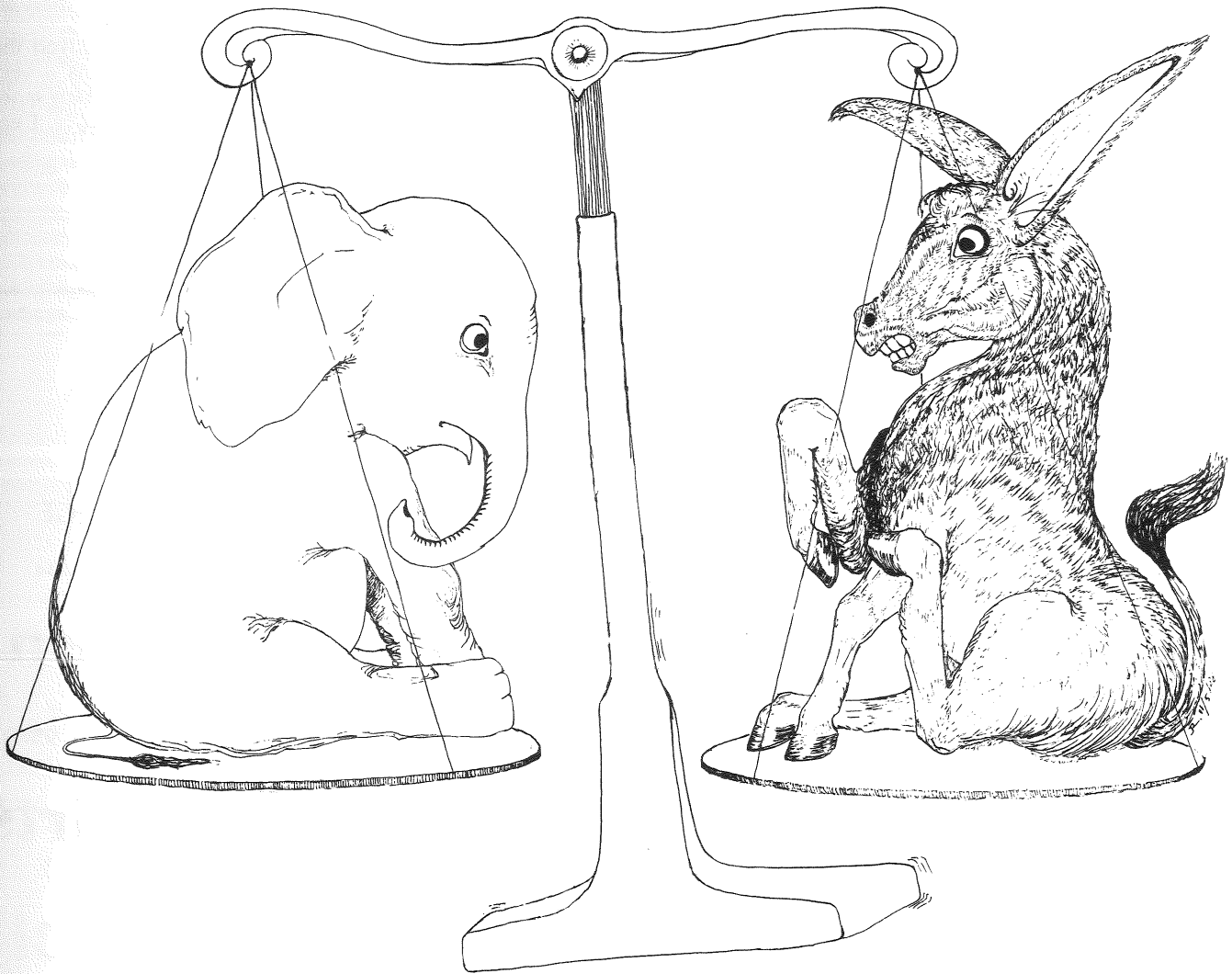


The Gadfly

St. John's College Independent Weekly
Volume X, Issue 8

Annapolis, Maryland
November 8, 1988



Letters

Health care is condom sense

by John Obenauer '90

Mr. Sparrow's dialogue last issue compels me to respond. Though he claims no responsibility for the article's contents, I find it hard to believe that he would transcribe his dream in its entirety, type it, and submit it to *The Gadfly* for publication if he did not endorse the views contained therein. I do not find it hard to believe it was a dream, because dreams in general tend to be irrational.

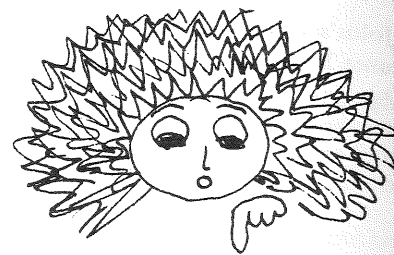
The premise upon which Mr. Sparrow's argument is built is that non-marital sex is wrong. This statement, however, is hardly self-evident. And we find that if we deny it, the answers in the rest of the dialogue are reversed. If sex outside of marriage is not in all cases evil, the answers to questions like "Fornication and sodomy are unjust acts, right?" would be "No, not usually." Rape is certainly a nasty thing, and sometimes people use sex to manipulate one another. But sex can also be very loving, intimate, and sincere; people who think sex is always just a cheap thrill have never experienced the caring and affection, both physical and emotional, that accompany it in a fulfilling romance. Nor does there have to be a necessarily life-long commitment such as marriage for this to be possible, for even short love affairs can promote the happiness of both people. Thus I do not see how sex outside of marriage is always evil.

It is true that many religions, including the ones predominating in the United States, encourage the belief that sex outside of marriage is wrong. (I don't know why they do this, but that's a different matter.) But, neither the United States, nor the state of Maryland, nor St. John's College (despite the "St.") has

any official religious affiliation. In a Catholic college, Mr. Sparrow's argument would have more weight. Here, however, the College does not take a stand (to my knowledge) on whether or not nonmarital sex is "just."

The last objection I have to Mr. Sparrow's dialogue, and perhaps the most important one, is on the grounds of student health. After all, the state of Maryland has only begun providing the College with condoms since the spread of the AIDS-causing HIV virus. The presence of the health care center on campus indicates the school's interest in its students' health. Health care includes not only treatment and cure, but also prevention, especially since prevention is arguably more crucial to health than treatment after the fact. This is true in all cases, but more so in the case of AIDS since at present it is a terminal illness. The availability of condoms assists prevention.

Mr. Sparrow's argument is based on a principle many of us do not accept (that sex outside of marriage is always wrong), which he asserts without argument. Since this is not a Catholic college, his assertion carries no weight unless it is backed by reason. Because the College *does* administer to students' health needs, and does not take an official stand on whether sex outside of marriage is moral or not, it should continue to accept and make available the condoms that the state of Maryland provides. When the College, according to Mr. Sparrow's reproachful observation, "considers death to be worse than the commission of these acts," I admit I hardly find that position reprehensible.



Praise for satire

To The Editor:

I must say I heartily enjoyed the mock dialogue on condoms -- very witty. I would like to see many more satirical articles in the *Gadfly*, I enjoyed that one so much.

Sincerely,
Anna Webb '89



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World synopsis

by Theodore Merz '89

The Campaign

In the final week of campaigning Dukakis has declared that he is a liberal in the tradition of FDR, Harry Truman, and JFK. Previously Dukakis was hesitant to accept this label perhaps for fear of isolating potential voters. Bush successfully portrayed Dukakis as trying to hide the fact that he was a liberal. Running behind in the polls, Dukakis is now willing to admit that he made some tactical mistakes running his campaign. Nevertheless, he predicts many voters are giving his campaign "a second look," and that this will give him the margin of victory.

The Supreme Court

On Nov. 2nd Attorney General Dick Thornburgh argued before the Supreme Court that drug testing should be allowed when public safety is at stake. The specific case involved the testing of railroad workers involved in an accident. The court was to decide the limits of drug testing under the 4th amendment which protects one against "unreasonable searches." Although it is unusual for an Attorney General to argue before the high court, many past AG's have done so to highlight the importance of a case. The lawyers for the plaintiffs argued that

searches were a "humiliating invasion of privacy" and that to allow such measures could lead to more dangerous abuses of federal power.

Poland

In an effort to eliminate inefficient companies Polish authorities announced this week that they will close the Lenin shipyards in Gdansk on Dec. 1st. The shipyards employ 11,000 workers in a city of 450,000 and are the site of the birth of the Solidarity Trade Union in 1980. Solidarity officials have denounced the closing as politically motivated.

Margaret Thatcher, who is visiting Poland, met with both Polish Communist Party leader Gen. Wojciech Jaruzelski and Solidarity leader Lech Walesa. Thatcher unequivocally expressed her support for the free trade unions, calling them indispensable to economic change. She promised to help the Polish government finance their \$39 billion debt when they start a "real dialogue" with Solidarity.

Israel

Although the popular vote in Israel's recent election (Nov. 1) was split nearly evenly between the Labor Party and the more conservative Likud, Likud is being hailed as the winner since experts give them a greater chance of forming the coalition government necessary to rule. Likud presently has 39 seats in the Israeli Knesset and they will need to acquiesce to the demands of a number of small religious parties which are primarily interested in religious issues such as the strict observance of Shabbat. Shamir has already said publicly that he will not accede to some demands by extremist parties that he annex the West Bank and the Gaza Strip or expel the Palestinians. Labor Party officials have said that they may try to force Shimon Peres from the head of the Labor Party after his poor showing.

Imelda & Ferdinand

On Oct. 31 Imelda Marcos appeared in New York City before a federal court judge and pleaded not guilty to the charge that she and her husband, Ferdinand, the former leader of the Philippines, embezzled \$100 million before fleeing the Philippines in Feb. 1986. Ferdinand Marcos was allowed to not appear due to poor health. A bail of \$5 million was paid by tobacco heiress Doris Duke, a friend of Mrs. Marcos. Later in the week a grand jury subpoenaed finger prints and voice samples. The Marcoses have been living in exile in Honolulu since leaving the Philippines and need

special US permission to leave the island.

Soviet Union

On Nov. 1st Finance Minister Boris Gostev broke with Soviet tradition and announced the existence of inflation in the Soviet Union. Traditionally the Soviet Union has denied the existence of inflation which Gostev cited at .4 to 1.5% annually (Western reports put it at 5-6%). Earlier in the week he disclosed that there is a national deficit of \$59 billion for 1989. Generally the Soviet Union reports a modest surplus. Gostev blamed the poor economic performance on "parasitic attitudes."

Afghanistan

Afghan Pres. Najibullah has called for peace talks involving all factions in the civil war in Afghanistan to meet in Mecca. The Afghan leader's position was strengthened this week by a new supply of 30 Soviet MiG27 attack planes and a supply of SS1 Scud-B missiles. The Scud missiles were used effectively in the war of the cities between Iran and Iraq and their long range capabilities have prompted the US government to criticize the shipment as a direct threat to Pakistan. The Soviet press agency, Tass, reported that the weapons were to be used to retaliate against rebels along the Pakistan-Afghan border.

50,000 Soviet troops still remain in Afghanistan and, although the Soviets withdrew the required one-half of their troops by August 15, they have since stalled. The remaining troops are scheduled to be withdrawn by Feb. 15.

On Nov. 3rd Pakistan shot down an Afghan piloted Soviet jet which had penetrated into Pakistani airspace.

Pakistan is holding parliamentary elections on Nov. 16 and many suspect the Soviet Union of trying to pressure Pakistan to end support for the Afghan rebels. Although the plane crash which killed Pres. Zia Ul-Haq has been ruled sabotage, no one has officially pointed the finger at the Soviets even though they clearly had the most to gain from his death.

Canada

The Liberal Party is leading the ruling Progressive Conservative Party 40% to 34% according to polls going into the national elections on Nov. 21. The leading issue is the US Canadian Trade Pact. The Liberals, who oppose the new legislation, have said the pact will threaten national sovereignty and welfare programs.

Sources: *The Washington Post*
The Wall Street Journal
National Public Radio



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Another response to the condom dialogue

by Steve Virgil '88

Mr. Sparrow's article in the November 1 *Gadfly* was an insult to the students of St. John's as well as to the College itself.

St. John's makes no claims as to the evilness of any sexual acts. These choices have been left up to the individual and his conscience. Mr. Sparrow's belief that premarital sex is an evil act is one that he alone is forced to live with. The availability of condoms on campus is in no way an attempt to persuade anyone of Mr. Sparrow's belief to fornicate or commit acts of sodomy. It is rather an attempt to promote an open recognition of the danger of AIDS and a consciousness of its reality in all of our lives. Even if it is a somewhat token act, asking people to think about the consequences of sex by promoting the use of condoms is a beginning. Realistically, AIDS is a problem for all of humanity and we should begin to recognize this. Mr. Sparrow's position overlooks the positive effects which public awareness about condoms has obviously had in communities like San Francisco. He does so due to a strongly held personal belief that premarital sex is

"unjust" and an inference which he believes follows that condoms promote that injustice. There can be no argument with these beliefs. His subsequent argument, however, is an offense to the principles on which St. John's is founded.

As soon as the College begins to assume the responsibility of "improving" its students through imposing criteria of moral virtue, it has taken on a role of dogmatism which can only destroy its intended goals. By providing condoms, the health center is not calling on students to be unjust or to commit sodomy together, as Mr. Sparrow suggests. Simply stated, condoms are meant to be a device through which we can realize that sex can and does kill and that precautions should be taken. By doing so the College does not take a moral stand on the issue of what is an acceptable sexual lifestyle, and it should never do so. We have to be rational about the role of the College in the moral education of its students. If the college is going to take a definite stand on what sort of moral virtue its students should practice, it is no longer a free or liberal institution. St.

John's is a place where the individual has to ask and come to terms with the most important questions of his life. I alone can decide what sort of sexual lifestyle is correct for me. Mr. Sparrow has made his own personal decision. Others have chosen alternatives to his. I have no desire to interfere with Mr. Sparrow's decision or lifestyle. I hope that he has the same respect for students and their right to choose their own lifestyles. I also hope that a tutor at St. John's keeps in the front of his mind the necessity for the College to remain an open and free-thinking place. If the precedent is set that certain lifestyles contain "acts of injustice" because they differ from our beliefs, and that they are therefore unacceptable to the College, then I fear for its future. Academic affairs are of one nature. Personal aspects of a student's life are of not concern to Mr. Sparrow, or to the tutors as a whole. The College should in no way allow itself to take a stand on them and if it chooses to do so, it will ultimately bring about the ruin of our hopes for liberal education.

Never has latex been dreamt of so much

by Robby Nease '92

It's strange. After the article, "A question for the community" appeared in last week's *Gadfly*, I had a similar dream, and I believe faced the same pseudo-Socrates that last week's dreamer faced. In my dream, last week's questioner answered questions instead of posing them. I, however, take responsibility for the contents of my dream, as the questioner's views accurately reflect my own views. In real life, however, I doubt that my dialogue would have copied Socrates that closely.

Q: You are the questioner who appeared in a dream to one of the tutors here at St. John's?

A: Yes, I am.

Q: You feel that you have stated your

position correctly? I do feel that you argued effectively and that you presented your case quite logically; it is some of your premises that I disagree with.

A: I feel I have set down my opinions accurately, yes.

Q: You stated in one of your earlier arguments that what other people feel should be irrelevant to what this college decides to do about condoms, or, more widely, about the just and the unjust. Am I correct?

A: You are correct in both instances.

Q: So the phenomenon known colloquially as "peer pressure" should be ignored by the college. It would thus follow logically that this would apply to students as well. Correct?

A: Of necessity it would.

Q: A student should therefore ignore pressures put on him to perform an unjust act?

A: Naturally, he should.

Q: Then you feel that the student can judge as to just and unjust acts?

A: To a certain extent, yes. But that is why St. John's has rules such as those against plagiarism, and is the reason the college encourages moral values. The students need some guide.

Q: Agreed, the college must have some guidelines, moral or otherwise, so that it does not devolve into anarchy. My main problem is where you lump having sex in with plagiarism--I mean, where you state that they are both moral evils.

continued on page 9

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Why didn't any tutors go to this play?

by Rachel Boyce '90

Dwayne Rodgers directed, designed, and wrote "The Playwright: A Puppet Show." Disregarding the rumors that the play was morally disgusting and turning a deaf ear to the frequently repeated word "pretentious," I attended the Sunday night performance. The production was excellent overall: the acting was quite good, the sets were posh (far beyond KWP standards), and any mistakes or miscues were unnoticeable. The premise of the play was something like this: it is 1939, and an Austrian playwright in France is convinced by three friends to swear to seduce each member of the family visiting that weekend -- father, stepmother, and teenage daughter.

Far from becoming the spectacle of depravity one might expect, the first scene, in which the seduction idea is proposed, is the moral low point of the play. Although the playwright seduces both stepmother and daughter, the stepmother is clearly willing to be seduced, and the daughter's seduction is presented as a crime instead of a conquest. The playwright gets his just deserts from the enraged father, who revenges his and

his daughter's honor by attacking the playwright.

I question not the sexual morality of "The Playwright", but the morality of presenting such a spectacle. Since the playwright, Oscar Rothman, loses momentum and control as the play progresses, I suspect that his character is intended to learn something. If Oscar

perhaps because there was little insight to be had from the script.

The play was otherwise well done with the exception of Margo Maganias' portrayal of the bitter, ambitious stepmother, Amanda Bohrman. Ms. Maganias' performance was so intense that mild Mr. Bohrman (James Fallon) and innocent Diana Bohrman (Kristin Young) paled in comparison. Jeaneen McAmis brought the requisite depth and subtlety to Lillian, the playwright's prostitute lover, who of all the characters best understands him. Benjamin Hargrave played the laconic theater critic Arthur Herzl, and Brian Levy was Oscar's sometime boyfriend, Alfred.

"A Playwright: A Puppet Show," Mr. Rodgers' first play, was written last summer and performed with the addition of one scene and a few minor deletions. Mr. Rodgers had almost complete artistic control; he was responsible for the sets, the music, the costumes, the program, and much of the character interpretation. Forming a repertory company and putting together this successful production involved effort and daring, not pretention.

Play review

does learn a lesson, I did not notice: the only time he responds to the other characters is when he has to overcome a challenge they present to him. At the end, alone, Oscar no longer summons the torrents of wordy, clever wit which hid his person from view, but the audience is still uncertain of who he is and whether he has changed.

Aaron Finkelstein's portrayal of Oscar Rothman lacked insight, perhaps because the character of an exiled playwright was too difficult to interpret or

Mr. Berns affirms lecture thesis

by Laurence Berns, Tutor

In my lecture last Friday I spoke of religious or scriptural philosophers speaking of the omnipotent Biblical God's creation of the world out of nothing as supernatural and miraculous and therefore an article of faith, or to use a neutral word, an assumption of medieval philosophy. In the question period it was asserted that on the contrary Thomas Aquinas in his questions on creation in the *Summa Theologica* (I, QQ. 44-46) accounts for creation on purely rational grounds. After re-reading those questions I think that what I said was correct, but until reaching question 46, article 2, it could appear as if the contrary was

correct. In that article Thomas says, "By faith alone do we hold, and by no demonstration can it be proved, that the world did not always exist..." If I understand it correctly, Thomas' argument is

See Dean Slakey's response on page 9.

rather subtle. Thomas' rational accounts of creation all assume creation and then go on to show that if creation is assumed it can be accounted for on rational grounds, that is to say, it is possible, it is compatible with reason, it is not an in-

herently contradictory idea. (It is a good Thomistic question to ask about the relation between logical possibility and physical possibility.) This all accords with Thomas's basic position that faith and revelation go beyond but cannot contradict reason. That, at least, the chemical elements, or the intelligible forms, the intelligible "underpinnings" of the world, did not always exist is assumed by Biblical faith not natural reason.

P.S. One might also consult *The Guide of the Perplexed* by Moses Maimonides, Book II, chapters 13-24, a book which Thomas Aquinas evidently read.



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Life will continue without McDowell

by Hallie Leighton '92

The campus planning committee is busy creating a makeshift coffee shop, mailroom, and Great Hall. And, of course, classrooms. According to Sara Larson, the student representative on the committee, "They acknowledge that there are going to be some things lacking," but they are trying their best to keep campus life from being disrupted. Basically, while the real McDowell is undergoing renovation next semester, the McDowell that is the center of campus life (McDowell in the abstract sense), will be spread out among various places on campus including the Randall Dining Hall, FSK, and trailer/classrooms.

The three trailers will be custom-made for St. John's. In McDowell there are ten classrooms; the trailers will have a total of eight classrooms and one mailroom. They will be stationed right outside the planetarium, and will be lighted on the outside and have wooden walkways leading up to them, heating and air-conditioning, and regular blackboards. (They will be used mostly for seminars--more classrooms are available in Mellon in the daytime.)

The committee is also attentive to the problem of private late night studying. They are considering keeping either a section of Mellon open or perhaps one or two of the trailers if there is a demand for classroom space. Mr. Verdi, a member of the committee, says arrangements will have to be made with security about keeping the trailer classrooms open with concerns for safety.

The coffee shop will be moved to FSK and Randall. At night, on regular coffee shop hours, the student body will not go without the pleasure of having friendly Steve or Rachel Taylor fix them a BLT or pizza, except it will be in the Randall Dining Hall. During the day, the serving area will be closed off before and after meals and the meal area will be one of the surrogate McDowells. The area will be

closed at 2 a.m. Mike Pfister said he would consider having the waltz parties held there, like the cotillions, although the floors usually get badly scuffed after the dances. However, he is very aware of the fact that the waltz parties will have to be held somewhere while McDowell is closed. There will also be two vending machines in the Randall dining hall: a coffee machine and a snack machine.

FSK lobby will also function as a coffee shop replacement. There will be carpeting, and the tables and furniture from McDowell will be moved, although, with the current arrangement, there might be twenty less seats (and the faculty decided to do without a common room for a semester). Four vending machines will be in use there, one with coffee, one with snacks, one with drinks, and one with health food and hot dishes brought from the kitchen at Marriott. Hamburgers and sandwiches will be wrapped. There will be a microwave to heat up the hot foods.

For coffee shop parties, Mr. Verdi says the boathouse will be renovated by December and will be a great location for parties. The art gallery also is scheduled to be finished December 1st.

Work on McDowell is going to begin on December 15th after classes and be done by September 1st. I ask Mr. Verdi about the finished McDowell. He jokes, "well, we're going to have a swimming pool in the Great Hall..." He then tells me that the tables are going to be lightly sanded and restored over winter break before they are moved to the trailers. They are going to make the building as functional as possible but "upgrade everything." The classrooms will be new, but the colors will be the same, with the same type of slate blackboards, and staircase. There will be central heating and air-conditioning, and there are plans to replace the fluorescent lights with incandescent lights. The College is also being required to make additions to

meet certain federal loan criteria standards there will be a second staircase, a fire door, and an elevator leading from the basement to the first floor.

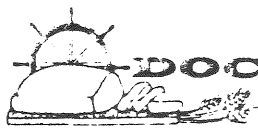
However, life without McDowell for a semester will be, well, without McDowell. But the way the campus planning committee seems to be making do with what they have seems well thought out. Sara Larson '90 agreed that the committee is doing their best to accommodate the student body.

Enablement Hints

by George Turner '89

Mr. Gifford seemed to be expecting several letters for this issue, and, having never let him down before, I wrote one myself. First, let me explain the title. The results of the first Algebra Test were, in general, abysmal. The number of sophomores that have as of this date passed the Test can be counted on my hands and feet. It may serve as an important reminder that, to be allowed to return as a Junior, a St. John's student must have proved his competence in algebra. Therefore, to help those whose algebra is rusty or moldy or whatever, there will be Algebra Review Sessions every Sunday and Wednesday after the time of this announcement from 7-10 PM. (I tried to set up a schedule before with no success, but this time I mean business.) Please come. We can set up other times, if necessary, but you must make the first step by coming to Room 21 at the stated times.

Second, I would like to acknowledge Blase Bechtel's BVG article as the one that mine should have been: articulate, newsworthy and praising. Furthermore, I would like to apologize to any who found my article insulting or unnewsworthy. Lastly, I laud the valiant Hustlers for their stunning victory over the Spartans in the last game of the season to clinch the championship. (Ha, Ha, You smelly, wet Spartan dogs.)



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Europe's view of the U.S. presidential election

by Fielding Dupuy, erstwhile student
Helsinki, October 24, 1988

I went down to the American Embassy the other morning to register as an absentee voter. This simple task took over an hour to accomplish. Isn't it reassuring that in this far corner of the world the U.S. Government is just as speedy and efficient as back in Washington?

As I waited patiently, my varied thoughts were interrupted by the appearance of a young Californian at my side. He was at the Embassy for the same reason. Perhaps Californians aren't accustomed, as we Washingtonians are, to waiting for Federal Government officials to get things done; perhaps he was just more hurried than I. He waited impatiently for a while then finally, being unable to stand the delay any longer, he burst out with a revelatory exclamation: "I don't see why all the hassle. All I want to do is vote for Dukakis!" He told me he didn't particularly care for the Massachusetts governor, but he felt it his duty to do his best to keep Bush from winning the White House.

His frankness didn't surprise me a bit; rather it fell nicely into a pattern I've seen everywhere this year. His response, seemed absolutely natural. Any statement supporting George Bush would have seemed unnatural. Over the past summer I have met many Americans throughout Europe. Regardless of their age or profession all are unanimously against Bush. That Michael Dukakis should win seems of very little importance or interest.

Why this strong anti-Bush sentiment? The answer seems to lie in how Americans here view the Reagan years. Much of the passion now directed against George Bush is a resurfacing of feelings once reserved for Ronald Reagan. Of all the Americans I've met during the four years I've lived in Europe since 1982, I honestly can not recall a single American who likes President Reagan. To Americans with whom I've spoken this summer, George

Bush represents a possible continuation of the eight years of head-hanging shame they've associated with Reagan's sojourn in Washington.

There must be large numbers of Americans here in Europe with a positive view of Ronald Reagan. I've just not met them. I've had only slight contact with the higher echelons of the Diplomatic and military communities where sentiment towards the President might be somewhat different. High diplomatic positions are filled by appointment and most of the U. S. ambassadors in the European capitals are probably personal friends of the Reagans. I cannot believe that Europe's American Community is composed entirely of disgruntled Democrats, but nevertheless, it would seem an outrageous coincidence if in four years I had chanced only upon a small minority in that community and that the rest is supportive of Reagan without my knowledge.

It is almost impossible for Americans living here to view the U. S. political situation in the same manner as their compatriots back home. The view from here, though in some respects clearer than the one afforded from the U. S., is colored greatly by the opinions of the Europeans themselves. And Europeans, despite their claims of a steadfastness that is backed by however many thousand years of civilization, are just as much victims of fashion as their American cousins and just as liable to sudden changes of mind.

It may be that the extremely negative view of Reagan held by the Americans living in Europe is in a large part due to the way in which the natives here look at our chief executive. Though in the past two years European opinion of Reagan has undergone tremendous changes (the new Reagan of the summit meetings is much more popular than the "Ray-gun" of the early years) the general feeling for him is still mostly negative. These negative feelings seem to have printed them-

selves indelibly upon the minds of the Americans here. The years of the early eighties were especially difficult for Americans. I'm quite certain that all of the Americans living here at that time were faced with the same question I was asked over and over again; "What do you think of Reagan?" Harmless enough in print, but spoken it was invariably asked in a tone that combined ridicule and disgust for the President and for the entire nation that could elect such a man to the most important position in the Western World. The question was also accompanied by a sneer that left little doubt as to how I was expected to answer.

The U. S. presidential election has been covered by the European Press since before the first caucus. It is an important event here and most follow it as best they can, mainly with a confused fascination. It is difficult to know just what Europeans want out of an American President. The most important thing hoped for in a president is that he keep whatever great changes he wants to make an affair of internal policy, (about which Europeans care nothing); so that it will not upset the course of things here and that he be someone respectable. Therein lie the reasons Europeans hated Reagan so. They could not bring themselves to respect a former actor and they especially disliked the man whom they saw as about to upset the delicate military balance with his attempts to close a "window of vulnerability" they didn't see. The strength of the U. S. economy is important here for, as one Italian man told me, "When America is wealthy, so are we; what's good for her is good for us." and the President is expected to keep the economy moving. The U. S. debt is not a question of major concern for the average European. The prevailing thought seems to be that expressed to me recently by a Finn: "The U. S. will pay it [the money owed] back, and if they don't, who's going to try to make them?" As far as relations with the Soviet Union are concerned, opinions of what a U. S. President should do are mixed. All Europeans desperately want to keep the peace which has reigned here for so many years but how that should be done is not clear. Many Western Europeans, especially younger ones, prefer the U. S. to take the soft line approach in preserving peace with the Soviet Union, whereas most Eastern Europeans are convinced that only a hard line will keep the Soviets

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BOOK REVIEW: *A Lesser Life*, myth and reality

Warner Books, 1987, 417 pp.

by Tequila Brooks, '91

Sylvia Ann Hewlett's *A Lesser Life: The Myth of Women's Liberation in America* is so concise that it defies recounting. Ms. Hewlett came to the United States from Wales for graduate school in the late 1960's believing that the women of the United States were the most liberated, most independent women in the world. To her young eyes, they appeared not only to be ambitious, articulate, and educated, but also capable of having strong personal lives and children.

After obtaining a Ph.D in economics, Ms. Hewlett established her life believing that she could be one of those super American women. "...I felt that I was destined to be part of that golden generation of women who were going to find a place in the sun. By the early 1970's the women's movement was maturing, doors were being flung open, and the barriers to professional achievements for women were falling. I felt confident I could have it all: career; success; marriage; children."

What she found was that, "It's damn tough." She also found that her two sisters, who had remained in Britain, were doing the same things that she was, with the same intentions and desires, without the same difficulty.

Ms. Hewlett was an assistant professor of economics at Barnard College from 1974 to 1981. Just prior to acquiring tenure, when she thought that she had a firm base in her career, she decided to have her first child. It was her intention to continue to work full-time and to be the all-perfect nurturing breast-feeding mother simultaneously. She read all of the child-care manuals and found that all of them "simply assumed that the mother was available to her child sixteen hours a day." Two years later, she became pregnant with twins. The pregnancy was complicated from the beginning; she was sick all the time but could not feasibly take off from work because her illness wasn't "legitimate" and it was crucial that she remain working to receive tenure. Because of lack of medical attention (when she went to gynecologists, they told her that she was not "strong" enough and should take swimming classes to ease her mind of pain) and overwork, she miscarried the twins. The College gave her two weeks off "for the procedure." She found that other women had had similar experiences, and that they held their grief in secrecy. "By

this point," she writes, "I was bitterly aware of the fact that they would have received considerably more sympathy from their colleagues and support from the work-place, if, instead of losing a child, they had broken a leg on a skiing vacation."

Upon further investigation, Ms. Hewlett found that although on the surface women in the United States appear to have more freedoms than women in other countries, we have in fact odds against our living fulfilling professional and personal lives which were not present in previous times and which are not present in the lives of women in other western industrial nations. In a poignant chapter called "Image and Reality," where Ms. Hewlett begins an analysis of the historical events of the women's movement, she writes, "These new world women, who, everyone is agreed, are the most liberated in the world, actually face major economic handicaps."

Ms. Hewlett outlines some of the basic economic difficulties women face in the United States. First off, little has been done to decrease the gap between the wages of men and women. Liberals say that the wage gap exists because women are discriminated against; conservatives say that women belong primarily in the home. Neither have done anything concrete to alleviate these difficulties.

Women are often slotted into Pink-Collar ghetto jobs, where, for "a host of social and political reasons they are almost always low-paid." Two primary reasons for women having these jobs are these: 1) they lack necessary skills for other jobs and 2) they must often interrupt their careers to bear and raise children because of a dearth of support structures in the work-place and in the family.

In the introductory section "Between the Devil and the Deep Blue Sea", Ms. Hewlett gives an analysis of the women's movement in the United States from an

economic viewpoint. The goal of the movement was to promote independence and liberation; what it has resulted in is a nation of working mothers, oftentimes single, who are struggling always somehow below the water level, never quite making it; surging up but weighted down by tons. "Forty years ago," Ms. Hewlett writes, "Eleanor Roosevelt opposed the ERA not because she espoused a traditional role for women, but because she thought that this legislation might make it more difficult to create the support structures women need to carry their double burden in the home and in the work-place. It is hard to know whether she was right because to date we have neither the E.R.A. nor the support structures."

In comparison to other countries, the women's movement has been mostly words and no action. The movement here has emphasized "reconstruction of consciousness" while in Europe it has "instituted generous maternity leaves, pushed ahead with public child care, and made considerable progress in closing the gap between male and female earning power." Ms. Hewlett writes, "In short, very little of this feminist agitation has boiled down to policies that help women to deal with the concrete realities of their daily lives." The lack of these support structures is destructive to our society because not only are women affected by them, but the children of the society.

One fascinating argument of the book comes in Parts C and D, "The Aberrant Fifties" and "Revolt and Reaction." The claim made is that just prior to and during World War II, women were beginning to be able to live normal lives as career people and mothers, but that "...after the second world war the suburban flight began in earnest and women became even more grounded in their individual, labor-intensive homes." The societal set-up in the United States during
continued on page 10

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THE GORDONS

SAM

JEFF

PAULA

Latex dreams continue

continued from page 4

A: I did not directly say that having sex was a moral evil. I stated that promiscuity was a moral evil. I also used the Biblical terms, "fornication and sodomy", not "having sex".

Q: "Fornication and sodomy", however Biblical they may be, are negatively connoted terms. I prefer using the neutral term "having sex", as it carries neither a positive or negative connotation. Is this acceptable?

A: I suppose so.

Q: To return to my original point, then, having sex is not the same thing as promiscuity?

A: No, it is evident by their definitions that they are not.

Q: Yes. Promiscuity involves having a great deal of sex, and with large numbers of people. I also do not see promiscuity as being desirable- although it is not up to me to judge. Since merely having sex is therefore not the same as being promiscuous, it is not unjust?

A: Yes. But stop. You're making me state things which I have no desire to state. You're hurting my position with these questions. Whether or not I stated it flatly, I do hold simply having sex to be a moral evil, whether or not it is done promiscuously.

Q: So you are imposing your values on us? You feel yourself to be a reliable judge of moral evil and good?

A: Yes, I do. I feel that my moral values can guide people.

Q: Do you feel your moral values to be the only correct ones? There are no others that could also be correct?

A: No, by my own arguments, since if my views are just- and they are they must be, by the definition of justice, the only right ones that exist.

Q: Well, it is certainly not my place to say that your views are wrong. You assuredly have the right to believe your own opinions are the truth. But it of necessity

follows that I possess the same right. Am I correct?

A: Naturally, you are correct.

Q: Thank you. This is the point towards which I have been working this entire argument. If I imposed my views on this college, you would not like it? The answer to that question is obviously "no". So, sir, what makes you feel that your moral standards are the ones to be imposed?

A: We agreed earlier that the college needs a set of guidelines if it is not to be anarchic.

Q: Admittedly. But should not those standards give the students as much leeway as possible, so that they can improve morally? If you constrict them with rules, they will naturally rebel.

A: That is certainly not rational.

Q: Human beings, sir, are certainly not rational. It may surprise you, but the students of this college do have a fairly good sense of justice and injustice, and they will generally coincide. It is where they will not coincide that the college should impose guidelines, to prevent the inevitable conflicts.

I do not believe, sir, that you are affected by the same rules as the St. John's college students are. You could impose your moral values and then leave town, while the other students are trapped in a value system with which they heartily disagree. I do not mean to say that they will disagree because their self-interest is being infringed upon, but because of their own equally valid moral values. They would have no way to escape short of dropping out or graduating. Your values may have validity, but, sir, I am not fit to judge them- and you are not fit to judge mine. No one person is fit to do so, unless he is the famed philosopher-king that Socrates describes. Socrates could possibly fill this position; however, you, sir, are assuredly no Socrates. Good day.

Faith exists beyond reason through revelation

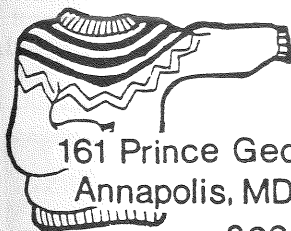
Editor's note: The following is a comment on Mr. Berns' article on page 3.

by Thomas J. Slakey, dean

The point is that, contrary to Mr. Berns' assertion, the word "assumption" is *not* a neutral word, but at the very heart of the discussion. Can one reason toward any conclusions not only about the existence of God but about the nature of God and about his relation to the world? Whether or not he succeeds, Thomas Aquinas *claims* to show not only that God exists, but that there is only one God, that God is a person, and that God created the world out of nothing, keeps it in existence, and watches over it. Even without revelation, men should acknowledge dependence on something higher than themselves (as most men have in most times and places), and this is why Thomas treats religion under the heading of justice, as Mr. Berns himself pointed out in his lecture.

Faith goes *beyond* reason toward things which could be known only by revelation, the voice speaking to Abraham, the claim that God is present in the man Jesus, and also the claim that the world was created a finite number of years ago.

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Myth of the women's liberation movement

continued from page 8

ing the 1950s was completely aberrant to anything encountered before in the United States and to anything happening at that time in Europe. Women stayed home because it was dictated by theorists such as Freud, to take care of the children, while men were the sole providers of the family: "In the late forties and fifties Americans developed a type of exaggerated role playing that was deeply at odds with history." As the decade progressed, more and more men became resentful of carrying the responsibility of the entire family on their shoulders and skipped out on their families, leaving them with huge houses, no support, and no skills.

The daughters of the 1950s went out into the world determined to not have anything to do with the past of their mothers, and denounced everything concerned with "tradition" including children and commitments to anything but their careers. "Thus the decade of the 1960s saw the emergence of two types of bruised and battered women."

The women's movement has been plagued by divisiveness since its beginning. In the 1830s and 40s, it was divided between social benefits and theoretical

freedoms and rights. In the 1970s, this was compounded by the grand paradoxes between life-styles in the 1950s and 1960s. One group of American women who liked being wives and mothers found that divorce and personal sexual freedom are not liberating and that motherhood is not a trap. Another group was sick of living in the shroud of entirely supportive roles and wanted to race out of the roles of the 1950s as fast as possible.

Other problems with the women's movement to date are strategical. The movement has generally had a policy of separatism and has not aligned itself with established political parties, trade unions, and professional organizations. It has, as Ms. Hewlett says, "therefore failed to connect with the real centers of political power."

Ms. Hewlett concluded that there has been enough non-socio-economic, purely theoretical feminism in the United States and that if women are ever going to get to the point of being liberated on all levels, they must work together with unions and other organizations and start getting some concrete social support structures so that they can be effective.

I was a little disappointed with the

ending of the book (which seemed to be altogether too simple for the weighty questions brought up in the earlier sections), and Ms. Hewlett tended to be a bit repetitious at points. However, *A Lesser Life* is written with such clarity of thought and language that the flaws are out and out over-ridden. Ms. Hewlett has succeeded in taking an issue which has been charged with contention and confusion for 150 years to portray it in a manner which is objective, informative, and productive. I advise that you read it, because I could never adequately convey how strong and clear Ms. Hewlett's language and arguments are. One especially striking and characteristic passage is this: "Today this 'classical family of Western nostalgia' constitutes a mere 6 percent of the population. We are more likely to see it on a box of cornflakes than in our own lives."

In conclusion, here is a quote from one of Ms. Hewlett's former students, "But more than that, if I were to stay at home all day, I would more than likely go crazy. I thrive on stimulus and love my work. I am now a formed person and cannot change my personality or temperament because it is convenient to do so." Despite all the problems with the women's movement, there is no excuse for, or any possibility of, going backwards.

Women's sports

by Leo Pickens, A.D.

1) The Women's soccer season came to an end with what were, according to eye-witness reports, two exciting games. The Nymphs rolled over the Nads, 4-1. Hatch, Leonard, Pawlewicz, Packwood and Duvoisin had their feet involved in the Nymphs' goals, and Didato and Connally had their feet involved in the Nads' goal.

2) The Zones defeated the Furies in the final game of the year, 4-1. The Furies were without their star soccer player, Ms. McConnell, who was ailing. (Perhaps one of the Amazons snuck into the Sad Daughter of Night's dorm room and snipped off her braid?) Mega-Point Hamm and Nell-on-Wheels Sweeny accounted for the blues' scores. Ms. Wilson scored for the yellows. From one source I heard that the only reason the Amazons won was because Mr. Uhl, senior soccer referee and clinician, was playing for the blue when he should have been reffing.

3) The women's basketball season gets underway this Tuesday with a basketball clinic. Dust off your high tops and come down and polish up your jams. Women's basketball will be played on

Tuesday, Wednesday, and Saturday afternoons. Remember to check the schedule for your team's games.

4) If individual teams want to set aside time in the gym for team practices, let me know and we'll set something up. The Nymphs have already signed up. What about the Furies, Maenads, and Amazons?

5) Congratulations are in order for Ms. Duvoisin, who just went over the 400 point mark and has earned her Blazer. Jeanne, the folks at Johnson's on the Avenue are waiting for you, so go get fitted.

6) A final word about what really happened to my knee. Mr. Papadopoulos' story is not quite accurate. I was running for the go ahead touchdown when the Mr. Silver, Mr. Monohan, Mr. Papadopoulos, and Mr. Sterling gang tackled me. Mr. Yancey had apparently paid off the refs, Mr. Heffernan and Mr. Nyberg, because they were looking the other way at the time. No penalty was called. Justice, however, prevailed, as it most usually does on the fields of St. John's, because the Druids eventually won -- their only win of the season. No sacrifice is too great for my old team.

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Men's Standings

Football Final

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Spartans	7	1	0	22	.875
Waves	6	2	0	20	.750
Hustlers	3	4	1	15	.437
Guardians	1	5	2	10	.250
Druids	1	6	1	9	.187

Soccer Final

	w	l	t	pts.	pct.
Hustlers	5	1	2	20	.750
Spartans	5	2	1	19	.687
Waves	4	4	0	16	.500
Druids	3	3	2	15	.500
Guardians	1	5	2	12	.250

Women's Sports

Soccer Final

	w	l	t	pts.	pct.
Nymphs	4	1	3	19	.700
Furies	3	2	3	17	.563
Amazons	3	2	3	17	.563
Maenads	0	6	2	10	.125

Election

continued from page 7

peaceful. That the U. S. and Soviets will join forces to check China and the Middle East and stop their preoccupation with Europe is a popular hope here.

It is not surprising that Reagan's popularity is on the rise amongst Europeans. He has introduced softening touches into his hard line towards the Soviets; the European economy has grown tremendously over the past eight years, he seems like a nice man who can admit his mistakes (something few European leaders can do), and his internal policy is not judged here at all.

How than do Europeans rate the two finalists in the upcoming November election? The general view is that either one will do and neither one is particularly interesting.

Bush's face is familiar and he is therefore regarded as a man of experience. Dukakis's face is fresh, he is thought of as a political novice. (The job of Governor is generally not understood and thus underrated here; Reagan, too, was regarded as a novice despite two terms as Governor of a state larger, more populous, and wealthier than most European

Bob's Quest

The pressures on a Johnnie: trying to keep an open mind to all thought, and still knowing that in a few short years that he must enter the real world. This pressure can subtly show itself in a seminar setting...

I think what Plato is saying is that we just can not know

Bob! You know! what does it mean? what is virtue? How can I make money off it!

by S.D. Younger

Don't tell me I can't know! I need answers! I need skills! I need Truth!

Something's upsetting Neil!

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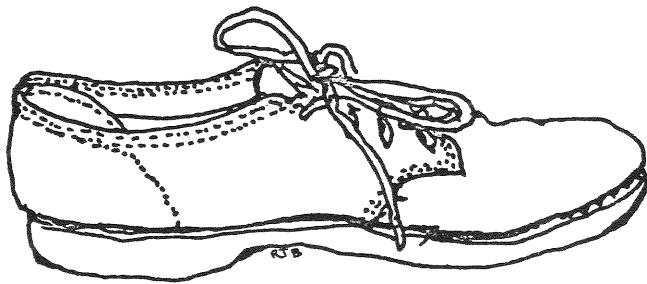
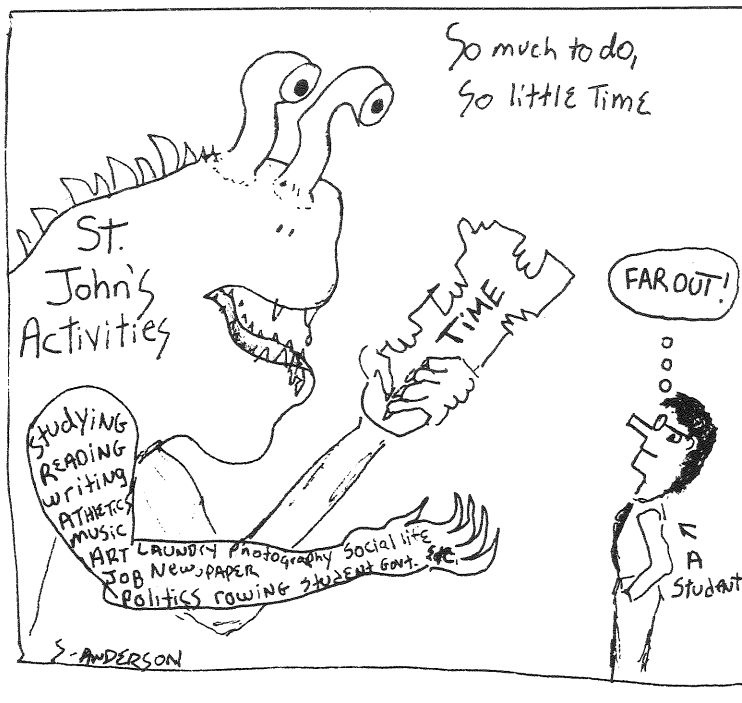
Neil was rushed to East Pinkney, and after several hours of Prime Time TV became satisfied with life.

nations.) Dukakis's lack of foreign policy experience is weighed rather heavily. Last July I was asked by the Swiss Secretary of State whom I thought would win the November election. To my answer of "Dukakis," the gentleman replied with, "I certainly hope you will be proven incorrect. Dukakis's ideas about foreign policy are all wrong." I asked him to please elaborate but instead he launched into a story of the time when he, as Ambassador to Washington, paid a visit on Dukakis in Boston. This in turn led to reminiscences of his days as Ambassador to Athens, and so on, and so on.

After eight years as his Vice-President, Europeans can't be blamed in connecting Bush to Reagan, but what is surprising is to see Europeans making a connection between Dukakis and Jimmy Carter. Though more popular, in general, than Reagan has been, Carter's years in the White House are not looked upon too favorably here. The only president of

recent years that the Europeans have actually liked is Nixon. The demise of this "master of foreign policy" is seen as yet another example of America's confusing internal politics causing problems for Europe.

In the end though, it is Dukakis who ends up with most of the sympathy here. Despite complaints that America changes its president too often, eight years of Reagan leave Europeans wanting a change. Dukakis is new. He seems more dynamic. His Greek heritage, too, plays a big role in the minds of especially the younger generations of Europeans. His roots seem closer to the Europe of today whereas Bush, in their eyes, mirrors the political caste of all previous U. S. presidents; stodgy, old Anglo-Saxon stock. Perhaps Europeans hope that with a Dukakis victory they will get a White House colored with a bit of Mediterranean sunshine and spice.



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