periods, as occurs in some factories, because society thinks they are stronger. A legally fair compromise granting paid rest periods for both sexes could result. Similarly, laws forcing pregnant women to take long leaves of absence are discriminatory. This involuntary leave of absence creates an unfair economic loss for a woman, particularly if she is impoverished or unmarried. Little can be said in favor of denying a woman the right to overtime pay. Any woman who wants to work overtime has the same right to premiums as a man does. She should not be penalized because of her membership in a supposedly weaker class.

Considering all these labor reforms, both men and women stand to lose very little. They do, however, stand to gain a great deal in terms of equality before the law.

DOMESTIC LAWS

The ERA will also make various changes in domestic law. The age of consent for marriage will have to be made equal for both men and women. Also, laws which require women to change their names at marriage will be negated since

men are not required to do so. Divorce laws will come under reformist attack. A wife can now divorce her husband on the grounds of non-support. A man will also be given the right to sue for divorce on the same grounds. Along these same lines, alimony laws will have to be broadened to cause a woman to pay alimony to her former husband, if she had formerly supported him. Those laws which name the husband as manager of community property will have to be negated.

All of these domestic legal reforms seem to point to an alarming destruction of marriage laws as they exist today. This is not true. These reforms will not change the custom of exchanging one's maiden name at marriage. It will simply grant a woman her equal right to choose whether or not to do so. A woman will also gain new responsibilities along with her new legal freedom, however. She will legally bear an equal economic burden if her marriage ends in divorce. However, this equality is worth the price of added responsibility.

THE MILITARY

Admittedly, military reform is of major concern to the college woman of today. She has never before had to worry about a draft number. If the ERA is ratified by thirty-eight states, she will have to. Many question women's ability to take part in war, namely the physical strength required for heavy combat. Times are changing. Modern warfare requires skills and training rather than physical strength. Witness our current automated air war over Indochina; there isn't much physical strength required in pushing a computer button. Tests show that women can develop their strength on an equal basis with men. Therefore, the fears that a woman could not survive "boot camp" are false. In addition to combat duties women would enjoy some military benefits on an equal basis with men; vocational training, educational scholarships and loans, housing and allowances.

Many women feel that pregnancy would afford them a permanent exception. This is currently an area of legal ambivalence. If the military has the



"Women's Liberation? Are you kidding or what..."

Photo by Hank Golembeski

right to take a father away from his child, will it also have the right to deprive a child of his mother? The Yale Journal contends that a woman would receive a three and one-half month respite from the service to bear her child. A parent, male or female, could achieve discharge from active duty to take care of the child if adequate care would not be provided otherwise. Therefore, the chance of a child being placed in an orphanage while his parents are at war is virtually non-existent.

Being female, it is hard to empathize with the threat which men feel concerning the draft. The ERA will create a new consciousness among women concerning the draft. This consciousness will hopefully give birth to a renewed questioning of the morality of the draft. Maybe, because they'll be working together, men and women will find better ways that they both can serve this country.

CONCLUSION

The reforms of the Equal Rights Amendment will not affect everyone. They will not change all women into weight-lifting construction workers, nor will all women end up paying alimony to their ex-husbands. What the amendment will do is erase the legal impediments which discriminate against either sex.

Many women value their weakness as part of their femininity. This is what being a woman means to them. Other women would like to be librarians by day and bartenders by night. This is their understanding of what being a woman means. Every woman should and will be granted by the passage of the ERA the right and protection to become whatever it is she wishes to be. The time has finally come for the law to accept that women cannot be stereotyped.

A Look At Rhode Island Women

Lucille Love
Dorothy Edwards

Lucille Love and Dorothy Edwards are two of the three female members of the Rhode Island House of Representatives. Rep. Edwards is a Republican from Portsmouth and Rep. Love is a Republican from Little Compton.

Since assuming office, both women have come to feel strongly that women should become more active in politics. Rep. Edwards believes that women have much to contribute to this field because "they are very capable, they get things done, and they've got a keen sense of intuition that men don't have. They can really relate to the ordinary man in the street, to the ordinary worker, to the ordinary woman with a family, and to professional women."

Both legislators declared that they did not enter politics as women seeking to break into a previously all-male field, but rather as interested persons wishing to take part in government. Rep. Love has had a life-long interest in government as a result of her father having been active in local politics in Little Compton. She served on the town committee and the state central

Both representatives were asked whether they felt that their status as women has affected their roles as legislators. Rep. Edwards replied that female legislators definitely "consider things in a different manner" from male legislators. Rep. Love agreed and cited an example from her personal experience. She pointed out that women, as housewives, are usually responsible for managing the household budget. She admitted that when she first assumed office, she was unable to understand why the state budget wasn't balanced, why the government couldn't live within its means. She now feels that she has "grown in the job," as any legislator must, and has learned a great deal about insurance, investments, and other complex financial matters involved in budgeting on a larger scale.

Both were asked whether they feel the Equal Rights Amendment will be effective if passed, and whether, as some have objected, it is an extraneous piece of legislation, since equal rights are already provided for in the Constitution. Rep. Edwards replied, "I think we have very responsible people in Congress and I think that if this weren't absolutely

would vote for it, but I haven't seen anything yet." Rep. Edwards declared, "In previous years I have signed the abortion bill because I felt that by liberalizing abortion laws, we were taking abortions out of back rooms and cellars and placing them in hospitals where they belong." However, both feel that the legalization of abortion in New York has served no purpose other than converting that state into an "abortion mill."

Finally, how do both women feel about the women's movement in general? Unfortunately, we were unable to learn Rep. Love's views, for she had to leave the interview early to attend a committee meeting. Rep. Edwards had this to say: "I think that if you involve yourself in politics where it's possible to effect a meaningful change, if you work from within a system and you learn what obstacles there are within the system so that you can work to overcome them, this is fine. I don't favor going out and demonstrating against something you're opposed to. In my opinion, true Women's Lib means women getting involved."

Beverly LaPolla

"I think that to be a good secretary you have to be very efficient," says Beverly LaPolla, secretary of both Providence College's English and Sociology, Anthropology, and Social Welfare Departments. "It's not difficult for me; I'm efficient at home, and I give 100% at work — anyway, I try to."

Beverly has been working on campus for almost five years, having become interested in secretarial work while still in high school. "I was in a college prep group, but I was more interested in business." Upon graduating, she worked for almost five years before she was married. Working and being a wife and mother are equally important to her, but while her children were pre-school age, the role of wife and mother gained precedence. "I believe a woman belongs with her children when they're very young." Nevertheless, she agrees that if a woman must work, "she should be paid the same as a man if she's qualified." After her two girls started school, Beverly decided to resume secretarial work. "I felt that there was a void — a gap — and I was really depressed being home all the time with not much to do."

Now that she is combining marriage with a full-time occupation at Providence College, Beverly admits that the combination of the two can make things "very hectic." But, she says, "I love what I'm doing, I really do." An important factor in her decision to work here was her delight with the college atmosphere. The male community of 1967, the year Beverly began work here, was very different from the co-ed campus of 1972. "I must say, it was difficult being a female on the campus at that time. A girl couldn't walk through the campus without being 'grossed out.'" She considers the admission of women students to the college to a general improvement. "The men have more respect; they're not as (I don't like to use the word) animalistic, but I think they do watch their language and behavior more when there are women around." Beverly conceded to feeling more relaxed now that there are more women at Providence College, and stated that she definitely recommends P.C. to her teen-aged daughters.

While Beverly believes that children need a mother's presence in their pre-school years, "unless it's really necessary that the mother go out and earn a living,"

she understands that her nearly-grown daughters now need more freedom. "I'm not saying that as they grow up they don't need you, they need you, but in a different way. My teenagers have all the discipline they need. Now it's guiding them in the right direction. Teen-age is the hardest age group to understand. It's difficult to understand them, but I try to do it with love."

This kind of genuine attempt at understanding, which she displays in relation with her daughters, has re-emerged on campus as a natural affinity with young adults. "I love being around the young people and staying abreast of what they're thinking." Students often come to her with problems or merely for friendly conversation. Considering the reasons for these informal friendships with the students, Beverly said, "It could be that I'm a good listener. If they ask for advice I give my point of view, but I think mostly it's because I'm a good listener. And I love people — no matter what type. I just love people in general."

Maureen Massiwiek

Maureen Massiwiek is one of the youngest school committee members in the country, and of the nine students elected in the nation, she is the only woman. Currently a freshman at Brown, Maureen graduated last year from Tolman High in Pawtucket.

Initial involvement in politics came for Maureen when Tolman was evaluated by a national educational committee and was found to be lacking in certain areas. One of the basic problems, according to some of Tolman's students, was a lack of communication between the schools and the school board. It was in order to fill that gap that Maureen decided to run for office.

Peoples reactions to Maureen's campaign were mixed, "one lady called me a radical", but overall she was received favorably. Reaction to her election was friendly, for she is one of three new members, all of whom received the same treatment. Everybody, stated Maureen, including the administrators, has been helpful.

When questioned about discrimination, Maureen replied, "There's a little bit . . . (there were) a couple more obstacles to overcome, first as a student, then as a woman. The fact that a female got elected in Pawtucket is almost phenomenal. . . . There are now three females on the board, and one of them is the chairman, so the discrimination isn't as evident on the school committee as it is in other parts of city government. The percentage on the school committee isn't bad (almost 50%), but in other parts it's almost zero. There aren't any on the city council, and the mayors are men. . . . I don't know if we can use Pawtucket as a gauge, but as far as elected office goes, except for the school committee, there aren't any women in government."

Concerning education, Maureen felt that it "is just about the most important thing a society can expect to do for itself and its children. It's something of value that we have to be willing to pay for and to be willing to work hard at to make sure it's the best we can offer. . . . Quality in education gets down to good teachers. . . . If you can attract good faculties, your schools will be okay."

Majoring in chemistry, Maureen's future plans include research, and possibly teaching. She has not ruled out the "robability of marriage." "I intend to get married and have kids because I really love kids. I don't think that will interfere with my goals, because I won't let it."

In response to the women's movement, Maureen articulated a cautious response which reflected her own distant, questioning stance on the matter: "I am for equality as far as employment and political office is concerned, because people who are qualified should do it no matter what."

"I'm speaking for myself, but being a woman is different from being a man. I'm not anti-Women's Lib, but I'm not gung-ho Women's Lib either. Maybe it's because I don't know enough about it yet — but I'm willing to try anything once."

Jean Boyd

Spend two hours with Jean Boyd, and any preconceived notions you may have about the stereotyped Barrington woman will quickly disintegrate. The image of a woman sitting around, concerning herself with bits and pieces of social gossip, just does not hold true. Jean is an intelligent and outspoken individual, and not least of all, a spokesman for women's rights.

When asked what first stimulated her interest in the women's movement, Jean answered: "How I got involved was a very personal thing. I changed my job where I'd been working. You see, when your kids are in school, your home is half a job, and so I was working another half job, part time evenings. But my two daughters were in school all day, so I was home all alone from eight in the morning until three o'clock. I was bored to death. Then I got a job days, but it was a new job — three to four days a week. It was a teaching job, and it required me to learn a lot of things."

As she continued, Jean verbalized the frustrations that are becoming a more common complaint among women today: "I was under quite a bit of pressure, and I came home one day and the bed hadn't been made because when I left in the morning, everyone else was sleeping. The house was a mess, and I was awfully tired. I wanted somebody to say, 'Have you had a hard day?' or 'Why don't we eat out?' I wanted the family to give me a little love and attention, a little support and help. But then the thought occurred to me that no one had ever taught them to do it. I had never asked them to change any of their life for me; it had all been one way. And when this light bulb lit up, I realized that if I — as a mother — wasn't teaching my daughters to be loving and giving and helpful, then where were they ever going to learn it? Of course, I got mad, and I said, 'This isn't fair. I'm a human being, I'm a member of the family, and I've got rights, too.'"

Jean, a Registered Nurse, went on to explain: "I realized that my problems had to do with my role as a wife and mother. I also realized that at work, my role as a nurse was exactly the same as wife and mother, with the male physician being a father and the patients being children. It was exactly the same thing all over again, and so this was reinforced in both areas. And I said that all this has to do with the fact of my female roles, and I wanted to talk to other females about it."

And so began the struggle for liberation. In October, Jean heard about an organizational meeting for a R.I. Chapter of the National Organization for Women, NOW, to which she has since contributed much of her time and energies. Most involved with the Speakers' Bureau, Jean has been a guest speaker on radio and television programs. She also participated in the organization of the Women's Political Caucus which was held in March at the



Photo by Hank Golembeski

committee and aspired to a position on the town council. However, she admitted, "the time was never right for me to run, and I realized that the reason behind this was that they didn't want a woman on the council in the small town I was from." She received her opportunity to participate in state government when the incumbent state representative from Little Compton decided not to run for reelection and the local Republican Party "tried to get women involved as a last-minute thing." Rep. Love received the party's endorsement, won the election, and has been a member of the state legislature for the past ten years.

By contrast, Rep. Edwards was initially reluctant to assume an active role in government, because she felt that such activity would prevent her from devoting enough time to her four children. She refused to accept nomination to the Republican town committee in Portsmouth, until the Republican town chairman reminded her that while she claimed not to have enough time to participate, she seemed to have "enough time to gripe." She accepted the nomination and now feels that she gained valuable political experience on the town committee. Six years ago she was asked to be a candidate for state representative from Portsmouth. As she explained, the local Republican Party decided to accept a woman as its candidate only because it was unable to find a man willing to oppose the Democratic incumbent, who was the "top vote-getter." But it was Dorothy Edwards who became the "top vote-getter." She now considers the six years she has spent as a state representative "an absolutely great education."

necessary, they wouldn't be working so hard for it. They have tried under the Fourteenth Amendment to take care of some of the inequities which exist today. It just hasn't proven successful in the courts. I don't perceive any problems once it becomes the law of the land." Rep. Love maintained that the amendment would benefit housewives as well as women in professions: "If I were a housewife, I would feel that to have equal rights with my husband would dignify my position."

The two representatives also commented on two issues concerning women: day care centers and abortion. Rep. Edwards has served on the Commission to Study the Need for Day Care Centers in Rhode Island and has co-sponsored legislation to bring day care centers under the control of the Department of Education. When asked if she believes that more women should make use of day care centers so that they may become more active in the community, she replied, "Whether a woman goes out to work or whether she doesn't depends on the individual." She definitely believes that women who are capable of pursuing a career, and who want to, would benefit from day care centers, and that the children of these women should also benefit from these facilities. Day care centers, she maintains, should not only care for the child, but perform an educational function as well.

Both Rep. Love and Rep. Edwards feel that there is a need to change the present abortion laws. Rep. Love declared, "If an abortion bill was proposed that I felt was in the interests of the women of Rhode Island, in the interests of the unborn child, then I

Aldrich Junior High School, in Warwick.

When asked whether this involvement with the women's movement threatens her role as a wife and mother, Jean was quick to answer in the negative, insisting that it has been beneficial. Concerning her children, she added that, "I'm a lot looser — not looser in what I do, but in how I feel about it. If they make a mistake, if they misbehave or something, it's them and not me; whereas, if you have to live through your kids, their mistakes are your mistakes. If they fail, you've failed as a mother. Well that's ridiculous. I'm more relaxed now, and I enjoy them a lot more." And concerning her husband, George: "It has caused some great changes in him, too. As far as our personal relationship, it's made it better. And I've gotten this feedback from other women — that it has made their marriages better — because people are more themselves. There are two things: If your husband can't let you be a full person, it's a disaster because you can't change yourself. Once you're this way, this is you. You can't go back; you can't start pretending, because it just won't work. If the husband can accept this, a full and equal relationship, then it's just a whole new thing."

But Jean Boyd does not merely talk about sexual injustices. She is an activist, very much dedicated to the elimination of these prejudices. She lobbied for the passage of the Equal Rights Amendment; moreover, through NOW she is concerned with fighting the multifaceted discrimination against woman — in marriage laws: "It's a law that a wife has to provide sexual services for her husband, or he can divorce her"; in labor laws: "As a college woman, you can expect to make as much money as a male high school graduate." Her crusade includes Welfare: "Men still get preference in financial assistance"; and textbooks: "More than 70% of children's picture books have a boy as the hero while the girl watches and applauds him."

But is the price of that liberation the loss of femininity? Definitely not. "A liberated woman is a truly feminine woman because she's herself as a woman. She's not what men have told her she ought to be. If you find yourself as a woman, among other women, then this is the feminine reality...this is female sexuality. Then you're truly a woman, and you're not merely a reflection of male values."

Lula Barnes

"I like helping people; if I can help you, I will. I'll do all I can." That just about sums up the personality of Mrs. Lula Barnes. She is warm and open and truly a Christian lady.

Mrs. Barnes is a psychiatric nurse at R.I. Medical Center; she finds the most necessary part of her job simply talking and listening to her patients who easily confide in her. She worked as a nurse until she was married, and then resumed working when her youngest child, Marvin, was school age. She further explained, "After I'd been away all day I came home and I spent the rest of the day with my kids. I never went anywhere that my kids couldn't go. If they couldn't go, I wouldn't go either...My two kids are my whole life." It's about time, Mrs. Barnes said, that she should be getting out more. Her son and daughter are old enough and just about on their own, that she should take the opportunity to enjoy herself.

One thing that Mrs. Barnes stressed for her children was education. No sacrifice was too great to insure this. That is why she encouraged Marvin to stay in college at least another year. Wanting to give her children the better things of life requires hard

work and perseverance; Mrs. Barnes has these qualities.

When asked about the current interest in woman's consciousness, Mrs. Barnes explained that the Black woman has been the leader of her family for many years. However, "A man should be the head of the household. A woman's place is in the home with her children." Working at the Medical Center, Mrs. Barnes has seen many neglected young people with problems. It is bad for all concerned if children are denied the necessary parental guidance.

Affectionately she spoke of her own parents and home. "I had a beautiful father and a wonderful mother...We lived in the country; we had a two-horse farm...we worked together. We were a very close family...We never did anything my parents wouldn't approve of. And we respected our parents." Her father was quite strict, but, as Lula Barnes put it, "He did everything for us...He was an outstanding Christian gentleman." No one seemed to mind the discipline. One of fifteen children (ten of which survived infancy), she had no part of parties, dancing, or movies. "At that time in my home that is the way they believed and that is the way we lived...There were no problems." Mrs. Barnes explained that she does not try to live just like her parents but in the sort of pattern they had. "They were always with us."

Finally Lula Barnes was asked about some of her experiences and reactions to racial discrimination. "At the time when I was in South Carolina it was very bad. You just weren't equal...You didn't go to the same churches, the same schools. It was like a dividing line. And if you wanted clothes you'd go to the store and you couldn't try them on. You'd buy them and they wouldn't fit. A lot of bad things were happening down there." Today some parts of the South are better than the North. At least in the South, they are honest, Mrs. Barnes conceded, and a person knows where he stands.

The young people are going to have to bring blacks and whites together; the older ones are too set in their ways and can't be changed, Mrs. Barnes sighed. What is her reaction to a lifetime of discrimination? "Well, sometimes I'd like to punch somebody in the nose." One reason why she finds it so "irritating" is because she does not understand why people cannot live together peacefully. There should be nothing preventing it; all people are actually brothers and sisters she insisted.

"These people are so mixed up it's a shame. Even in some churches it's bad...I went over to this place on Broad Street to get a job...I had qualifications, experience, everything. And he (the employer) was a minister. He wouldn't hire me because I was black...Now he came right out and told me. That was about eight years ago. I could have spit in his face. I didn't consider that he was a minister." When asked how she possibly can endure this Lula Barnes shook her head and said, "You have to survive somehow."

Louise Durfee

"I don't think that Yale practiced any discrimination in acceptance of women. Yale, as a law school, had accepted women applicants historically. This wasn't so with Harvard. Harvard had excluded women from their law school until the Fifties. At Yale, I didn't feel any discrimination in grades. I wasn't treated differently as a student. But certain professors always did call on girls. But you probably face that at P.C. too."

Louise Durfee is a lawyer for the firm of Tillinghast, Collins, and Graham in Providence. Actively involved in whatever she believes,

she also serves as a town councilwoman in Tiverton, R.I. She recently led the opposition of the townspeople to a proposed oil refinery in Tiverton. People there don't discriminate against her femininity either.

"But," she explained, "it's different when you have to look for a job. I can't tell you how many interviews I went to, to big law firms in New York. One man even said that they couldn't hire a girl lawyer because they didn't have a ladies room!"

She went on to say that much of the employers' fears were based on how a client would react to a lawyer who was a woman. They also felt that a man would bring more business to a firm than would a woman.

She cautioned that discrimination did not end once she was hired. "The barriers that existed, when I was hired still exist somehow now. But it depends on the individual person. Many in my firm feel no hesitancy toward me whatsoever. Some can't adjust so readily. So you work with those that accept you. Gradually, people relax." An optimist, Louise worked through the system. "In balance, it's a great field for women. Despite the barriers, despite the subtle discriminations, I'd do it again."

Louise did admit that "Sometimes you feel resentful. But

Words like "divorcee", "grandmother", "blonde" (or "brunette") or "housewife" should be avoided in all stories where, if a man were involved, the words "divorcee," "grandfather," "blond," or "householder" would be inapplicable....

Words like "vivacious," "pert," "dimpled" or "cute" have long since become clichés and are droppable on that account alone, without hampering our efforts to get good descriptions in the paper. Stories involving the achievement of women are often implicitly condescending. They imply "pretty good for a woman." There always will be a place in good newspapers for stories of achievements but they should be written without a trace of condescension.

— from a memo to staffers at the Washington Post from MANAGING Editor Ben Bradlee, June 3, 1970.

it's pretty unproductive to do so. It's difficult to accept that there's a difference between your ability and that of a man; you've had the same education, you have the same analytical powers. Why should there be any difference? They say women are such prima donnas, they're too emotional. From my vast experience, no sex has a monopoly on prima donnas." She went on to say that, "resentment lessens a great deal as you practice. There's been a great change in the last five or ten years. I don't think you'll have the immediate barriers I did; most firms have ladies' rooms now", she smiled.

Drawing an analogy between a presidential election and the growing consciousness of women, Louise said, "Every Catholic must have sighed with relief when John Kennedy was elected president. I feel that same sense of relief when I see women demanding equality. All I can say is 'Thank God!'"

Rae O'Neill

Rae O'Neill, former member of the State Board of Regents, resigned recently and will be beginning her new job as coordinator of Continuing Education for Women at the University of

Rhode Island. Rae is presently associate professor of education at Salve Regina College, Newport. She is also president of the newly formed Women Educators (WE), an organization open to all women who are professionally involved in education whose purpose is to insure that women do not lose their positions at the decision-making level in education.

Before being appointed to the Board of Regents by Governor Licht in 1969, Rae was a member of the Board of Trustees for State Colleges. In her opinion, her appointment to the Regents satisfied three needs of the Board: she had the advantage of previous experience with educational administration; she was the only member of the board with a background in teaching; she also satisfied the need for a "token woman".

The Board of Regents was faced with the monumental task of supervising all education in the state, public and private, from nursery school to the graduate level. The members received much criticism from the citizens of the state, and what should have been the peak of her career, became a frustrating and stifling situation for Rae O'Neill. She decided to resign and spend more time in areas where she had more freedom to use her educational experience and skill.

WE, which was started last September, now has a membership of two hundred women educators in Rhode Island. They plan to hold two meetings a year, in October and May. At this time, they will elect officers, set up committees, and report on areas of interest to these women. Through organization they hope to accomplish their main goal, which is to truly professionalize the field of education and to gain more recognition of women as members of this profession. Women have been sitting back while men, often not as qualified as themselves, take over positions as superintendents, principals, vice-principals, and all other administrative posts. They don't plan to let that happen much longer. During our interview with Ms. O'Neill, she communicated a sense of determination and hopefulness. She sees value in the interest of young women in raising their own conscious and in demanding equal rights. Her attempts can only improve the educational system and the condition of women in general.

Sr. Elizabeth McNiff

Sister Elizabeth McNiff, a religion teacher at St. Xavier's Academy in Providence, does not fit the image of a sickeningly sweet, naive nun. She is an intelligent, forthright woman who is not hiding away from the world behind her habit (she she does not wear) or in a convent (which is a house on the East Side shared with five other women). Sister finds her vocation in trying to present to her students the interesting and dynamic aspect of Christianity; this is how she can best express herself. Sister insists that the career or lifestyle that one chooses should be subordinate to the goal of self-fulfillment.

Her choice in becoming a Sister of Mercy depended largely on her understanding of her own personality and qualities. As a housewife, Sister Elizabeth felt she would not be able to reach as many people. Twenty-five years ago when she entered the order there was no other way of expressing her vocation. However, she finds it vital that men and women in the religious life live for and with other people; otherwise teaching the love of Jesus Christ would be hypocritical.

Living in a small community of women has many advantages. In her convent all the Sisters are engaged in similar work and there

is a basis for some real sharing. Sister Elizabeth felt that as a religious woman, she cannot have all of the adult associations that she could have. She freely chose to take the vow of chastity and voluntarily limit her sexual commitment to a man. This leaves her free to devote more time and energy to her work. Sister insisted that one can reach personhood without a love affair. When asked what she thought of defining a woman in terms of her husband and family she exclaimed, "I think that's gross". Although recognizing the fact that an absence of sexual involvement with another omits meaningful facet of life, Sister Elizabeth personally feels that this does not make someone any less of a person.

Many people enter marriage, she explained, with the idea that it will supply the "certain something" that is missing in their lives; but one cannot wait until marriage to start her life or be an aware person. Married life just does not offer this to a woman if she does not already possess it. There are so many uninteresting women already, Sister declared, that there is certainly no need for any more to sacrifice their personhood. She was emphatic about the need to be a total person before entering any sort of relationship, commitment, or vocation.

The changes in the Catholic Church and, specifically in her own religious order, merely reflect the changes in society. These changes are a welcome breath of fresh air to Sister Elizabeth. They urge individuals to be distinctly honest with themselves and free them to express themselves most fully and naturally. Some Sisters, having done this, have decided that the religious life is not where they would grow the best and they have left. As they become more conscious of their womanhood, there are many more decisions for religious women to make, and now they are better equipped to make them. When asked about this growing women's consciousness, Sister Elizabeth expressed support for anything that would help women to realize their own importance and urges them to carry out their responsibilities. The movement is so wide that there is both good and bad in it, but she hoped that a single lasting effect would be to encourage women to be interesting, growing individuals.

Finally, when questioned on the idea of women priests, Sister said that there is definitely a type of woman having all the qualifications to be a fine priest. It is not the average person, but then the average person would not make a fine judge. There could be very good women priests.

Beverly Gilmore

In recent years, the National Welfare Rights Organization has been increasingly influential in demanding equal rights for those people receiving public assistance. As a pressure group, it has done much to raise the living standards of welfare recipients as well as giving the people back the self respect that has been denied them.

The president of Rhode Island Welfare Rights is Beverly Gilmore of Providence. Beverly has been a member of Fair Welfare for three years. Through local and area elections, she has come to have state-wide recognition as a leader in the struggle for welfare rights. When her husband died three years ago, Beverly and her four children were forced to depend on public assistance for their means of support, a situation which she is anxious to change. Because she has small children at home, Beverly feels that she cannot take on a full-time job. In her opinion, the present programs for day care centers are definitely not sufficient, and the care that is given is not up to par. Because of this, mothers feel the oppression of the

welfare system more intensely than anyone else. They are forced to stretch their meager income to provide the minimum necessary for a decent life for themselves and their children.

Another problem faced by women in particular under our present system of public assistance is the myth widely held that welfare mothers have children purposely to get more money, or that these women separate from their husbands in order to collect money. The fact is that the more children there are in the family, the less money received per person! Also Beverly finds it ridiculous that a family break up in order to become part of the welfare rolls. Welfare is something people try desperately to avoid.

Rhode Island Welfare Rights has a membership of twenty-two thousand families, and these members do have accomplishments to show for their efforts. They sought and received ninety-six thousand dollars for back-to-school clothing. They have stopped the "flat grant" bill for four years — a bill that would abolish the special needs

emphasized that any candidate who seeks political office must build a coalition of voters. Therefore, women will never be elected by a strictly female vote. Men and women must combine to effect change.

Community involvement has alerted Jean to the fact that "men will not attack women politically but personally." It appears that a considerable amount of the male population believes that a woman's place is in the home. Jean adamantly disagrees, because women should command the prerogative of participating in whatever area they wish. Personally, she cannot identify with women who leave their homes only once a week to visit the hair stylist. They are oblivious to political and community problems, while their repertoire includes Family Circle and Good Housekeeping.

Jean does not survey political participation in terms of minority issues. Springboards are available for women, but Jean does not believe that "female issues" exist. She noted that women would be interested in specific bills depending upon their socio-economic

Regarding marriage, Jean feels that it should improve both partners, and this includes allowing each person to pursue separate interests. Private day care centers can be an asset to working mothers, yet Jean is skeptical of Federally financed institutions: "They have the potential of turning into bureaucratic monsters". Competition provides quality, and women should demand nothing less for their children.

When asked how she is raising her daughters, Jean replied that there isn't anything they shouldn't aspire to, and she desires their happiness in whatever area they chose. Jean Coughlin is involved in many activities and affirms that motherhood is her most fulfilling experience. She added that women cannot find contentment within this role without wanting it. A dull marriage is stifling for both partners. She stressed that marriage does not connote subservience for either partner. "Life is sharing, and if you cannot share with a man how can you relate to anyone?"

Women Drafted?

WASHINGTON (AP) — The Senate completed congressional approval of a constitutional amendment giving women equal rights-including the right to be drafted into the military forces if Congress wishes.

The lopsided, 84-8 vote was greeted by a high-pitched war whoop or two from women in the gallery hailing a triumph at the end of four decades of effort. The House approved it last year 354 to 23.

The Senate's action sent the question to state legislatures since presidential approval of the proposed amendment is not required.

The states have seven years in which to act and the amendment would become effective two years after ratification by the 38th state—the minimum number required to make it effective.

The National Women's Political Caucus viewed the passage of the ERA as a major victory.

"The significance of women as a new and powerful political force is demonstrated by the overwhelming margin of passage of the ERA" said Rep. Bella Abzug, D-N.Y., co-chairwoman of the caucus.

The caucus is now urging women in all states to maintain the momentum by pressuring for ratification in their state legislatures.

"Forgive them, Father, they know not what they do," said Sen. Sam Ervin, D-N.C., in concluding his unsuccessful fight for a host of amendments. This brought a hiss from around the gallery which was dominated by women three to one.

In voting down a series of Ervin amendments, the Senate by lopsided majorities pronounced itself in favor of drafting women, sending them into combat, and lifting work laws some feel discriminate against them.

Actual drafting of women, of course, would require congressional revision of the Selective Service Act — and presumably would not come about unless there were a major warfare emergency. Compulsory national service including women was invoked by some countries in World War II.

Ervin, who led the opposition alone through three days of debate, said the amendment will create chaos in the nation's legal system.

Ervin saw the amendment as a blow to states' rights. "State legislatures will be meaningless zeroes on the map of the nation," he said.

Sen. Marlow Cook, R-Ky., said, "I was not aware states maintained their power by legislating discriminating laws against women."



Photo by Hank Golembeski

assistance now available for individual problems. But most importantly, Welfare Rights has given these people a sense of power to control their own lives.

Beverly Gilmore is a fiery woman who has challenged the mayor, the governor, and city and state officials on all levels. As a mother she is frustrated by the fact that her children, who are extremely intelligent, find it difficult to obtain funds to further their education. She is fighting a battle for herself and her children, something mothers have always done, but because of social pressures and prejudices, she has additional obstacles to overcome in order to maintain herself as a free, active citizen. Beverly does not align herself with any Women's Liberation groups, but she did offer one comment on the movement; "If it's your thing, do it!"

Jean Coughlin

Zestful and articulate, President of the Mount Pleasant Parent-Teacher's Association and community organizer describes the political facet of Jean Coughlin. Possessing personal and political ambitions, Jean is disturbed at what appears to be, hostility towards female politicians. However, she emphasized that women have perpetuated this prejudice by not becoming involved. Aggressiveness is necessary because pacivity has been the norm. To succeed politically, females must become "superwomen".

Women cannot expect political output unless they contribute candidates to the legislative process. Jean believes that a radical woman would be associated with the exhibition and emotionalism of Women's Liberation and thus defeated. She

level. Jean Coughlin stressed the necessity of local involvement and was quite distressed over negligence in this area. For example, only one out of five persons in her community voted for local candidates in the last election.

As a former candidate for city council, Jean is interested in zoning and governmental planning. She urges parents to become involved in educational administration, because instruction in this area can affect a child's behavior pattern. Rhetorically, she wondered how many persons could name their school committee representative.

Opportunities are available for women, but Jean is disturbed that females are not convinced that their peers are capable of competing in the political and professional area. Equal representation is lacking, and Jean does not excuse her sex: "Oppression is a state of mind, not of being". If discrimination is to be buried women must become activists. She sees the foundation of sexual discrimination in religion. Throughout history men have made the decisions, while their women have cleaned the altar.

Surprisingly, and contrary to her public image, Jean does not subscribe to Women's Liberation. She espouses equal rights, but is skeptical of radicalism. Jean has searched for the mean between militant action and apathy. She has found the answer in political participation. "America will see a female Chief Executive", but Jean added that women would not vote for a candidate on the basis of sex. Like any other competitor, issues and political experience would be crucial. If this goal is to be realized, Jean warns that her sisters cannot afford to fade into oblivion after November. She sees the prevention in grass roots organization.

Bark

by Jane Lunin

When the bark flies off

and the limbs go back

to what feeds them; xylem

phloem in their own tongue

spell out the absence

of mongrel and grave.

Just as the moth collapses into

dust, the light urges him

further. We will find

the time to teach each other

a new language. In ice

and stone, in grass and rivers

our faces lose

their longing. The vowels

fly off; we are no longer

vulnerable. The consonants—

no more insistence. The breeze

knows this, doesn't mock you

couldn't even try.

— Jane Lunin

Constantine

by Jane Lunin

Constantine, my Emperor

you are no emperor;

not even a spy or a handyman.

Why not go back to the sewer,

the relentless pasture of dead marble.

Perhaps you could learn to play

the violin or burn the skins of grapes

neatly off. Pluck yourself

a marble cherry to take with you

into the sacred baths; something

to sit on for posterity and they will

say Constantine was more

than a Governor, a god

with his one good eye

sitting on the holy marble

a god.

— Jane Lunin

One Slightly Fearful, Possibly, Prejudiced, and Fairley Sympathetic Bachelor Historian's View of the Women's Liberation Movement

by Richard Grace

This talk was originally delivered in April 1970.

Simple events often cast long shadows.

In 1964, an 81 year old Congressman from Virginia decided to add sex to the Civil Rights bill pending in the House. I don't mean that he used four letter words on the floor of the House, or anything in that vein. I mean he submitted an amendment to Title VII of the Civil Rights Act, adding the word "sex" to that part of the bill which prohibited employment discrimination on the basis of race, color, religion or national origin. Smith's amendment was partly a joke — and it did draw a good deal of laughter in Congress — but it also got a great deal of strong Southern support, in the belief that it would hamstring the agency which would administer that part of the law, by distracting its energy and resources from cases of race discrimination in employment practices.

Now, eight years later, we can see that the shadows of Smith's amendment have fallen in a great many places as encouragements to the drive by women activists to throw off the yoke of male oppression. One should not think that there are no connections between that Civil Rights Act and a happening that took place in San Francisco one hot noon in mid-summer 1969. Five thousand women gathered for a rally in the crowded financial district. Their rally was about an item of apparel. The placards read "BAN THE BRA". This was not an isolated feminist freak-out; it was simply the biggest demonstration yet in a movement that began in the fall of 1968 when 150 women's liberation advocates gathered to burn their bras in front of the Convention Hall in Atlantic City, where the Miss America Pageant was in progress. Just as the beauty pageant was seen as a case of exploitation, so the garment in question is viewed as a symbol of oppression, and its repudiation is being used as a sign of women's liberation.

Something like this was tried by 19th century feminists who were convinced that heavy skirts trailing through the dust were symbolic of female servitude. So Mrs. Elizabeth Miller designed a radical costume consisting of a knee length skirt and loose trousers gathered at the ankle. The campaign for their adoption was led by Mrs. Amelia Bloomer of Seneca Falls, New York. But this battle was lost in the streets, where the catcalls, hoots and general torment by men eventually discouraged the Bloomer girls, who went back to the trailing skirts.

The generation which crusaded for bloomers was led by a fearless group of female activists whose goal was to secure women's rights. But the new feminism goes beyond the question of social and political rights. The current revolution is driving — and driving hard — toward the complete liberation of the American woman.

It ought to be noted, however, that the 19th century feminist had a longer road to travel than today's crusader. As the 19th century began, the status of married women still depended on English common law, which had its origins in the medieval world. A woman had no separate identity from her husband: no property of her own, no right to make a contract, no right to sue in court without his consent. The law even recognized his right to administer "moderate correction" — that is, there were

legal sanctions for wife beating. Women were not permitted to vote or hold public office. They were denied admission to colleges and they were not allowed to become ministers, lawyers or physicians.

But before the Civil War, feminism became associated with the drive to abolish slavery. A number of feminist leaders gave valuable assistance to the Republican Party during the Civil War, and hoped to secure women suffrage as their reward after the war, but the Republicans were not anxious to tackle the controversial issue of women suffrage. So the feminist crusade narrowed down to two issues. Rather than seeking a sweeping change in the status of women, the major energies of the movement were directed toward winning the vote and smashing saloons.

After tying themselves to lampposts in suffrage demonstrations and after proving that goldfish would die in a fishbowl filled with gin, the activist ladies secured the voting right as well as the temporary demise of booze, just after World War I.

One famous English suffragette, Emmeline Parkhurst used to tell her followers: "Trust in God. She will provide." Well, in 1920, SHE provided the vote for American women, and within a few years they voted to restore the liquor they had previously clamored to outlaw.

The old feminism had its far left wing, to be sure. Often these radicals were associated with the crusade for free love or at least the less inhibited exercise of sexual activity. Naturally, in the Victorian period, this sort of suggestion brought some considerable disrepute to the whole movement. But most of the lady crusaders were strict moralists.

It would be a serious error to assume that the new feminism is a campaign to promote liberal sexual indulgence. That is not the sort of liberation these women are seeking (despite all the abandoned Maidenforms). It does seem that some of the radicals assume that they can adopt the course of uninhibited sexual conduct whenever they are ready. But in public statements, a number of the most radical leaders of the movement have indicated a willingness to disavow sexual contact with men until the oppression and exploitation of women is ended. Revolutionist Abby Rockefeller claims that "love between a man and a woman is debilitating and counter-revolutionary."

At a conference in Boston in 1969, one of the leaders declared that sexual separatism is necessary for woman's autonomy and dignity. She said that an oppressed group cannot work with its oppressors. She even suggested that the dedicated members of the movement could wait until the destruction of capitalism before resuming sexual contact with men. (It would seem to me that that suggestion could either solve the population explosion or destroy the women's liberation movement.)

Just what are the major aims of the new feminism?

Apparently, these are among the principal objectives: equal employment opportunity: day care centers; and end to wage discrimination between the sexes; the repeal of anti-abortion laws; the development of a new style of companionate marriage in which the wife would have a career opportunity and the husband would have a good share of the child-rearing duties; and a broad range

of career options (so that women might have chances at fields of work which have been traditionally restricted to men). But what the movement seeks most of all in an end to male supremacy, which they describe as "male chauvinism" or "sexism".

The new feminists regard contemporary America as a rigidly male-dominated society which (either deliberately or unconsciously) perpetuates inequities and abuses between men and women. It is commonly held by the women's liberation writers and leaders that the chief vehicle for continuing the oppression of women is the institution of marriage. The family unit is viewed as a form of latent enslavement, which operates as an isolating force, to keep women from banding together. The female radicals who are attracted to Marxism find much to applaud in Friedrich Engels argument that, within the context of the family, the woman's relationship to the man is one of proletariat to bourgeoisie.

Marlene Dixon, one of the most prominent feminists, argues that the housewife's role is essential to industrial capitalism, because she provides essential services at home without pay, thus freeing the man to spend the majority of his time at his place of work. The conclusion from this is that women who do this work without pay can hardly expect to be regarded as being worth as much as men, who work for money.

Thus, the next step in the course of liberation should be the attainment of equal job opportunities for women and equal pay when their work equals that of men in the same field. Many women who have attended college earn less than men who did not get beyond junior high school. The gap between men's pay and women's pay has been getting wider every year, even though the size of the female working force keeps increasing. Women now fill one of every three jobs in the country. In 1967, the gap between the median salaries of men and women was 1,700 dollars, and ten years later it was 3,300 dollars.

In relation to that point, one must consider that 40% of the families living below the poverty level in the United States have to be supported by women. In the six years prior to 1970, to Equal Employment Opportunity Commission received 7,500 complaints of discrimination against women in business and industry.

There is hardly a hierarchy in the United States, whether in business, religion, government or education, that does not discriminate against women above the level of elementary school. Much of this discrimination is attributable to the traditional male notion that women are inferior to men in a number of ways. This idea within our civilization can be documented at least as far back as classical Greece. Aristotle said, "We should regard the female nature as afflicted with a natural defect-

tiveness." And Aquinas echoed Aristotle. Aquinas states that "woman is naturally subject to man, because in man the discretion of reason predominates." The women's liberation leaders accuse Catholicism of encouraging contempt for women by relegating them to inferior positions in the liturgy and ritual of the Church. One feminist argued at a liberation meeting that historically the only way a woman could become sainted was through a denial of her sexuality. The feminists argue that traditional Catholic and Protestant marriage services have promoted the impression that women should be naturally subordinate to men, and in effect second class human beings. But religion is only one of the institutions in our civilization that have kept women in a subordinate status. Politics, education, unions, and even the courts have at one time or another conspired against females. And now all that, say the revolutionaries, must be overturned.

It is not easy to describe the women's lib movement, because it suffers under the same sort of loose multiplicity of organizations that has been the pattern of recent reform and protest movements. The women behind women's lib are usually white, serious, well-educated girls, many of whom have worked in the civil rights and peace movements in recent years. (But even within those movements

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From A Personal View Point

by Pam Chase

That women, to some degree, are beginning to look at themselves and at their past in a new light is becoming more obvious daily. What journalists have conveniently dubbed the "New Feminism" is spreading across the nation, appearing in many forms. For some women it has taken on a political shading in the form of organizations such as the National Organization for Women, the National Women's Political Caucus, the Women's Equity Action League, and Women Educators. For many others it has become merely a questioning of previously accepted traditions, i.e., families, housekeeping, employment, education, politics and self-conceptions. Women are searching for a greater degree of independence from such roles that cast her in the role of "homemaker-wife-mother," and nothing else.

Why women on a large scale are just now beginning to start probing is difficult to explain. The rising importance of intelligence (as opposed to physical prowess) is certainly pertinent, giving women a heightened awareness of the possibilities of a life beyond the clothesline. Better-educated women desire an existence different from the traditional female role. Having been given a glimpse of the mind's horizon, she is becoming restless to explore that vast intellectual terrain for herself — not to accept what she has been told.

It is not unreasonable that women should pursue such interests. Families are smaller, and the life-span of women is increasing; consequently, a smaller percentage of her life is devoted to

child-rearing. A woman is frequently finished with child-raising by the age of 50, but she has perhaps another 20 to 30 years of her life left. To demand that she vegetate at a bridge club is hardly just — and some women fail to get turned on by the perfect geranium.

The very real, practical goals of the women's movement are egalitarian in nature: equal pay for equal work, equal access to education, political influence and economic power. (Ideologically, such issues question not so much the idea of inferiority or superiority as far as ability goes, but rather the cultural concept of roles: by giving women equal job opportunity and advancement, one accepts the growing possibility that women will not necessarily marry their income and therefore quit a given job. Hence, the very basic societal unit of marriage and the family comes under new and closer scrutiny.)

What women's groups are presently pushing for are concrete issues such as strict enforcement of the equal employment provisions of the Civil Rights Act of 1964, federal support of child-care centers, which would allow women (especially those on welfare) to compete for jobs without worrying about adequate care of their children, and they are also pushing for the passage of the Equal Rights amendment to the Constitution.

In this author's opinion, the most important aspect of the women's movement is the attempt to make women realize that there is nothing to stop them from shaping their future, or at least directing it where they wish it to go. The security of merely accepting what tradition dictates is no longer feasible, not in a society which seemingly defies any sort of order.

For ours is a civilization which seems (at least as far as this writer can understand it) to have lost a mission, a purpose towards which all elements in society can easily be directed. Euthanasia, abortion, birth-control, even heart transplants, have shaken the roots of many peoples' beliefs. If they have not changed peoples' attitudes, they have at least caused them to re-evaluate their ideas.

Perhaps it is a cliché to refer to the threat of nuclear holocaust, but the possibility is nonetheless present. The mere knowledge that man possesses, or at least appears to hold, the capability of self-destruction cannot possibly avoid affecting the outlook many people have of life. Fatalism inevitably spreads. Medieval pilgrimages and Renaissance enthusiasms have faded. Many people now hold an agnostic, if not existential view of life; subsequently, they seek to find as much happiness and contentment in the moment. Very little in life is certain, it would appear, and to conform to social norms against one's own nature is to rely on something rather unstable. It is imperative, therefore, that a woman consciously chooses a life-style most suited to her personality, one with which she can be comfortable.

Women are not, I feel, demanding control of affairs: it is a question of who will dominate, but rather, must someone dominate at all? By demanding equality the situation becomes more complicated — and more vital.

Acceptance and toleration, by both men and women, of different life-styles seems increasingly necessary in a universe that is desperately in need of co-operation. It is towards this unity that the women's movement is struggling, in one fashion or another.

Thoughts of a Dean

by Sally Thibodeau

"One of the cultural beliefs that delayed the entry of women into colleges and universities some 200 years beyond that of men was the conviction that women were not suited to work requiring sustained intellectual effort. . . folk wisdom still conveys a nagging feeling that women are not quite as good as men at academic pursuits. Present day discussions are full of documentation of the extremely low proportion of women faculty in prestige colleges and of the reluctance of graduate and professional schools to admit 'too many' women. And yet the facts concerning the scholarship of women make any fears about academic dilution groundless. On the criteria by which we judge academic performance — test scores, grades, and intellectual values — women are able, interested and high achieving students."*

Until recently the career counseling of women has been quite pointed — women were directed toward "realistic" goals; such as: elementary school teaching rather than college teaching, typing instead of business management, and to becoming nurses rather than doctors.

The mere fact that women are becoming more aggressive in expressing their needs and wants is exemplified in their growing reluctance to be limited to preparation for the once "realistic" careers. Educational institutions must muster the flexibility to cope with said needs. Those colleges and universities which fail in this regard will lose, not only the satisfaction of meeting the changing needs of all students, but will stunt the intellectual, emotional, and social growth of their charges.

Here at Providence young women have added a new dimension to the College. They have earnestly involved themselves in campus life — in the drama and glee clubs, they have made a most appreciable addition; as for the Student Congress and the Dorm Councils their prudence is being very much felt; and the social life has taken on a much more balanced appearance. The apprehensions of a year ago have given away to stimulation and excitement, to light heartedness and laughter, and to a bright challenge, a challenge to satisfy the curiosity and to maintain and properly channel the optimism and idealism that all (men and women) of today's young people possess in such abundance.

* Research Report No. 5 American Association of Higher Education, p. 1.

Reflections From A Woman In Athletics

By Helen Bert

In all aspects of women's athletics there is always present the prime purpose of participating in order to enrich the life of the participant. In our entire philosophy the welfare of the woman participating is of paramount importance. We participate to enrich our lives, to enhance our personal growth and development, to perpetuate the spirit of fair play, to enlarge our social contacts, to better our physical state. In short, we have the ideal philosophy that our male counterparts do not. "It is how we play the game, not whether we win or lose" that is important to us. Is this then not an enviable aim in this materialistic society that feels it must win at all costs?

Since our ideals are so high it is not time to tear away the medieval myths that exists about women athletes -- e.g.1.) that we are less

than women because we enjoy athletics and participate in them and 2.) that we secretly wish we were men and so ape our male athlete.

My only answer to this is "phooey". Who wants to be as physiologically strong as men, — not us! And who can say women athletes are not feminine, look at some of our former Miss America's, our Olympic participants, our tennis women etc. The truth is we are as feminine as we wish to be!

We must all realize the beneficial aspects of athletics, and than as our inclinations, temperament, and skills degree, participate and enjoy ourselves. If we do not participate we are leaving a gap in our educational process.

Athletics should be a part of the total educational experiences of all

women students, and there must be made available to them opportunities to participate. For women this can only be done by us, for us, in our own place, at our own speed, in our own activities. I hope here at P.C. we are just at the beginning of such a program. It is only with the total female support that our athletic students can eventually hope to have a satisfactory program. Whether you participate or not is strictly your decision, but to insist on such a program is your duty.

We must be like the little boy carrying his brother on his back and saying, "He's not heavy, he's my brother".

So we are all sisters and as such should be willing to help each other in our various endeavors.

To be a woman is great!! To be an athletic woman is fantastic!!

Occupational Directions

by Cheryl Parmely

If one assumes that a woman's first right and responsibility is to develop her own individual potential and not to subordinate that development to the needs of men and society, it is important to understand how sex role stereotyping impedes the full development of this potential.

A major way of realizing oneself is through creative work. Although job discrimination is substantial and women with a college education can still expect to earn 47% of what men with the same education earn, this is not the major impediment.

The college woman is often faced with some subtle but very real dilemmas. Critical at this age is resolution of the identity formation process. A girl's search for identity is much more complex and delayed than a boy's. Her sexuality is more diffuse, internal and complex. She has been conditioned to remain more dependent than a boy. Because of ambiguous social expectations, there is no longer one specific way to achieve successful femininity. The process is further complicated by the fact that the bright college woman is aware of the culture's preference for masculine achievement and the societal pressure to regard motherhood as the only source of fulfillment. At the same time, she has been encouraged by parents and teachers throughout her schooling to achieve academically. At some point in her college career she gets the message that she better not do too well, that competition is aggressive and unfeminine and will threaten her relationships with men. There is potential here for a great deal of conflict resulting from the simultaneous desire to develop satisfying heterosexual relationships and to participate in competitive achievement.

Even if a college woman deals with this conflict and chooses to make a career commitment, her conditioning has in many cases left her ill equipped to pursue it. Risk-taking and assertive behavior, both skills necessary for success, have usually not been encouraged in her. Because of the uncertainty about future marriage plans, the college woman frequently doesn't become aware of her real needs and fails to do any kind of life-span planning. This often results in her making choices by default, rather than making realistic choices based on her needs.

If the college woman seeks personal counseling or career planning assistance, she may encounter counselors trained in traditional programs that still perpetuate unscientific myths about the nature of women. There are probably few counselors who are free of sexist attitudes. Research by Boverman has indicated that clinicians have different standards of mental health for men and women. Their standards for a healthy adult man were like those for a healthy adult but healthy women differed from both. So for a woman to be considered healthy, she must adjust to these norms or be accused of being unfeminine. This kind of stereotyping can be quite limiting and increase rather than help resolve a woman's conflicts.

Vocational interest tests, used to aid students in career planning, also reflect the cultural bias and can limit the choices open to college women. The Kuder and Strong report both emphasize traditional feminine occupations. The score report for the Kuder shows twice as many occupational scales for men as it does for women. Research conducted with the Strong showed that when the test was constructed in a way that sanctioned career choice, women's attitudes towards careers changed and their level of vocational interest increased.

Men their rights and nothing more.

Women their rights and nothing less.

Susan B. Anthony

Rising Need for Day

Care Centers

By Barbara Quinn

There have been many reasons made known why we need daycare centers: welfare roles must be reduced; day care centers will allow able bodied mothers to work; women must be enabled to realize their potentials through roles and activities other than the full time job of child raising and housework. Many people are now desiring to raise their children outside the family circle. Employers with a large female labor force are hoping that daycare centers will reduce the high rates of lateness and absenteeism. There is also the need of the child to consider; psychologists and educators see an importance of the pre-school years in a child's intellectual and emotional development.

The above reasons could be made to complement each other but one question hinders the progress. Who will pay? There is an individual and national unwillingness to take on the cost of day care.

"Day care" has the reputation of being associated with the need of poor people. The combination of motherhood and work, though, is slowly gaining strength in our society. Those who are now in-

involved in getting day care include the poor who had no choice about employment, and the professional, who take on work as a means of fulfilling ones self. But there is a stigma involved in allowing someone else to raise one's children. The American commitment to the family as the only unit to develop the emotional and moral ideals of their children, is in many ways indestructible at the present. It is permissible to ensure children to some one else for their safety but that is all. Day care as it stands now is a babysitting custodial operation and does not try to rear children in any way.

In December of 1971 President Nixon vetoed the comprehensive child care bill saying ". . . we cannot and will not ignore the challenge to do more for America's children in their all important early years. But our response to this challenge must . . . cement the family in its rightful position as the keystone of our civilization. Good public policy requires that we enhance rather than diminish both parental authority and parental involvement with children.

However for these same reasons day care is gaining acceptance among American parents.

A wide variety of federal legislation includes a day care clause; funds may be used for day care services, for planning, for facilities, for staff training and so on. Usually funds, which could be used for day care, are used instead in one of the other allowable ways. There are some programs such as the Model Cities which have begun to establish day care centers and other relating services. Because federal funding is run on a kind of "hide and seek" basis the finding of these hidden sources of support has been limited to those few communities and groups who are highly skilled in the ways of "grantsmanship".

Day care should be ". . . for the care and protection of our children; it should connect the child's worlds of home and day care; it should provide an environment that fosters his development of a sense of self, self-worth and security, and his ability to get what he wants and needs from the environment around him; and one which stimulates his cognitive and sensory abilities."* We are not close to any agreement on what a day care center should be or could be because the matter of money stops us from doing anything to alleviate the problem. The problem concerns lower class,



who must work, and middle class women, who without jobs probably would be put in the lower class bracket. There is no distinction of race here; these are women who

Photo by Hank Golembeski just want to make a better life for their family. ("What Day Care Ought to Be", Patricia Gerald Bourne. Volume 166 No. 7 issue 2981, Feb. 12, 1972.)

Equality At Providence College

By Mary McKee

What is equality? Funny, but one rarely thinks seriously about such a thing until one feels unequal or discriminated against. Mention equality of the sexes in a discussion and prepare for shrieks of horror and condemnations of women's lib. Yet the tragedy of the popularly viewed, militant, bra-burning women's liberation is that it's too one-sided.

More and more women are speaking out against restrictions on their freedom of choice, particularly in occupations. I believe the classification of male and female roles deprives both sexes of desirable alternatives. Women are definitely presented a much narrower range of career selections, but, in a way, men suffer, too. Could every man brave the stigma attached to being an elementary school teacher, a nurse, a florist, or a hairdresser? Career planning tests report results in two columns. If the tests find a student has ability in science and the student is a male he should check the first column where it suggests he be a doctor — if the student is female she should check the second column where it suggests she be a nurse. Unfortunately, only the student who finds a career in the "wrong" column questions the method.

The immaturity of people at P.C. has made inequalities more obvious to me. It's curious that immature actions based on some societal value do more to point out fallacies in the value than do actions directly aimed at destroying it. Maturity has always been held up as a goal we should all strive for — a stage of development after which we need never change. Immature people are not so sure of themselves that they are no longer expected to learn from new experiences. I gladly number myself among the immature.

Immature behavior, despite the inferences of the Student Congress survey, is not limited to males. I've had the experience of being with young women in the library or cafeteria discussing some pretty "heavy" stuff. Should a male appear the conversation will immediately be switched to new clothes, hairstyles, or boyfriends. This whole process completely baffled me until I realized that the group was trying to live up to the "ideal" of women as style conscious and not capable of abstract thought.

At first I found amusing the awkward apologies of P.C. males for immature and often obscene behavior, especially language. When I stopped to think about the situation, I got pretty angry. I now find such apologies most demeaning. Am I, as the "weak female", expected to swoon at the mere mention of four letter words? It's an insult to my intelligence.

Father Lennon warned that girls in curlers and wearing no make-up would shock the males of the college community. It appears that simply wearing no make-up has been enough of a shock. I've lost count of the "immature" people inquiring as to why I wear no make-up. I had never seriously considered the exploitation of women by the cosmetic industry — the whole process of applying the crap just took too long, and, to be honest, I had always felt something less than totally feminine for my lack of skill in that area. Considering this exploitation and the expense and time wasted in "putting a glow on" the sophisticated-woman image seems a little ridiculous.

There is one thing in particular that has been a constant source of aggravation to me. Until September, 1971, I had been a "student" — suddenly I was a "co-ed", a label I soon learned to detest.

— "co-eds ruin the spirit of a previously all-male school. P.C. will never be the same."

— "co-eds have to be careful not to invade the privacy of males on campus. Men need privacy and independence in their college years. Viet Nam makes their future so uncertain." (Presumably women don't need this privacy or independence. And forgive me for ever comparing military service to the threat of the "every day housewife" existence.)

— "co-eds cramp the style of males on campus. The men will have to watch their language." (Is this my problem or theirs?)

I now know what a "token black" must feel like. I've been told that the reason I received a large scholarship was that P.C. in its first year of co-education was looking for above-average female students to be sure there'd be some still around for the graduating class of '75. It was said that women received most of the scholarship money the school had to offer this year. By no means was I hesitant about accepting the money, but I still wonder if the policy was fair to males in the class. Considering all this along with comments that "co-eds dress-up the campus", how could any of P.C.'s women escape the feeling that we're regarded as something other than totally human.

Shortly before P.C. went co-educational "When the Girls Come" was published. Father Lennon's remarks have been thrown aside as ridiculous by too many people. Their importance lies not in their fundamental truth, but in their reflection of values and attitudes towards education that this society actually holds — whether the majority are willing to face it or not. I've been told it's one of those hard facts of life that men need better jobs than women because they have to support their families. Therefore women shouldn't begrudge them better job opportunities or chances for advancement. After all, wouldn't they want the same for their husbands? Many people are surprised that a woman would even consider a field like mathematics (we've learned in Western Civ. that good architecture is mathematical and therefore masculine). Even if a female would by some freak of nature have abilities in math she should never consider a career in the field — there are no job opportunities for her. (Unless, of course, she goes in for teaching, Teaching, social work, and nursing — the three "biggies" for women — providing an opportunity to better develop the mother instinct.) Employers are reluctant to hire women into technical positions because statistics show that, after the expense of training, the company will most likely lose a woman to marriage and a family.

If the society supports this than Father Lennon's statement that women at P.C. will and should be looking for husbands is only logical. If marriage and a family are the ultimate goals of a woman's existence then a college campus would be merely a hunting ground or a place where she can better prepare for her life as wife and mother. By brushing off remarks like those expressed by Father Lennon as ridiculous the "mature" society never has to think about or examine its own values. They can empirically say what is — it's hard for women to get jobs — and why — statistics influence employers — but never actively think about what should be — because that's not objective. So they "objectively" support the status quo and continue to discourage their daughters' interests in technical fields and the natural sciences.

The blatant use of double standards particularly in dorm regulations and the assumption that females need to be protected by males no matter what condition those males happen to be in (where is the "force" in P.C.'s security force?) have opened the eyes of

many people on campus to the inequalities that exist. All aspects of the double standard seem strange. The other night on Channel 2's "How Your Children Grow" some "experts" discussed changing attitudes towards teenage virginity — the "experts" being parents of teenagers? These people were the we're-not-old-fashioned - we've -told-our-kids-everything - because - of-us-the-world-will-be-better-aren't-you-impressed type. But the truth of it was the these "progressive" parents would encourage their sons to experiment but would lock their daughters in their rooms at night. Such continuity! The one obvious question is, how will society view the girls who've been "practiced on"? Is Aquinas' security guard protection from outside or within?

Now that we're big girls and must travel outside the small communities to college, precautions must be taken to protect us from "Joe, the mad rapist" (as referred to by women of Dorr Hall at U.R.I.). That there is a rapist loose among us is never questioned (least of all by the women of Dorr Hall at U.R.I.!!). Neither is it asked why he is there. The first hint could be seen in actions and comments of construction workers on campus last fall, of student cafeteria workers, of the track team jogging through the parking lot — all of which I find embarrassing, yet others believe perfectly acceptable — won't "boys always be boys?" For further insight, if you have an exceptionally strong stomach, you could view a day's worth of T.V.

Con't. on P. 16

Letters

by Galileo

The current ferment on the Providence College campus concerning the so-called women's liberation movement has accorded me a certain amount of amusement. Judging by the reactions that I have observed among my fellows, this response is not an uncommon one. Nevertheless, I have been sobered by the realization of the consequences of the discriminatory nature of coeducation in our community. Therefore, appreciating the seriousness of the situation, I propose the foundation of a movement to safeguard the rights of the men of P.C.

Among the rights enumerated in the Student Bill of Rights is that of privacy. Certain slanderous references to the owners of a telescope in McDermott Hall that appeared in a liberated letter to the Cowl have infringed on the right to privacy of the gentlemen in question. I know the members of the Mount McDermott Observatory to be wholly dedicated to the observation of heavenly bodies, therefore, posing little threat to the modesty of most of the residents of Aquinas Hall. The diversions indulged in by the men of McDermott are their own private affairs and should be respected as such.

It has also been noted that before the women will occupy our beloved McDermott Hall next semester certain modifications must be made. Among the improvements rumored to be planned are corridor carpeting, shower stalls, drawers

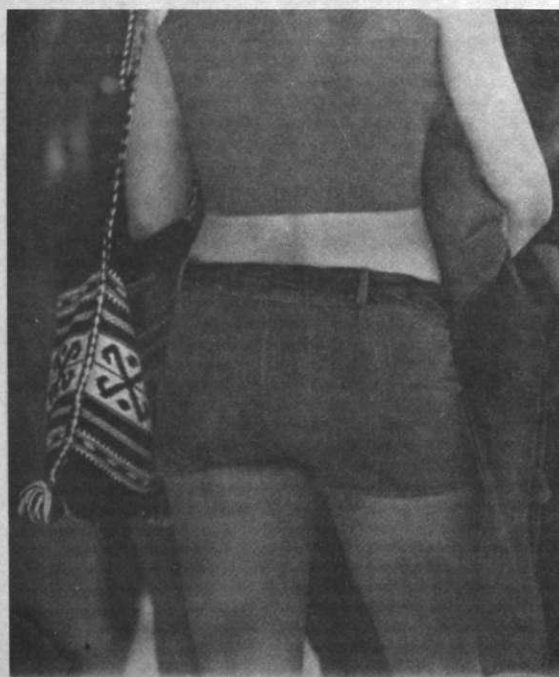
in the closets, new mattresses, and, believe it or not, bathtubs. Rumor also has it that the girls refuse to urinate from a standing position. Those females who complain about the oppression they are subject to concerning living arrangements should realize that many of the male dorms wish they were so oppressed.

The most prominent example of dorm inequality is the security arrangements instituted for the women. While the girls in Aquinas live in guarded privacy, we males are blessed with the company of half the "mondoes" in Providence. The security guards also serve as stalwart defenders of the chastity of our women. This is, deplorably, not true with the male dorms. More than a few members of my dorm have lost their virtue this year as a result of poorly enforced parietals regulations. It is therefore inconceivable to me that the men do not demand similar protection.

The liberated women of this campus should be warned that their enviable situation will not long endure. Soon their precious ratio will be lowered, challenged for our affection by incoming freshman. No longer will a Providence coed be able to keep a harem of boyfriends. The common pastime of crying in Aquinas will increase in popularity.

Other questions are yet to be answered concerning coeducation next year. Will McDermott lounge become another passion pit? Will the incoming freshman class be blessed with another Love Story? It would be unfortunate.

Galileo, McDermott 312



"A" is for Apple

Photo by Hank Golembeski

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Published each full week of school during the academic year by Providence College, River Avenue and Eaton Street, Providence, R.I. 02918. Second class postage paid at Providence, R.I.

The opinions expressed herein are the opinions of the editorial board and do not necessarily represent the opinions of the administration or the student body of Providence College.

Women in Arts

"Betrothed to Maid and Man": Women in Shakespeare

by John F. Hennedy

Shakespeare can no more validly be interpreted as a spokesman for the cause of women's liberation than he can be cited, without distortion, as a spokesman for any other "cause." His generous and wise imagination, however, allows him to see beyond culture stereotypes in his portrayal of women just as it does in his portrayal of men. From his humane vision emerges the realization that qualities such as rationality and courage, which society associates with masculinity, and intuition and compassion, which society associates with femininity, are possessed in nearly equal measure by the most admirable of human beings irrespective of their sexes. He recognizes that a bond of common humanity unites us all much more profoundly than any category, ever the "ultimate" division of humans into women and men, separates us. Far from being a "relevant" gimmick, a consideration of Shakespeare's representation of women throughout his plays strikes me as a splendid approach for exploring the development of his moral and imaginative perspective. Almost too obvious to mention is the fact that the following discussion, because of limitations of time and space (to say nothing of energy), in no way purports to be an adequate treatment of such a rich topic, but only on the order of preliminary notes.

At this point, I shall make some tentative general observations about the role of women in Shakespeare's plays and hope that these assertions will hold up as I discuss specific instances. On the whole, Shakespeare associates his women characters with such positive, civilizing values as loyalty, love, peace, and reliance on imagination. In plays with more or less affirmative tones, romantic comedies, love tragedies, and late romances, women have a large

measure of control over their own destinies and strongly influence the attitudes and actions of others. In the "bleaker" plays, most history plays, problem plays, and the four major tragedies, women characters have little opportunity to influence the course of events and are often arbitrarily destroyed by inhumane forces.

Because they deal primarily with the late medieval "masculine" world of power politics and military struggles, Shakespeare's ten plays based on English history seldom provide women with significant roles. Queen Margaret, the wife of the weak Henry VI, is an exception because she learns to maneuver just as ruthlessly as any of her male counterparts. The unsympathetic portrayal that Shakespeare affords to another important woman in history and legend, Joan of Arc, can be attributed more probably to British jingoism than to male chauvinism.

In contrast to these plays which reflect the real world of politics as we normally experience it, Shakespeare's romantic comedies depict, on the whole, a world of the heart's desire. For the sake of accuracy, however, I feel obliged to mention first the heroine of one of Shakespeare's earliest comedies, Kate, the "shrew" who is "tamed" by the man she marries, Petruchio. Irrepressibly unruly and hostile to begin with, she is conditioned into a state of complete submission by her new husband's escalated emulation of the willful tactics she herself has been using to dominate others. Little more can be said about this play except that it contains some amusing farcical situations, but presents an uncharacteristically shallow portrayal by Shakespeare of the ingredients that constitute human fulfillment.

Later heroines, Portia, Rosalind, Beatrice, and Viola, are much more representative

Shakespearean comic heroines. Each of these women is independently intelligent as well as devotedly loving; each, either by precept or example, initiates others, especially the man she marries as the inevitable resolution of the comic action, into realistic and humane ways of thinking and acting. In *The Merchant of Venice*, Portia decides to disguise herself as a male lawyer to plead the case of her new husband's friend, Antonio, whose life is threatened by the money-lender, Shylock. After defeating Shylock on a legal technicality, she urges Antonio and Bassanio to follow the principles that she has recently recommended to Shylock by showing him mercy. Rosalind, banished by her uncle from the court at the beginning of *As You Like It*, also disguises herself as a young man, a circumstance which allows her to converse with her loved one, Orlando, without his awareness of her identity. In this disguise, she expounds to him such anti-romantic sentiments as the claims that lovers have a touch of madness in them, that no lovers, in spite of all their protestations, have ever died from being rejected in love, and that the ardent love of the betrothed couple seldom survives the first few weeks of marriage. From the depth of her own commitment to Orlando, it is clear that the cynicism that she expresses is a distortion of her own viewpoint, but that she correctly recognizes the need of the naive young Orlando for far greater awareness if he is to ground his idealism in reality. At the beginning of *Much Ado About Nothing*, Beatrice delights in trading insults with Benedict, though both of them are soon tricked into recognizing the love that they have for each other. Even as they declare their loves, Beatrice tests Benedict's loyalty, a trait lacking in most of the play's characters, by urging him to challenge his best friend,

who has been duped into publicly denouncing Beatrice's cousin in the very ceremony in which he was to have married her. By this demand on his allegiance, Benedict is shocked into a better realization of what trust and commitment to a loved one mean. In *Twelfth Night*, Viola is a young woman, who like Rosalind, disguises herself as a young man for survival. Disguised as a page to Duke Orsino, a man she secretly loves, she carries out her duties of presenting messages of his rather shallow love to the Countess Olivia. Throughout trying circumstances, Viola is one of the few characters in this play who is always able to distinguish between her true identity and the role that society has forced upon her; above all, she remains faithful to Orsino.

An important insight is gained into Shakespeare's conception of masculinity and femininity through his presentation of Viola's relationship to her twin brother, Sebastian, whom she believes has drowned, but who presents himself to her at the play's climax. This revelation is especially shocking for Olivia, who has fallen in love with Viola disguised as the page Cesario, but who has just become engaged to Sebastian, thinking him to be Viola-Cesario. Sebastian comforts Olivia for having been "contracted to a maid" by claiming that her delusion is not as complete as it seems because she is now "betrothed both to a maid and man." Such an intriguing statement can be interpreted in different ways; one of the more illuminating applications is to assume that Sebastian is remarking on his own identity as well as that of his sister. Earlier in the play Sebastian, close to tears, unashamedly comments on the ease with which he weeps; when Olivia, confusing him for Viola-Cesario, throws herself at him.

Sebastian, who has never seen her before, accepts her proposal for engagement purely on intuition; when confronted with the bullying Toby Belch and his would-be accomplice, Andrew Aguecheek, Sebastian defends himself courageously and effectively. Just like his sister Viola, who throughout the play is melancholy, witty, compassionate, and, above all, resolute in her commitment to Orsino; Sebastian, as a sensitive, intelligent, human being, combines the traits that society normally associates with men with those that society normally associates with women. Viola and Sebastian resemble each other in a much more profound way than they differ from each other on the relatively superficial biological basis of sex.

Early in the period when Shakespeare was writing these romantic comedies, he was also writing his first "love tragedy," *Romeo and Juliet*. Though the play obviously departs from the comedies in that these loves can unite themselves only at the cost of their lives, the fact that their deaths cause a reconciliation of their feuding families and the strong emphasis given to the possibility of a mystical union of the lovers after death makes this one of Shakespeare's most affirmative tragedies. Juliet possesses many of the same traits as do the heroines of the romantic comedies. Her realistic wisdom in comparison to Romeo's immaturity is evident, for example, when she cautions him in the balcony scene against "swearing by the inconstant moon." The depth of her commitment to Romeo is later represented by her willingness to overcome her justifiable terror by taking the potion provided by Friar Laurence to make her appear dead so that she will be placed in the family

Con't. on P. 13

La Prima Donna

By Thomas M. Coskren, O.P.

If there be some truth in the contention of the Women's Liberation Movement that there has been and is discrimination against women in life and work, there yet remains one arena of glorious human activity in which woman reigns supreme: the opera. Historically, there was a companion term, *primo uomo* (first man), but it was discarded relatively early; indeed, "the first lady" of opera, in the words of her more ardent admirers, soon became *prima donna assoluta*. Rival contenders to the throne of any particular company could then be easily distinguished, since, properly, the term *prima donna* has no plural. And however readily we must grant, in the words of George Martin, that "because of the extraordinary behavior of some . . . the term has developed derivative connotations," opera as we know it would be inconceivable without *la prima donna*.

The reason for this remarkable situation in an allegedly male-dominated world is not difficult to discover: tenors, baritones, basses come and go — providing us, no doubt, with stunning flights of song — but nothing equals (to an opera fan's ears, at least) the soaring and sometimes searing beauty of a soprano's voice, especially in concerted passages, rising above

and dominating the sounds of lesser beings who cannot hope to dwell in her realms of glory. Whether one is listening to the golden resonance of a Leontyne Price in *Aida*, the silvery pianissimo of Montserrat Caballé in *Don Carlo*, the icy-diamond brilliance of Birgit Nilsson in *Turandot*, the rich-ruby splendour of Joan Sutherland in *I Puritani*, or the emerald fire of Beverly Sills in *Manon*; one is the recipient of such wealth that he is convinced that the offerings of the male operatic population are baser metal and semi-precious stone indeed.

Operatic composers have known this fact since the invention of the art form. Indeed, some leave us with the inescapable conclusion that their operas as a whole are something like exquisite settings for dazzling jewels of sound gleaming in the arias given to the *prima donna*. Sometimes it seems unfair, but I have the suspicion that every tenor vaguely understands that, even after the most splendid rendition of "Che gelida manina" in Puccini's *La Bohème*, the audience is sitting in anxious anticipation for Mimi's *Michiamano Mimi!* And, certainly, even so superb a song as Calaf's "Nessun dorma," in the same composer's *Turandot*, strikes the listener as something of an anti-climax vocally after the incomparable "In questa Reggia"

of the cruel Chinese princess-heroine of the same opera. Indeed, the tenor of this opera is cruelly outnumbered, since he must contend with the Princess Turandot and the slave-girl Liu, whose arias in the first and third acts are calculated to melt stone with their exquisite poignancy.

There is something more involved in the dominance of the female voice in opera, however. The soaring quality of the soprano sound is a fact which allows for and necessitates the reign of the *prima donna*, but composers know that the opera is not only song; it is, to a supreme degree, drama. Granted it is drama with its own set of conventions which must be accepted wholeheartedly for even minimal enjoyment and exaltation; but, once the convention of singing-actors is accepted, it remains true that "The play is the thing." And here, above all, the *prima donna* is *assoluta*. For a drama to work truly, the characters must be recognizably human; they must be utterly believable. In opera, it seems, the women have the advantage. With few exceptions (Verdi's *Otello* and Falstaff come to mind immediately), operatic heroes and villains do not seem to have the tangible reality of the explicitly human with which the great majority of operatic heroines are invested.

It would take much argument and more space than is available here to support this statement, but I suspect that most opera-goers will know what I mean. And if one must choose that quality which invests most operatic heroines with extraordinary human verisimilitude, I should pick loyalty: loyalty to self, to husband or lover, to children, to homeland. Perhaps the supreme example is Leonore, in Beethoven's *Fidelio*; but one has only to think of Azucena in *Il Trovatore*, Aida, Lucia in *Lucia di Lammermoor*, Desdemona in *Otello*, Madame Butterfly, etc., etc., etc. The examples are without parallel in any other art form. The loyalty may be misguided; it may be unwise by any "reasonable" norms; it may be destructive. But operatic heroines seem to prove their inner worth by loyalty, and that gives them a stunning advantage over their male counterparts. It would seem that they all project, somehow, a facet of the great "Ur-mutter" theme which assures the race of acceptance, security, benevolence, love.

One could continue the discussion indefinitely. But perhaps it might be wise to end with, perhaps, the greatest example of female superiority and dominance (benevolent) in opera. In Wagner's *Der Ring des Nibelungen*. Whatever one may think of

Wagner, there can be no doubt that his Brunnhilde accomplishes the transition from male dominance to female superiority. She is the nineteenth century's Prometheus: she defies the gods (most dramatically, her own father, Wotan) to help man; she is divested of immortality, marries a hero to whom she is clearly superior (and Wagner leaves no doubt on this point; listen to the music he gives to Siegfried — one of the greatest bores in operatic literature — and compare it to that of Brunnhilde), and survives his death; finally, in her great Immolation Scene in *Götterdämmerung* (The Twilight of the Gods), she accomplishes the reconciliation of all powers of the universe, a natural redemption through love. While the male Prometheus remains chained to his rock, the female Brunnhilde gets things done and, musically at least, proves that love, not defiance, is the greatest force for good in the universe.

Whatever reservations I may feel about certain aspects of Women's Liberation, I have no doubt that woman has triumphed splendidly in opera. And I, for one, hope that she will continue to do so. Loyalty and love are her two greatest qualities in this art form; we all need both badly.

La prima donna è viva; la prima donna, bravissima!

Thomas M. Coskren, O.P.

The Forgotten Artist

By Alice Hauck

During the eighteenth century, particularly in France, women were an important cultural influence in the higher echelons of society. In Paris, the salon flourished. A salon was a reception for noted intellectuals, artists and musicians under the auspices of a distinguished woman. The most famous salon of the eighteenth century was that of Madame de Stael, who was a baroness and an author. The success or failure of a salon depended upon the wit and charm of the hostess. She selected the guests and began and contributed to conversations which would probe the nature of art, literature and philosophy as well as the lighter political and social events of the time. Hence, certain women were accepted as intellectual companions of the famous men of the period.

Into this environment came the artist who is the subject of this article, Rosealba Carriera. Born in Venice in 1675, Rosealba became one of the most popular portrait artists in Europe. By the time of her death in 1757, she had portrayed kings and their courts and became a friend and respected colleague of the most well known artists of the period.

She began her life in Venice as an impoverished lace maker. In order to raise their economic and social position, Rosealba and her sisters Angela and Giovanna turned to the painting of miniatures. A miniature is a portrait painted in water color or oils on a small piece of ivory usually oval in shape. However, Rosealba's most popular works were pastel portraits.

Pastels are hard crayons made with pipe clay and pigment somewhat similar to the colored chalks of the class room today. The colors produced by these chalks are very light in hue.

Rosealba's studio became so popular that tourists of note who came to Venice felt that they must not return to their home land without having a portrait by La Gentilissima Carriera, Horace Walpole in Fancy Dress is a well known portrait from this period.

In recognition of her talent, Rosealba was made a member, in 1705, of the Accademia di San Lucca, the Phi Beta Kappa Society of Italian painters. Antoine Watteau, an outstanding french painter of the period, congratulated her and wished to exchange paintings with her. Due to a fatal illness, Watteau never had the opportunity to meet Rosealba although she came to France in 1720 and was elected a member of the French Academy of Painting, a unique honor. Many of Watteau's pupils and contemporaries, however, became

Miss Carriera's friends. She was not a beautiful woman, they reported, but she possessed such intelligence and talent that she was welcomed wherever she went. In fact, she may be given credit for the development of the French school of pastel portraiture. Such artists as Rigaud, Nattier and Lancret came to her studio and studied her Venetian color technique. From France she returned to Venice where she remained until her death, with the exception of a short period from 1730-31 when she was court painter to the Elector of Saxony, a powerful German prince.

Today, Rosealba Carriera's pastel portraits are valuable collectors items, although her work is not well known by the public in general. Examples of her work can be seen in the Dresden Museum, the Louvre, and the Uffizi Gallery. Miss Carriera's biography indicates how a woman of talent and intelligence could be appreciated and recognized in the eighteenth century.



Women in Shakespeare Cont.

tomb, from which Romeo is supposed to rescue her.

A considerably different type of play and heroine is presented in a much later "love tragedy", *Antony and Cleopatra*. For all its differences, however, once again the emphasis placed on the possible reconciliation of the lovers after death makes for an affirmative tone. Cleopatra, unlike the comedy heroines and Juliet, exhibits most of the unfavorable stereotypes associated with women: she is shrewish, conniving, and inconstant in her treatment of Antony. But one of the marvelous paradoxes of this play is that we come to see these very qualities as her most desirable features. This sentiment is best expressed by Antony's lieutenant, Emobarbus: Age cannot wither her, nor custom stale Her infinite variety.

Throughout the play, and especially in her suicide scene, seemingly contradictory feminine archetypes—earth mother, seductress, constant wife, and even, innocent virgin—are suggested as applicable to her. What finally emerges, however, is the implication that the qualities which constitute her uniqueness are not exclusively "feminine", but the essence of fickle, god-like humanity as viewed from the perspective of this play. For one thing, Antony's greatness can be attributed to the same type of diversity and unpredictability as Cleopatra displays. In her death, also, Cleopatra refers to herself as "marble-constant"; in her magnificent finale she is able to combine within herself the Roman qualities of "masculine" resolution with the Egyptian qualities of "feminine" passion. It is significant in this context that earlier in the play Cleopatra mentions how, at the height of one

of their revels, Antony wore her headdress and she his sword and that Octavius Caesar accuses Antony of being less "manlike" than Cleopatra and her of being less "womanly" than he.

During the period of major tragedies, Shakespeare wrote a play, *Troilus and Cressida*, sometimes called a problem play, which cannot be placed neatly into any of the categories I have been using to classify plays. Shakespeare's presentation of Cressida is somewhere in between the highly unsympathetic view of her as the embodiment of unfaithfulness (as she is portrayed by the fifteenth-century Scottish poet, Robert Henryson) and the sympathetic view of her presented in Chaucer. The portrayal of her relationship with Troilus is Shakespeare's most penetrating exploration of how the conditioned expectations of lovers stifle honest communication between women and men. Troilus, a conventional idealistic lover, who resembles Orlando and Orsino from the comedies, fluctuates between images of Cressida as unapproachable virgin and as the potential satisfier of his physical desires. Cressida, who values herself only to the extent that she is sought after by men, archly hides her interest in Troilus to heighten his passion of her. Such a relationship, devoid of human understanding, meets its inevitable failure as soon as the lovers are parted. Because the play is more satiric than tragic, Cressida, unlike the heroines of the tragedies that follow, is not destroyed by events, but is last seen offering herself to an even more insensitive lover than Troilus, recognizing her degradation, but unable to do anything about it.

What I see as the developing pessimism of *Hamlet*, *Othello*, and *King Lear* can be measured by the appearance in each play of an apparently more independent and effective woman character who, in each case, is more arbitrarily destroyed. Although Ophelia is the most passive of the three, the love she bears for Hamlet is most in evidence when he is most cruel to her. The dramatization of her madness and report of her drowning, both of which result from this mistreatment and Hamlet's murder of her father, produce great pathos. Because Othello places so much faith in Desdemona at the play's beginning, one retains some hope that she will be able to influence his failing judgment. On the contrary, he is led by Iago's poisonous insinuations into committing such agonizing mistakes as striking her in public, treating her as a prostitute, and strangling her in their marriage bed. Desdemona's trust and love keep her from accusing him even when she is dying and make her one of the most devoted characters in literature. Cordelia, just as loving but seemingly even stronger than Desdemona, is banished by her father, Lear, because of her integrity. She marries the king of France, returns to England with an army when her father is threatened by her sisters, and tenderly guides him out of his madness. All these hopeful events are brought to nothing, however, by one of the most devastating visions presented on any stage, the appearance of the howling Lear carrying the corpse of his beloved daughter. These three women are equivalent in their intelligence, loving commitment, and independence (excluding Ophelia) to Portia, Rosalind, and Viola. Whereas Shakespeare's per-

Suggested Reading List

- Anthony, Susan B., Stanton, Elizabeth Cody, and Gage, Matilda Joslyn. *History of Women's Suffrage*. Susan B. Anthony, N.D.
- Bird, Caroline. *Born Female*. McKay.
- Blackwell, Alice Stone, Lucy Stone. Plimpton Press.
- Cooke, Joanne, and Charlotte Bunch-Weeks (eds.). *The New Women*. Bobbs-Merrill.
- Ebon, Martin (ed.). *Every Woman's Guide to Abortion*. Universe Books.
- Ellman, Mary. *Thinking About Women*. Harcourt Brace Jovanovich.
- Figes, Eva. *Patriarchal Attitudes*. Fawcett World Library.
- Firestone, Shulamith. *The Dialectic of Sex*. Morrow.
- Friedan, Betty. *The Feminine Mystique*. Dell.
- Greer, Germaine. *The Female Eunuch*. McGraw-Hill.
- Hays, H.R. *The Dangerous Sex*. Putnam.
- Herschberger, Ruth. *Adam's Rib*. Harper & Row.
- Hole, Judith and Ellen Levine. *Rebirth of Feminism*. Quadrangle.
- Komisar, Lucy. *The New Feminism*. Watts.
- Kraditor, Aileen S. *Up From the Pedestal*. Quadrangle.
- Lutz, Alma. Susan B. Anthony. Beacon Press.
- McGuigan, Dorothy Gies. *A Dangerous Experiment*. R.W. Patterson.
- Millet, Kate. *Sexual Politics*. Doubleday.
- Mitchell, Juliet. *Woman's Estate*. Pantheon.
- Morgan, Robin (ed.). *Sisterhood Is Powerful*. Random House.
- O'Neill, William. *The Woman Movement*. Quadrangle.
- Rossi, Alice (ed.). *Essays on Sex Equality*. University of Chicago Press.
- Schulder, Diane, and Florynce Kennedy (eds.). *Abortion Rap*. McGraw-Hill.
- Tanner, Leslie (ed.). *Voices from Women's Liberation*. New American Library.
- Willard, Frances E., and Mary A. Livermore (eds.). *A Woman of the Century*. Gale Research Co.
- Woolf, Virginia. *A Room of One's Own*. Harcourt, Brace & World.

spective in the earlier plays allow him to present such characters as flourishing, the viewpoint of the major tragedies presents them as crushed by the scheming of brutalized humans and by an inexorable flow of events.

Not all of the women in Shakespeare's major tragedies are idealized to the extent of Desdemona and Cordelia. Lady Macbeth, for example, urges her husband to gain the throne of Scotland by murdering the incumbent ruler, Duncan. One might, at first, view her depravity as resulting from her desire to retreat from commonly accepted womanly roles such as compassionate hostess and nursing mother so that she can think and act like a man. More accurate, however, is the view that her evil is occasioned by the inadequate notion of masculinity which she wishes to imitate. As can be seen in her urging of her husband, she equates being a "man" with leaving aside all moral considerations to perform any act whatsoever for the sake of achieving one's ambition. This type of "masculinity" is incompatible with full humanity, for either a woman or a man. Later in the play, her natural decency reasserts itself and the guilt which has arisen from the unnatural deeds that she and her lord have committed drives her to death. Goneril and Reagan, Lear's other two daughters, are as depraved and unappealing a pair of villains as Shakespeare ever presented; their portrayal shows that Shakespeare was not subject to the reverse prejudice which stereotypes all women as innately non-violent and loving.

In his late romances, Shakespeare deals with situations

similar to those in the tragedies, but from his perspective of renewed affirmation, he allows women characters to survive these threats and even to flourish. To exemplify this point, I shall concentrate on the leading women characters in the last two romances, *The Winter's Tale* and *The Tempest*. In the former Leontes, King of Sicily, in a mad rage of jealousy, much like Othello's, denounces his wife, Hermione, for unfaithfulness and arranges for the banishment and death of his infant daughter, Perdita, whom he believes has been conceived by his boyhood friend, Polixenes, King of Bohemia. In the second half of this play, Leontes comes to recognize his errors and repents under the guidance of his wife's waiting lady, Paulina. The enmity between Leontes and Polixenes is healed by the natural goodness and beauty of Perdita, who now as a sixteen year old girl, is betrothed to Polixenes' son Florizel. Most important for redeeming the past is the revelation of a living Hermione, the wife whom Leontes believes to have died of grief, in the semi-miraculous conclusion of the play. In *The Tempest*, a poignant relationship, comparable to that between Lear and Cordelia, is presented between the banished Duke, Prospero, and his daughter, Miranda, who lives with him on an isolated island. Prospero's future hopes depend upon the match between Miranda and Ferdinand, one of the noblemen who are shipwrecked on the island. It is through Miranda, who, startled by seeing for the first time a group of normal human beings, remarks "O brave new world/That has such people in't," that Shakespeare, in his last play, expresses a testament of faith in the nobility and dignity of humanity.

Women and the Development of Western Civilization: An Impression and Reaction *Wondering Why*

By Deborah Peterson

Without doubt, it is difficult to assess accurately the thrust of a course or the value of an educational experience when one is not directly involved in it, but one can gauge, from external signs, occasional statements by students and instructors, and the general atmosphere in which an attempt at education takes place, the possibility of success.

It is not far-fetched, as I perceive the situation, to point to the recent *Alembic* article "That Fathers May Fare Well" as a statement, whether intended as such or not, of the view which pervades this institution. "What we call Western civilization is the accumulated, expressed experience of various societies which have, ideally, recognized that authority — priestly, political and paternal — is the source of cohesion and subsequent growth of civilization itself." Now, that may go down with you, but I begin to wonder at once. It may be pleasant to retire to academic analysis of the Aeneid and to set up a kind of strawman in Jean-Paul Sartre, but one might note that our author's stricture against the French philosopher applies to his own essay with only a slight twist: "in his mocking reference to modern man, Sartre left out the child, the future; and in doing so, restricted modern man to the burden of the past, without indicating the grandeur of passing on a heritage. Children who are not heirs are very lonely indeed."

How can one respond to a version of the flight of Aeneas from a burned and ravaged Troy which omits any reference to the poignant loss of Creusa, his wife? Despite danger and disaster, we see Aeneas plunge back into chaos, leaving both father and son and exposing both himself and the future (since he is its agent) to rescue someone more dear than any or all. What might have been his fate, the fate of his people, had not Creusa's spirit appeared to him? It is evident that, for our author, this is an inconvenient and unfitting part of the drama, but we must ask why?

The answer is clear. Let us hear our author.

As the authority of the father weakened, "Christendom fractured into its warring daughters, the modern nations. Yet it was not until the nineteenth century that the final attack on authority, that against paternity, was mounted."

"We live with the consequences of . . . denials of authority, and none has been so devastating in modern life as the denial of the father."

"How does the childless father achieve identity?"

" . . . the present must bear the burden of the past, but the present must realize the future can hardly keep up with it, unless it realizes that the future is always so young and needs to hold someone's hand, the hand of his father."

I need not pursue this further; one can readily see that women do not occupy a great deal of space in this world unless they are aggressive, "warring daughters" in this version of Western civilization. But, before I turn to what I believe might be a woman's natural response to this closed society, we might consider

together two concepts which I feel are of crucial import for a new or different vision. They are both parts of a response to the nightmare world of the father which has just been sketched. The first has been one of the great motive forces of our culture, the desire to extend and hold freedom — Descartes, the French Revolution, the fourth movement of the Ninth Symphony, Hegel, Marx are in this line. The second is closely related to this; it is the importance of an increased and increasing consciousness, a development of self-awareness — Marx, Freud, existentialism. Both of these are elements of a natural growth, and, if I might use a clichéd analogy, they are central aspects in the movement out of adolescence into adulthood. And one could agree that, as Dietrich Bonhoeffer suggested, the species has, in the trauma of the experience of the first half of the century, reached adulthood or maturity, that it has come to grips with its responsibilities without shifting them to external forces, whether institutions or otherwise. This premise would be difficult to prove, but there are evidences of a new sense of responsibility, intellectual, emotional, and physical.

We all, I suppose, know the words — what is necessary for one to become an adult is for the child to stop holding the hand of its parent, perhaps to slap that hand; in any case, to build its own identity. It is just as much of a truism to note the distance between knowing the words and making their meaning a reality in one's life. But the fact is that building one's own identity does not demand destruction or deprivation of love; it requires change, change based on a sense of personality, a solidity or foundation within oneself from which one can venture, fail or succeed, return to rest for a moment, venture again. If the child insists on holding its parent's hand, it is the parent's obligation to slap. The reliance on priestcraft, politics, and paternalism does not go into the creation of individual who chooses freely (obviously within limits) or who is self-aware. Because adolescent love, a dependency relationship, is not the basis for a full and enduring relationship, the child must transform itself, into a mature personality in order to meet its parents not as authority figures but as human beings. The kind of authority figures our author has presented from the cadre of Western civilization — priest, politician, paternalist — in Africa, Asia, Latin America, and here at home — promising continued adolescence, enforced self-deception, the rage and frustration of existence in a highly structured intellectual ghetto. Recent upholders of and benefactors from its principles have been Pavlov, Mussolini, Franco, Agnew, Wallace, and Skinner. This is not an unpopular vision of Western civilization: it may in fact be its resolution.

Where, then, are the women?

Imagine, if you can, a seminar. A spokesman for this peculiar but popular view of Western civilization is its leader. Around the table sit Simone de Beauvoir, Mary Ellmann, Joan Didion, Shirley Chisholm, Bella Abzug, Gloria Steinem, and Angela Davis. The opening statement has been read, revealing the paternalist

view. All is silent. Then, from a corner of the table, a ghost of a girl speaks.

"Daddy," she says. And the response has begun. It will build on all of the elements which I have been discussing, the rage and torment of an oppressed childhood, the barbarism of a demented civilization, and the need to establish a conscious and strong personality in order to fulfill her existence as human as much as a woman.

She says, "Daddy, I have had to kill you.

You died before I had time — Marble-heavy, a bag full of God, Ghastly statue with one grey toe Big as a Frisco seal.

And a head on the freakish Atlantic Where it pours bean green over blue

In the waters off beautiful Nauset. I used to pray to recover you. Ach, du.

In the German tongue, in the Polish town Scraped flat by the roller Of wars, wars, wars."

With her tongue "stuck in a barb wire snare," Sylvia Plath speaks softly but coldly, slowly turning to paternalism inside out —

"I never could talk to you.

I could hardly speak. I thought every German was you. And the language obscene.

An engine, an engine Chuffing me off like a Jew. A Jew to Dachau, Auschwitz, Belsen.

I began to talk like a Jew. I think I may well be a Jew."

The outsider, bearer of suffering and pain, who is kept in her ghetto — this is the poet's vision of her existence, and, by implication and extension, it becomes not merely confessional raging about a failed personal relationship but an indictment of the civilization which has inflicted so much pain on so many people, including women, because of its insistence on the value of the mythic cult, social, religious, political, instead of the value of the human being.

She continues: "I have always been scared of you.

With your Luftwaffe, your gobbledygoo.

And your neat moustache And your Aryan eye, bright blue. Panzer-man, panzer-man, O You

Not God but a swastika So black no sky could squeak through.

Every woman adores a Fascist, The boot in the face, the brute Brute heart of a brute like you.

You stand at the blackboard, daddy,

In the picture I have of you A cleft in your chin instead of your foot

But no less a devil for that . . ."

Think of the woman's image in western civilization: Medea, Goneril and Regan, Lady Macbeth, Gertrude, Desdemona, Phedre, Eve, Lula. Oh, yes, there are some fine women too — they

The main subject of this essay was originally going to be that of women in literature. I had intended to take a broad look at the effect that the literature written by women has made on literature as a whole, and to cite different examples of prominent female authors through the ages.

But I ran into some difficulty. In reading the anthologies I had chosen for research, books which were presumably cross-sections of the most prominent works and authors in the course of history, the scarcity of outstanding female writers made me hesitate. *World Masterpieces* (with which many freshmen may or may not be familiar), an anthology of the most significant Western literature from the Ancient World to the Renaissance, contained no works by women authors. In two recent (1968) textbook anthologies, I found chronological graphs tracing the literature of the United States and Great Britain through their most prominent writers. On the American graph, which ranged from the seventeenth century to the present, of the 35 authors represented, 3 were women — Anne Bradstreet, Sarah Orne Jewett, and Emily Dickinson. The British graph covered an even longer period of time, from the fifteenth century to the present, but the ratio was even worse: 70 male authors to 1 female — Katherine Mansfield.

I don't mean to accuse the editors of these anthologies of discrimination. Concerning *World Masterpieces*, I myself can think of no female author outstanding enough to replace any of the males represented. It did surprise me, however, to see such authors as the Brontë sisters, Jane Austen, Elizabeth Barrett Browning, and Christina Rossetti excluded from the British graph, as well as quite a number of contemporary Americans — Eudora Welty, Willa Cather, Katherine Anne Porter, Sylvia Plath, and Edna Ferber, to name several — from the U.S. graph. Nevertheless, even had these names been added, the ratio of male authors to female authors would still have remained pitifully unbalanced.

I have to confess that the inequality in number of male and of female writers did not take me completely by surprise. I believe that the situation is similar in other areas — politics, religion, philosophy. The lack of challenge to male supremacy has been used many times as an argument against the Women's Movement and against the fact that men as a sex and women as a sex are equal in intelligence. But it is not a matter of intelligence that accounts for this disparity, and tests have proven this. It is a matter of upbringing, as well as the continual nemesis — women's traditional role in society.

It is true that women are raised to conform to certain standards of their sex and are made to accommodate certain characteristics (passivity is probably the most noticeable) at the risk of being labelled "unfeminine". Those who participate in this socialization process are not only the girl's parents and family, but also her peers, superiors (at school and work), the mass media — all united in a conscious and unconscious effort to deprive her of her true womanhood and individuality, and to mold her into a "woman". For the most part, this process occurs before the girl is old enough to realize or question it.

Certain people will answer this charge with a phrase something like: "Well, if she really wanted to be something, she wouldn't let all these people stop her, her determination would carry her through." But along with any in-

dividual characteristics a woman might possess then subsequently lose to socialization are her determination and ambition. At the age when human beings, or, to put it realistically, boys, are feeling those first urgings toward goals of their own, toward unique expressions of themselves, girls are not even aware that such paths are actually open to them. Even if they do happen to have the good fortune to be aware, they have long since lost the desire to do anything about it. Their success, as society tells them, is measured on the scale of marriage and motherhood. The artificial "feminine" characteristics they have internalized are culminated through these two "institutions", not through the following of their own individual desires and potentials. " . . . If she cannot strike an equilibrium between her desires and her conditioning this is when she breaks down, runs away, goes wrong, begins to fail in school, to adopt forms of behavior which are not only antisocial but self-destructive" writes Germaine Greer of the girl in puberty, in her book *The Female Eunuch* (McGraw Hill, 1970).

With the increasing awareness brought on by the Women's Movement, a step has been taken towards the proper education of children as individuals, and not as little boys versus little girls. But the education must begin at infancy. Parents today are content to raise their female children in the standard manner, then, after the damage is done, encourage them on to bigger and better things, a feat the young women's mental constitution is not quite able to accept after years of conditioning to the contrary.

There is an interesting article in the spring issue of *Ms.* magazine that deals with this phenomenon. The piece, "Why Women Fear Success", by Vivian Gornick, examines why females, always attaining higher marks than males in grammar school, level off in high school only to fall behind them in college. The idea that femininity and high academic achievement are incompatible has been imbedded into the girl's consciousness since birth, and adolescent encouragement to achieve will not erase it. According to Dr. Martina Horner of Harvard University, by the time she is in college, the girl has an unconscious "desire to avoid success". Dr. Horner proved this by conducting tests on men and women of the same age and intelligence. The women's aversion to success and their distaste for women who have achieved it at the expense of marriage were startling. Once the woman has been socialized to her role, she is usually socialized for good.

If, with this relatively slight awareness and encouragement, only a limited number of women today can break out of their roles and pursue their potentials, the situation must worsen the farther back in history we go. From no encouragement at all to outright repression and oppression — this coupled with a conditioned lack of desire accounts for the few outstanding women of the past.

It is no coincidence that the force of the Women's Movement and the number of prominent women appearing in society are directly proportional. Women are beginning to regain the confidence they had lost way back in Ancient Greece and Rome, when a woman was little better than a slave. People are only now becoming really aware of the consequences of this. The male's false sense of dominance can never make up for the many potentially brilliant female minds that have been repressed in order for him to attain it.

The Lovers

I crawl out
from under you so often,

Spiderman

and never get away.
The poison's brilliant;
little medallions pin the struggling muscles.
Pearls sink into the candleabra
of flesh.

Spiderman,
in daylight I forget
the hold, move around. Read a book
Teach a class. When I go
too far
you haul me back.
Tug the line.
Darts sail out. Get me from behind.

Back I go the woman and her free
will kneeling in the supermarket
trying to predict a spider's taste:
it's sticky shit.
I feed off you as well
as what you take.

Remember: it's your destiny to seize
and reign and mine to delight
in pain who sudden turns into Queen Bee

and gets you good

misery for misery

— Jane Lunin

I'm "wife" -- I've finished that --

That other state --

I'm Czar -- I'm "Woman" now --

It's safer so --

How odd the Girl's life looks

Behind this soft Eclipse --

I think that Earth feels so

To folks in Heaven--now--

This being comfort -- then

That other kind -- was pain --

Buy why compare?

I'm "Wife"! Stop there!

Emily Dickinson

"A woman is a foreign land
Of which, though there he settle young
A man will ne'er quite understand
The customs, politics, and tongue."
Coventry Patmore, Woman

"Wherever there are landowners, capitalists, and
merchants, women cannot be the equal of men even
before the law. Where there are no landowners,
capitalists or merchants, and where the government
of the working people is building a new life without
these exploiters, men and women are equal before the
law."
Lenin

Women and the Development Cont'd.

usually sacrifice themselves for
love or, despite their good in-
tentions, create havoc: Antigone,
Ophelia, Cordelia, Mrs. Alving,
Joanna Burden. Or they are un-
touchable ideals. But they are not
women's women, they are men's.
They present an "accumulated,
expressed experience" or image
through which every woman must
work if she hopes to establish
herself as a mature person. Once
she breaks through, however, she
will find it hard to carry on. She
must be loved as a person, and she
must be willing to find in herself
the strength to continue in the face
of rudeness and rebuff as her

civilizations and its minions deny
her identity to sustain their
practice of priesthood, politics and
paternalism.

Miss Plath is concluding now,
and I with her:

"Daddy, you can lie back now.

"There's a stake in your fat black
heart
And the villagers never liked you.
They are dancing and stamping on
you.
They always knew it was you.
Daddy, daddy, you bastard, I'm
through."

Unfortunately, women have been
and continue to be, primarily, a
novelty to the P.C. campus. It is
understandable that a certain
period of transition must follow
any major change within an in-
stitution. It is unfortunate,
however, that such a period should
be characterized, emphasized and
procrastinated to the extent that its
perpetuation instead of its
elimination can only be in view for
another year. I feel both male and
female are responsible for the
unhealthy atmosphere that has
existed on campus this year.
Socially, males have created a
competitive air among themselves
in the quest to see who will
"acquire" the best looking chick.
However, it is quite evident (for

those who have eyes to see) that a
good number of women on campus
have consciously recognized the
advantage and demand they are
positioned in, and are guilty of
seizing upon it for selfish personal
ego fulfillment and social prestige.
It is debatable and, in my opinion,
irrelevant which wrong is the
graver of the two, for both
definitely exist and are
detrimental. Their mutual rein-
forcement and continuance have
positioned the physical and mental
reality of women on this campus at
a level below where it should be.
However, it is with optimism
towards the future and the in-
crease in women it will bring that I
hope to see the novelty of women
decrease and disappear. Women

are accepted equals in this com-
munity and cannot co-exist with
the present attitude towards their
presence. The mutual exploitation
so evident between males and
females during the course of this
year needs to be eliminated. Its
roots lie, in my opinion, in the
present attitude towards women as
a novelty on this campus and the
atmosphere that has developed
because of this view. Our total
acceptance cannot become reality
until this attitude dies and is no
longer an integral and influential
part of the P.C. campus.

With hopes towards
next year,

Jo-Anne Pitera

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When I grew up...



... I want to be!

Letters Cont.

I am a beautiful woman. Let us toss all vanity and modesty aside; the time has come for me to speak what has long been in my heart.

I shall repeat it again; I am a beautiful woman. As I write these five words, they echo a cold fact which I am never allowed to forget. My mirror tells me. My family tells me. Strangers stop me on the streets, stare into my face and gasp. It never ceases.

The price that society sets upon physical perfection is exorbitant; poets laud it; wars have been waged because of it; the imperfect crave it. To possess beauty is to be possessed by it; I am constantly on display, being measured, observed, criticized and adored. There are times when I have felt like the piece de resistance of a public gathering; nothing can compare to me.

It has always been this way; When I was a child, relatives enjoyed making pretty dresses for me, their "little doll" to play with. I was coddled, spoiled, and paraded about in all my splendor. Then came the awkward stage; I was outfitted with braces, my hair was short, my skin freckled. I was clumsy and backward. Those were my happiest years.

With time, my teeth were straightened; the freckles faded; I became graceful with the aid of ballet. My face and figure took the dimensions of womanhood, features and coloring becoming heightened to their fullest potential. For a time, I was very vain.

I was becoming more aware of my beauty with each passing day. Then began the steady stream of events that has continued since: female relatives, previously so proud of me, became antagonistic because I was surpassing their daughters; I caused more of a stir at a cousin's wedding than the bride; on graduation day I heard comments as I walked up the aisle; one New Year's Eve a boy I thought I loved threw himself at

my feet and begged me to make love to him.

Such was my life! I cringed and chopped off my hair; they said it brought out my eyes. I stopped wearing dresses; pants became the vogue at the time. I ate foods to ruin my complexion; my worried mother dragged me to a doctor. Nearly desperate I resorted to daily attempts to wash my face away, down the drain into the sewers.

This is the price of my beauty, my friends. I have paid for my striking eyes by seeing the atrocities of others towards me. I have lost friends because I was "too much competition." I stayed home on the night of my senior prom because no boy thought himself worthy of me. I have paid for my perfect features by dressing myself down, never appearing as beautiful as I could be. I have paid for my beauty by watching the emotion in other women's eyes when I enter a room. I have shed tears when a close male friend said that he enjoyed me as a "decoration." I am paying for my beauty by watching the mirror for the wrinkles that will not be there, as I am not yet twenty.

And now, I ask everyone, why? Hasn't society realized that beauty is a gift which belongs to time? Everyone tells me to enjoy my beauty, but how can I? I am plagued by guilt feelings, envy, jealousy, fear and emotional sorrow. I cannot trust my acquaintances; too many of them are seeking something from me that I cannot supply. My ambition is clouded because society cannot bear an aspiring and beautiful woman.

Things must change. My life is ruined now, because society will not revise its thinking within my life span. But now I ask the world to consider my experience and think, just think. For God's sake, think about what you've done to me.

Letters Cont.

By Nancy Gwozdz

A woman president at Providence College? Probably will never happen, but hopefully the future will see an increase of females in some of the administrative positions of this college.

At present, the only women with notable authority are assistant administrative officers: Ms. Sally Thibideau, Assistant Dean; Ms. Doretta M. Ross, Assistant Director of the College Union; Ms. Ann Loomis, Assistant Registrar and Ms. Wilma Hairr, Assistant to the Director of Residence. Sister Leslie Straub is head of the Anthropology division of the Sociology department. She is the only woman who holds a position in an academic department.

There are no women on either the Corporation of the Faculty Senate. Candidates for mem-

bership on the Corporation are suggested by the president of the College and the Provincial of the Dominican Order, Corporation Chairman. The other members vote on the recommended nominees. There is a possibility that women who have been granted honorary degrees here in the past, might be considered for election to the corporation. A woman who is now the State Director of Nursing Education, received an honorary degree from P.C. in the early 1960's and should not be overlooked as a possible female representative on the Corporation.

The Faculty Senate is also void of Female members, but this is because no woman professors are eligible. A professor must complete two years of full time teaching before qualifying. At the time of election next September,

there will be several women who will qualify for the position. Whether or not they will be elected remains to be seen.

Eleven faculty members are women. This is a very small percentage of the teaching staff. The number of female students is increasing considerably next year, but the number of female professors is not. Probably no more than two women will be added to the faculty, besides one returning to P.C. after a sabbatical.

The reasons why there have been no female administrators in the past are obvious: Providence College has been primarily an all male Dominican institution. In the future, women must be in the right spot at the right time. With the resignation of Robert M. Purich, Director of Admissions, in June, it will be interesting to note if a woman will be "in the right spot at the right time" or whether P.C. will keep with the tradition of appointing a male layman to the vacancy.

Women are and will be placed in administrative and academic positions on the same basis as men: salary and competence. It is important to have more women in these positions if Providence College is to be a truly co-educational institution.

Tennis Cont.

strong defense to even off the score but his opponent, Peter Paluch proved too much for Don in the end. Peter claimed the first set 6-3 but Hanaburg roared right back to steal the next one, 6-1. In the final and deciding set, Paluch squeaked out the win, 6-3.

In the third singles, junior Dave McNeff, having an off day, lost to John Correa, 6-1 and 6-4. Jack Faulise dropped a close three set decision to Nick Florescu, 5-7, 6-2 and 6-3. Jack played well enough to win however a few unlucky breaks turned key points over to his opponent. Bob Sullivan once again showed unusual poise for a freshman before losing to the Eagles scrappy junior Paul Iarussi. Paul won the first set, 6-3 before Bob bounced back to take the next, 7-5. However, Iarussi's experience payed off when he wore Bob down in the third set capturing it, and the victory. In the final singles match, B.C.'s Pat Gannon took Warren Hughes in two sets, 6-4 and 6-2.

With the match already decided, the Friars went into doubles competition hoping to avoid a shut out. They succeeded when their best doubles team of Faulise and McNeff defeated Green and Egan, 6-1 and 6-2. The other doubles went to Boston with Sullivan and Hanburg losing a close one to Harty and Celcala, 5-7, 6-3, 6-2. The last Eagle point was achieved through the play of Paul Iarussi and Jim Kruper. The two have been doubling together at Boston and easily handled the Friars, DiSaia and Hughes, 6-1 and 6-2.

Holy Cross was next to visit Providence and the Crusaders appeared with one of the best balanced teams to face the Friars this year. Tom Carey started the victory run by a 6-1, 6-0 win over DiSaia. Andy Ponichtera defeated Don Hanaburg, 6-0, 6-4 and Dave McNeff lost to Mike Sewett 7-5, 6-1. Faulise's loss to Tom McEvily 6-4, 6-4 gave the Crusaders a four to nothing lead. The match was clinched when Sullivan lost to Joe Carey, 6-2 and 6-4. Guy Lancellotti playing in his first match this year forced Bill Cahill to totally exhaust himself before winning, 6-2, 6-2.

Once again the Friars netmen headed into doubles competition

trying to avoid a shutout. And once again it was the "old reliables", Faulise and McNeff who supplied the team with their point. The duo beat Murthur and McEvily, 6-4 and 7-5. However the Crusaders took the next two doubles when the Carey brothers, Tom and Joe defeated Hanaburg and Sullivan, 6-2, 6-0. In the wrap-up, DiSaia and Hughes became Holy Cross' eighth point when they lost to Cahill and Ponichtera, 6-2 and 6-1.

To date, the netmens' season has one consistent note, they have had every score end in 8 to 1. All five losses were 8 to 1 and their solo victory over Bryant was also 8-1.

Though the N.C.A.A. rules do not permit women to play competitively in scheduled games, a few determined girls set up their own tennis team. Pat Reale who serves as manager of the mens tennis team, arranged a game against S.M.U. The "Friarettes" are made up of, Pat, Nancy Phillips, and Lisa Connolly, a small but dedicated quarter of a dozen. Pat and Lisa were defeated by S.M.U. in singles play but Nancy powered her way for the "Friarettes" only point. Later Pat and Lisa teamed up in doubles with the hope of gaining Providence a tie. What they ended up with was another loss while S.M.U. went home with a 3 to 1 victory.

Because the "Friarettes" are the first organized intercollegiate sport for P.C. girls, Nancy Phillips victory put her in the history books as "the first girl to achieve for Providence". Pat Reale is busy arranging more games with Pembroke and Bryant in the hopes of having a full schedule for next year. If Pat approaches the "Friarettes" schedule with the same enthusiasm she donated to the varsity, then she is sure to succeed. And why not? After all, their game might not be as flawless as the varsities but they are more interesting to watch.

P.C. Equality Cont.

commercials. Does this society really want to get rid of "Joe, the mad rapist" — afterall, doesn't he keep wives and daughters off the streets? Who protected me from "the man from Glad" or "Lady Clairol"? Maybe it's a dangerous attitude, but I feel more of a threat from anyone promising me the freshest mouth in town than from "Joe". Such unconscious socialization is harder to fight than a physical being.

What then is equality? Is it the sterile standardization predicted in 1984-style science fiction that so many abhor? Isn't it curious that these same people have failed to see the standardization that society

prescribes for the female half of its population? If equality were the equal opportunity to develop and fulfill one's potential and abilities, then even this existing standardization could be eliminated. We wouldn't experience the horrors predicted but rather we'd live in a society where everyone — male and female — could express the whole self without feeling perverted. If it is true that for biological, psychological, or emotional reasons, women cannot survive in "man's world" then natural selection will dictate that we retire — with no need for arbitrary restrictions based on sex or one social pressures.

Trackmen Dominate Spring Relays; Prepare for Post Season Competition

Spring sprung twice on Saturday May 6. First, help came from Wood-stock Two (or Three?) on the campus farm of Bill Doyle. But second, the Wood-nymphs couldn't help Bryant College (nor RIC, Clark or Gordon) as the PC thinclads opened their spring dual meet season successfully in a 5-way meet at Bryant's roadtex track.

Once the distance men got over their shock at seeing Harris Road from a bus, they managed to inspire the weight team to act as a single, cohesive unit. Dave Lambertson pounded his opponents in the hammer by tossing this modern mace 151'7-1/2". The Baby Bull also took a second in the shot put (42'6") and a fourth in the discus (102'9"), events for which he trained a total of 22 minutes for this outdoor season.

The two biggest surprises of the day came in the jumps (long and high). In the first, Capt. Dan Beasley, aided by a slight headwind and the tailwind from "Sky King" Prest's 747, tumbled to 1st place with a hop of 20'4-1/4". In the second, Dennis "Sartre" Swart proved he can jump over what he shovels, and did so with a second place leap of 5'6". Bob Potter chipped in a point by crashing to a 5'0" standard, a mark Bob's body

will long cherish. Though the distances may seem petty, they were accomplished on no practice prior to meet day. All in all, it was a very good day for philosophers and other assorted beasts.

As was expected by everyone, the Friars dominated the running events. Capt. Dan breastst the tape for the sprinters in the 440 relay on the efforts of brother Kevin, Mark Ambrose, and Gary Waugh (who didn't drive to this track). The mile was a middle-distance sweep for the Pack as Swart, Tim Lee (PC's Oriental representative) Mark Harrison and Potter followed Mike Koster to the winner's circle. Koster's time was 4:20:4, a personal best for the tennis pro from Rochester. Another P.R. was set in this race by Harry Harrison, due to not wasting energy this weekend by not thumbing to Fitchburg. His time was 4:23:3.

The sprinters grabbed another piece of the action by taking the top 4 places in the 100 yard dash. Gary Waugh walked to a 10 flat victory, with Dan Duarte (10:3) Nehru King and Capt. Dan (both in 10:4) hot on his heels. However, that grown-up sprinter crew known as the middle-distance men used their maturity in taking 1-2-3-4 in the 880 (formerly known as the half-mile).

Swart took time between thoughts to pull away from Capt. Tom Aman and Keith Ballagher to win the event in 1:59:7. Their times were 2:00 and 2:01 respectively. Mike Durkay took fourth as he tripped coming to the finish line to nip Bryant's lone scorer in the event. All four runners were pushed by Frank MacDonald and Dave Tessier, both of whom took the pace for the first 440.

Brian Farley and Bill Wynne took second and third in the 440 hurdles, an event neither trained for nor particularly enjoy (at least not now). Waugh became a double winner by chugging to a 23:1 clocking in the 220. Danny Duarte managed a 24:0 for 2nd, with Kevin Beasley right there in 24:4 for 4th. Kev wasn't to be denied Smithfield Gold however, and came back in 52:5 to win the 440 in true Beasley fashion. He beat out four of his team-mates in doing so; Lee, Capt. Dan, Ambrose and Duarte were right there to see he did the job properly. This race marked a landmark in Dan Duarte's brief track career, as it was his longest workout of the year.

The most notable and heart-rending performance was turned in by Tom Smith, the team's bearded Romeo. Smitty roman-

tically led a PC sweep in the 3 mile with a 14:28:3, waving every lap. On no visible warm-up he was the pathfinder for Farley, Ricky O'Connor, Bruce Derrick and Chris Murphy (The beardless Romeo). Finally three PC mile relay teams duelled in the last event of the afternoon, with teams A and B tying for 1st, and team C tying. Fred Tressler waged a classic battle with Thos. Aman, and Tom Smith waged an even better fight with G. Bear. The first place time for both teams was 3:37:7.

The final tally read: RC 124-1/2, Bryant 92, Gordon 22, Clark 7-1/2, RIC 4. This led to such touching remarks as Ed Traver's "Wow!", and Chick Kasouf's "Oh Boy!" --- Realistically, the meet was a good warm-up for the team's upcoming trek to The Bowdoin College Pines for the Easterns (May 13), and to U. Mass. for the New England (May 20). Both gatherings should test the capabilities of Coach Bob Amato's road and cinder crew.

Profiles

Below are the profiles of the remaining team members which were not included in the last issue of THECOWL.

Mike "mondo" Koster is probably the most versatile member of the team, running any event from the 1/4 mile to the six mile. Mike recently turned in his best mile time of 4:20.6 in the Bryant College meet. Fred Tressler, English Education,

the edge, losing five close matches and tying one.

Albany State, figured to be a tough competitor early in the season edged the Friars as well, copping the win 4-3. With

Boston, Mass., This hard working sprinter has contributed significantly to the Friar team while he is not playing flanker for the football team.

David Tessier, "Tess" is a social studies education major who gets his early morning workouts by running from his house in Cumberland to the P.C. campus daily. Dave because of injuries has been slowed down this spring, however he has managed to contribute to the team. Bruce Derrick has probably been one of the biggest surprises of the spring season because of his hard work. Bruce is a freshman History major who comes to Providence from Syracuse and CBA Academy.

Rick O'Connor is another Freshman who is one of a long line of good runners produced by Bishop Kearny High School in Rochester, N.Y. Rick's major is Political Science.

Dave Nicholson is a freshman sprinter who has added depth to the previously weak sprinting crew. Dave is also an "up-stater" from Syracuse.

Stephanie Katz and Eva Weston are quite unique in that they are the only female members of the track team. Both girls have been working hard and are looking forward to running in a meet as soon as worthy opponents can be found, probably the MT. Park Relays — May 29.

Providence and Albany State tying 3-3 after the match, an extra hole playoff was played involving all players from both teams. In the ensuing "sudden death" Coach Prisco's squad lost 30-31, thus winning the team match 4-3.

Golf

With a team score of 625, Central Connecticut College won the 36-hole New England Intercollegiate Golf Championship at the Portland Country Club. The Providence forces, comprised of Friar linksmen John Geary, Joe LaFauci, Rich Herzog, Larry LaFauci, and Paul Murphy contested for post season honors hoping to walk away with the New England crown last won by Providence on the Portland Course in '66. Central Conn., the tourney's early round leader closed out the first day's competition with a respectable team total of 305, including a hole in one by Paul Ryiz on the 202 yard 17th — the first ever in this event. Providence finished the day with a team total of 338, somewhat off the winning pace with Larry LaFauci and Paul Murphy each carding 83s, John Geary with a 85, closely followed by brother, Joe LaFauci and Rich Herzog each posting 87s.

The only other Rhode Island team in top contention at this point

was Rhode Island, tied with Williams College for third. Led by Jim Mahony shooting a three over par 77, the Rams closed the day with a 309 total.

Moving into the second day of competition, Central Conn.'s forces didn't let up for a minute as they won the tourney with an eventual score of 625. Tied for second with scores of 629 were Babson and the Univ. of Conn. Rhody dropped several notches on the scale as they rounded out the New England Competition tied for sixth with Springfield at 642.

The Providence College Friars finished well back in the pack as they posted a 663 final tally. Scoring for Providence were John Geary 85 and 78 - 163, Joe LaFauci 83 and 84-167 and Paul Murphy 83 and 86 -169.

Prior to the New England competition, the Friars dropped a triangular meet to eventual New England winner Central Conn. and Albany State College. Central Conn., displaying the power that won them the title, overwhelmed the Friars 5-1/2 to 1-1/2. Winning for the Providence team were John Lonergan (Cap.) and Jim Mc-

Manus. Paul Riyz, Central Conn.'s number one golfer defeated team co-cap. Joe LaFauci 2 up in what proved to be preparation for the New England. Other scores for the competition were fairly even although the Friars never quite got

the edge, losing five close matches and tying one.

Albany State, figured to be a tough competitor early in the season edged the Friars as well, copping the win 4-3. With

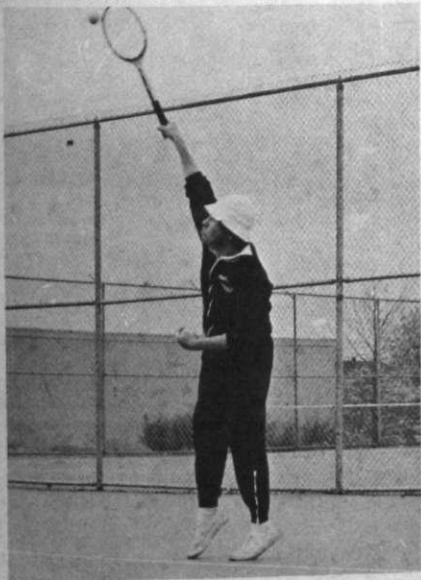


Providence's John Oeary on the tee.

Cowl photo by Joe Ritchie

Tennis Cont.

score as he pushed to a 6-3 score. Undaunted, Parker came back to control the match as he set down DiSaia 6-1 in the rubber match.



Junior Jack Faulise serves en route to 6-0, 6-1 Cowl photo by Tracy Page

Providence's number two man, fared little better as the Friars dropped to a 0-2 start as Dan Hanaburg experienced a tough 6-5 loss quickly followed by a forfeit to Assumption's Dave Roger. Three

successive singles victories by Providence's McNeff, Faulise, and Sullivan put the team ahead 3-2 in match play, but a Mike Hughes defeat (6-4, 0-6, 6-4) knotted the score at three apiece.

Credit the victory to doubles partners Faulise-McNeff, and Sullivan-Hughes (6-1, 6-1, and 6-2, 6-2, respectively) as Providence rallied to capture the final two matches after a DiSaia-Pucci loss to Assumption's Conner and Parker.

In the Friars next match, a 6-3 loss to Fairfield pushed the team's record to a sad 7-2 tally with only three games remaining on the year. Three singles victories early in the match accounted for the Friars score. Dave Hanaburg (8-6, 6-3), Jack Faulise (7-5, 6-4), and Warren Hughes (6-0, 6-1) wins had the Friars going even into the doubles competition, but the Friars were blanked 0-3 in the ensuing contests as the Fairfield squad proved too overpowering.

Fairfield netmen Umbedstock and Lane defeated Ralph DiSaia and Pucci in short time as they blasted the Providence duo 6-2, 6-1. The scrappy Friars fought back, however, as Sullivan and Hanaburg went down to defeat 6-1, 6-4 despite a 5-7 victory in the first set. Attempting to avoid a shut out in

the duals, Dave McNeff and Jack Faulise pushed to the limit for a win, but fell after a long point-for point contest 12-10, 8-6.

The Friars achieved their first win of the season at the new Bryant campus by a score of 8 to 1. In this match, it seemed that the P.C. netman had started out on the wrong foot when captain Ralph DiSaia lost to Dave Wage in three hard fought sets.

In the first set Wage won in a seesaw 7-5 battle. The second set fell to DiSaia easily 6 to 1 however, Ralph was caught making some costly mistakes which allowed Wage to turn the tides and win the game 6-2. Don Hanaburg a freshman who has improved with every game he plays, put Providence on a winning course when he out fought Jon Jenkins in three sets 6-2, 4-6, 8-6. The scores are not only indicative of the type of fight Don put up but also proves that he has the poise and confidence to win close matches. Dave McNeff playing in the number three spot continued the winning ways with a 6-0, 6-4 win over Ted Werner.

Junior Jack Faulise sporting the Friars winningest record again this year won easily over his opponent, Wayne Byers 6-0, 6-1. Bob Sullivan another freshman who is picking up valuable experience as

this year progresses, gave the netmen a 4 to 1 lead in games with his win. He easily handled Bryant's Peter Charland, 6-2, 6-2.

Warren Hughes clinched Providence's first victory of the year when he defeated Craig Stein 6-0, 6-1. By sweeping all three doubles matches, the team turned a close match into a rout. Hanaburg and Sullivan sent Jenkins and Charland into the losers column with a 6-3, 6-4 trouncing. Shortly thereafter, McNeff and Faulise put down Werner and Byers, 8-6, 6-0. And finally Hughes and Glen Collard teamed up to defeat Wage and Thero, 6-2 7-5.

The Bryant game showed clear Providence dominance. They captured seventeen out of twenty sets which is an obvious improvement over the last three outings.

The taste of victory was more on the short side than on the sweet. One of Providence's biggest rivals, Boston College came to town with an experienced and very strong team. The Eagles wasted no time in their revenge for last years loss (and the only B.C. loss ever to Providence) when Ted Bassett systematically beat Ralph DiSaia 6-1, 6-0. Don Hanaburg put up a

Con't. on P. 16

Providence Pitching Strong Friars Split With Brown, 11-4, 6-0

Since the last publication of the Cowl the Friar baseball team has had its ups and downs, but to this point has managed a very commendable 9-6 record. In reievew of the last 13 games, I will just sight the highlights of each game so as to not put anyone to sleep running through inning by inning details.

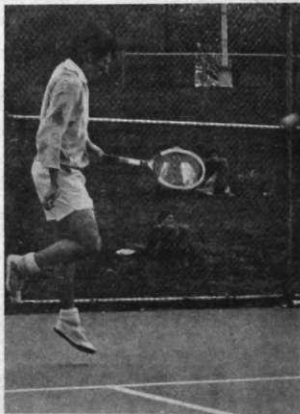
Against Northeastern in a doubleheader in Boston, the Friars lost the first game 7-3 after jumping out to a quick 3-0 lead in the first inning.



Providence fire power by Jack Scanlon....

In the second game Kevin Sheehan hurled a masterful 1 hit shutout and George Mello socked a 400 ft. home run in leading the Friars to a 4-0 win. In recording his first win of the season Sheehan struck out 10 and allowed only 2 walks to probably New Englands best hitting nine.

The following Sunday the Friars traveled to Worcester only to be shut out by Assumption's Bob Lavigne and two umpires who ejected the coach, two players and the manager. The score was 2-0, but wasn't indicative of how the Friars played. Trailing by that score of 2-0, Mike Mesolella came up to pinch hit for pitcher Bill



Junior Dave McNeff scores at home 6-1, 8-6 against Assumption.

Griffin with runners on first and second and none out in the top of the seventh. On the first pitch Mesolella cracked a long drive which the centerfielder caught and then dropped over the fence. The umpire ruled that he had the ball long enough for an out thus ending the threat. Ironically he had ruled a home run on a similar play in the second on a ball hit by the Greyhounds Mike Raymond. The real trouble started in the eighth though, when with none out and a runner on first, George Mello was called out on the tail end of a doubleplay. George had the play beat by a foot but the umpire ruled him out. Immediately coach Nahigian came out to protest the call and immediately was ejected. He was followed in quick fashion by Kevin Sheehan, Wayne DeMeo and manager Charlie Bernier. Indeed at this point the umpiring crew had lost full control of the game and could not take the least

bit of criticism for calls which were more indicative of Little League umpiring than college calibre umpiring.

Naturally upset by the two weekend losses in three games, the Friars didn't get down on themselves, but rather bounced back for two big wins over URI. In the first game Tom Amanti was in full command as he held URI to just three hits while striking out 10 in handing the Rams a 2-1 defeat. In that game, Ted Barrette hit his

first home run and Bob Dembek doubled in the winning run.

In the nightcap the Friars behind the outstanding hurling of righthander Jack Scanlon, topped the Rams by a score of 2-0. The Friars got their only 2 runs in the first as Ken Sheehan and Bruce Vieria walked, George Mello singled and Ted Barrette singled driving in Sheehan. Barrette then scored on a wild pitch. Scanlon in seven innings of work allowed just 1 hit while walking and striking out 4 Ram hitters.

Due to the death of coach Nahigians father in Boston the day before Assistant coach Lou

behind with three runs to snatch victory from the Friars hands, 5-4. Tom Amanti who came in in relief of Sheehan in the seventh, absorbed the loss in hard luck fashion. Mike Mesolella was the hitting star of the game along with Ken Sheehan as both had doubles driving in two runs.

With a 5-4 record, and in need of a victory over Stonehill, the Friars took to Hendricken field hoping for a change of luck. It was not to be as Stonehills Rick Kuzminski 4 hit the Friars in posting a 1-0 shutout victory.

At the beginning of the season it seemed as though the Friars had no problems in the hitting department, but lately their bats have been silenced by some real top notch pitching. If the team is to make it to the playoffs they'll need to upgrade their offense immensely.

In desperate need of a string of victories, now, the Friars hosted the Univ. of New Hampshire at Hendricken Field. The game started as though the team was in for another one of those hitless days. But in the fifth and trailing 1-0 the Friars got three runs when George Mello slammed a triple off the fence in right center for two runs then scored on a wild pitch. The Friars got three more in the eighth with Ted Barrette driving in two runs and Steve Hardy driving in a third. Tom Amanti started for the Friars but needed relief help from Kev Sheehan in the eighth to secure the victory.

Next Holy Cross fell victim to the two hit pitching of freshman Bill Griffin and the 12 hit Friar attack as they were trounced 8-0. In that game George Mello went 4 for 5 drove in three runs and scored 2 more. Larry Thomas had a 3 for 4 day as did Bob Dembek in leading the Friar onslaught. On the mound Bill Griffin was nothing less than tremendous. Overpowering them with a blazing fastball, the Crusaders could manage only 2 scratch singles, while striking out 12 times.

It now seems as if the Friars have broken out of their prolonged slump and are taking dead aim on the playoff berth. Proof of this was witnessed Sunday as the Friars took on Boston College before a large gathering of former Friar baseball stars. Boston College jumped off to a quick 2-0 lead in the first, but that lead didn't hold for too long. The Friars came back with 3 in the last of the first and 4 more in the second for a commanding 7-2 lead. The Eagles came back with two more in the top of the third to cut the lead to three runs at 7-4, but in the bottom of the fourth things began to happen. With the bases loaded and none out Phil Welch hit a fly ball to right which rightfielder dropped. At this point base umpire Lee Arrigan ruled that the ball was dropped intentionally so that force plays could be made at second and third for a doubleplay. In the meantime Larry Thom's tagged and scored from third. Seeing that the ball was ruled to have been dropped intentionally, the batter was now out and the force play now off. The rightfielder threw to third, where the shortstop took the throw and tagged the bag. But then realizing that the force play had been taken off he tagged Barrette as he came into the base. Neither umpire saw the tag at third because their attention was directed to the plate where Larry Thomas was scoring on the tag play. The umpires ruled that Barrette was safe at third and BC coach Ed Pelligrini protested the call. He told the umpires that if they didn't call Barrette out, he was going to "take his ball and go home". They didn't change the call so he took his player's off the field, showered and left for Boston. By doing so, Pelligrini and the Eagles forfeited the game and the score was ruled 9-0 in favor of the Friars. Washed out as a result of the ruling was Steve Hardy's bases loaded triple and two more hits each by George Mello and Larry Thomas.

Now 8-5, the Friars had to face one of the best hitting teams in



Kev Sheehan.... Cowl photo by Harry Harris

the East, cross town rival, Brown University. Blessed with so many good hitters that they can use a lineup against lefties and a different one against righties the Bruins offered a real threat for the Friars.

But in the first game, Kev Sheehan came to work at his best performance of the year. Limiting the heavy hitting Bruins to just two hits while not letting a runner reach second base against him. This by far was the best performance against the Bruins and the best Friar pitching performance of the year. In seven innings the junior left-hander struck out 13 and didn't issue a walk.

In the nightcap, Brown exploded for 6 runs in the seventh to hand the Friars their first defeat in 5 games

11-4. Mike Mesolella had 5 hits in the doubleheader, 3 in the second game including a solo homer in the sixth. Mike hadn't even picked up a bat in fave days, because of a badly bruised hand, but lead the attack with a gutsy performance. Mike King had three hits as did Ted Barrette who also had four RBIs on the day. For Brown, Steve Richter whacked a 410 ft. home run over the center field fence while hitting Harkins Hall on one homer.

The Friars with a 9-6 record now face a tough weekend, facing Boston College first in Newton on Friday, Brandeis at Hendriken Field Saturday and Dartmouth in a double Header at Hanover on Sunday. The season closes out next week with games at Connecticut on Tuesday and Bridgeport on Thursday.



and Tom Amanti. Cowl photo by Harry Harris

P.C. Netmen Off Winning Pace; Post Disappointment 7-2 Mark

Tennis by Len Aisfeld

Of the nine opponents played thus far in a schedule that opened Friday, April 14, the Friars tennis team, under the direction of Coach Dick Ernst, has little hope of improving on their 7-3 win loss record currently stands at seven losses and three wins.

Running into what has appeared to be much stiffer competition this year, the Providence netmen won their second victory of the season, posting a hard fought 5-4 win on the home court. Things looked dismal for the victory hungry Friars as they dropped the first two contests of the afternoon. Captain Ralph DiSaia, rebounding after a 6-4 initial set loss to Assumption's team captain D Parker, evened the

Cont. on P. 17



Frosh Mike Hughes returns a slam as Friars win 5-4 at home. Cowl photo by Tracy Page