Insight

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At The Gallery

Art Gallery Exhibit Schedule

June 6 - 29
Inuit Women in Transition — traditional and contemporary arts and crafts. Courtesy of the Department of Northern and Indian Affairs.

July 4 - August 31
Downstairs — **From Craft Into Art** — contemporary Nova Scotia sculptors in different media.

July 7 - August 3
Upstairs — Weekly change of exhibits to complement summer school course "The Arts and the Voices of Humanities": Indian, Nigerian, MicMac and Carribean.

August 8 - 31
Upstairs — Sherman Hines, Nova Scotian

September 5 - 28
Images of Women in Sacred Art — (in recognition of the canonization of Blessed Mother Elizabeth Seton in Rome, September 14)

October 3 - 26
Tapestries From Poland — traditional and contemporary from the Museum of the History of Textile in Lody, Poland. Circulated by the National Gallery of Canada, Ottawa.

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Women in the Bible

Sister Elizabeth Bellefontaine, Ph.D., Assistant Professor Religious Studies

I. The Postition of Women in the Old Testament

The Old Testament literature took shape over a period of about 1000 years. Therefore, we should not be surprised to find a variety of attitudes towards women portrayed there.

Legally, the status of women in the Israelite codes of law was that of a minor. The Israelite woman, like most women in the ancient Near East, was subordinate to man; she belonged to him and was counted as part of his property. The most explicit text in this regard is found in the Decalogue which lists the wife along with the servants, the ox and the ass as the property of man that must not be coveted (Ex. 20:17). As property, a wife could be used in man's defence. Abraham did not scruple to pass Sarah off as his sister rather than his wife in order to save his own life (Gen. 12:12-20; 20:2; cf. also Gen. 19:8). So too, the Levite's concubine was handed over to fatal mistreatment to ensure his protection (Jgs. 19: 24-27).

A few Hebrew laws afforded women special protection although the degree of protection may be questioned: the woman taken as captive in war could not be sold or treated as a slave (Dt. 21:10-14); the wife who was falsely accused of pre-marital intercourse (Dt. 22: 13ff) and the girl who was raped (Dt. 22: 28-29) were to be vindicated. The law protected widows by stating that they were not to be afflicted or taken advantage of in court. Such a provision was necessary since no woman could plead her own case in court nor appear as a witness; in all cases she had to be represented by a male. Legally, a husband could unilaterally divorce his wife even against her will, but a wife could not divorce her husband.

Despite the inferior legal position of Israelite women, it appears that socially their situation was superior to that of women in other societies of the time. The prevailing practice of monogamy was a protection of the wife's position. The mother is expressly mentioned in the precepts of honor and obedience which children must render to parents (Ex. 20:12; Lev. 19:3; Dt. 5:16; 21:18).

In the religious sphere, women took part in the festive celebrations and in cultic festivals (Ex. 15:20; Jgs. 11: 34; 1 Sam. 18:6; Ps. 68:25) and their role in these seems to have been an essential one. However, only men were bound by the obligations concerning the annual festivals. Women did not participate in the cult in any official capacity; they could not exercise any sacerdotal office and, in the later period, were confined to the so-called women's courtyard in the temple area.

In the course of the history of the covenant people certain women played outstanding roles which are recorded to their glory in the biblical text. Although access to official worship was forbidden them, the Spirit of Yahweh did take hold of certain women transforming them into prophetesses to bring his word to their people, or into judges and heroines to save their nation from destruction or to lead them in glorious victory over their enemies. Now while some scholars have interpreted such events as manifestations of the great power of God showing that he could use *even women* to achieve his ends, I prefer to accept them as indications that sex is no barrier to the intrusion and activity of the Spirit of God.[1]

Among such outstanding women are found Miriam, the sister of Moses, who exhibited qualities of initiative, courage, and leadership (Ex. 15:20f); Deborah, who was not only a prophetess but also a judge in Israel, a charismatic leader, a kind of Old Testament Joan of Arc who with the help of Jael, a valiant Kenite woman, brought down the Canaanite general and his army (Jgs. 4-5); Huldah, the prophetess of the time of King Josiah (2Kgs. 22:14-20), and the wise woman of Tekoa who tricked David into forgiving his son Absolom (2 Sam 14). Other women noted for their intelligence or devotion are Rahab (Jos 2), Michal (1 Sam 19: 11ff), Abigail (1 Sam 25:14ff), Ruth and Naomi (Ru) as well as the fictitious Esther and Judith. The pictures presented by these women as well as the wives of the patriarchs: Sarah, Hagar, Rebekah, Rachel, Leah, and the less admirable: Jezebel, Delilah, and Athaliah, lead us to admit that these women hardly represent a depressed or oppressed class. Nor is it insignificant that the two most ancient fragments of literature in the Old Testament are attributed to or sing the praises of women. The Song of Miriam (Ex. 15:21) sings the praises of Yahweh for his triumph over the Egyptians and is attributed to Miriam who was one of those who experienced the event. The second piece (Jgs. 5), also a poetic composition, is a victory song celebrating Deborah's victory over the Canaanite confederation.

The most significant passages relevant to the consideration of the position of women in the Old Testament are found in the creation accounts of Genesis 1 and 2. It must be noted that the Hebrew account of the creation of woman is unparalleled in the ancient Near East. While there are accounts from Egypt, Babylon, and Sumeria, of the creation of the cosmos and of man, there are no comparable accounts of the creation of woman as such in any ancient Near Eastern literature.[2] No nation of the ancient world, save Israel, seems to have considered woman significant enough to explain her origin.

There are two accounts in Genesis of the creation of man and woman. The first account (first in order, not in chronology of composition) is called the Priestly account and dates from about the sixth century BC. It relates how God created heaven and earth and all that they contain. Finally on the sixth day he created man.

Genesis I verse 27, has been translated "So God created *man* in his own image." The Hebrew word translated here as 'man' is 'adam'; it is a collective noun, and therefore is never used in the plural. It means literally "mankind."[3] It was mankind that was made in God's image and likeness just as it was mankind that was made male and female. The word for "image" means usually an exact copy or reproduction while "likeness' softens the comparison by its meaning of resemblance or similarity.[4] The real point of the statement is the purpose for which the image is given to man. Mankind as image is God's representative on earth; it is in virtue of this image that mankind receives dominion over the rest of creation. God set mankind in the world as the sign of his own sovereign authority in order that mankind should uphold and enforce Yahweh's claims as Lord. Earthly monarchs in the ancient world were accustomed to set up images of themselves throughout their kingdom as signs of their sovereign

dominion; it was in this sense that ancient Israel considered mankind as representative of God. This dominion over the earth is given to *adam,* i.e., mankind as a whole, man and woman together. *Adam* is responsible to God and, through *adam,* all creation.[5]

"Male and female he created them." The statement expresses a belief in divine creation of the human species. But it also intends to account for the simple fact that mankind is *both* male and female. The full meaning of mankind *(adam)* is realized not in the male alone but in man and woman together. There is no hint in this creation account of superior or inferior roles or of one being subservient to the other. What is expressed is the conviction that the distinction of sexes is of divine origin — and is therefore good, and that man and woman together and by their mutual complementarity express the fullness or totality of what mankind is to be.[6]

The second of the creation accounts is the highly colourful narrative of Genesis 2: it tells with vivid and concrete images and in story form of the creation of man and woman. It is more earthly and human than the cosmic and divine account of Genesis I. This is the familiar story of Adam's sleep and of God's making woman from one of his ribs as a helper for him.

This narrative has been traditionally interpreted as representing woman as an unconscious part of man, wholly secondary and inferior to him, whose life is to be directed toward and dependent upon man.

Many feminists reject this account of woman's creation because they accept the traditional belief that the text affirms male dominance and female subordination. But is that what the text is actually saying?

The fact that Eve was created as a "helper" for Adam is cited as one indication of woman's natural position as subordinate to man. But this is not a necessary interpretation of the phrase. In the Old Testament, the word "helper" has many uses. In our story it describes the animals as well as woman. Elsewhere in the Old Testament it characterizes the deity. Yahweh is the helper of Israel: as helper Yahweh creates and saves (Ps. 121:2; 124:8; 146:5; 33:20; 115:9-11; Ex. 18:4; Dt. 33:7, 26, 29). The word then is a relational term; it designates *beneficial relationship* and not inferiority. The creation of the animals emphasize by contrast the true nature of woman. The animals, named by man and hence under his control, are not fit (suitable, equal) companions for his total being; they have not a nature corresponding to his. Woman, however, is a helper "fit for him." Woman complements man as he complements her; she is like him, corresponds to him; she is of the same species and nature and is intended to be his full partner.

The story goes on to say that man recognizes woman as "bone of his bone, flesh of his flesh." Again, a closer reading of this text shows that its traditional explanation — namely, that woman's existence is dependent on man — misses the deeper meaning of the story.

Woman is of the same "flesh and bone" as man. A recent study of this phrase shows that these terms have meanings beyond the visibly physical.[7] The Hebrew word *(bsr)* which is translated as "flesh" likewise connotes at the same time weakness, emptiness of power and meaning, the opposite of 'full of spirit'. Its use embodies the double meaning of physical weakness and psychological frailty.

The case is similar with the second term in the phrase. Conventionally translated as "bone" in our verse, it also has the basic meaning of "power" or "might". When used together the poles of "flesh-frailty" and "bone-power" mean to express an entire range of possibilities from extreme frailty to dominant strength. Thus the relationship which is affirmed in this case is affirmed for every possible contingency in the relationship, as is done in the marriage ceremony ("for rich or for poor" and every point in between). Here the text speaks of a relationship which exists between the man and woman in every circumstance form the extreme of frailty to the extreme of power. For woman to be related to man as "bone of his bone" and "flesh of his flesh" means that the two, man and woman, are convenant partners equal in status, whose relation to each other is characterized by loyalty and solidarity of purpose. No creatures save man and woman can enter into this kind of covenant relationship for every circumstance. Only woman is helper*fit* for man.

Such a conclusion may seem obvious to us but it seems to have been necessary for the ancient writer to insist, against the contemporary opinion, that the woman was not an inferior being to man. The text affirms that the sexes are interrelated and interdependent. The statement, "She shall be called woman *('issah)* because she was taken out of man *(is),* "is really a word-play reproducible in English indicating the relationship between man and woman. Man as male *(is)* does not precede woman as female *(issah)* but exists concurrently with her. Man discovers himself only in relation to woman and only by knowing her does he really know himself. Woman is presented as the fulfillment of man's creation. It is woman who brings man to completion.

In sum, equality of woman with man is more than implied in the narrative; and any implication is made clear in Genesis 3:16 where the existing position of woman in society, her inferiority and subjection to the man and her dependence upon him is presented as the result of sin and its consequences, not as the original divine intention. The inferiority of woman and her subordination to man which were virtually unquestioned social principles are thus presented as a deterioration from the primitive and unspoiled condition of mankind.

II. Jesus' Attitude Towards Women

In the Gospels Christians discover God's effort to reconcile mankind fallen and alienated, with God and with each other, an effort to restore the proper relation among all groups within the human family so that there would finally be no distinction or barriers or inequalities such as those which existed between Jew and Gentile, slave and free man, male and female, to use Paul's categories.

We find in the Gospels, no specific statements of Jesus which express his attitude toward or teaching about women. Yet a close examination of the Gospels reveals an attitude on the part of Jesus which departs drastically from that of his contemporaries.

In Palestinian Judaism of the first century, women were greatly restricted in the legal, social and religious spheres. Josephus, a Jewish historian of the second

century, expresses what was a traditional oriental view of woman: "A woman," he writes, "is in every respect of less worth than a man." (Contra Apionem 2.201). Women were regarded as being unable to restrain their desires and passions, and, hence, were by nature, seductive. So in order to ensure good moral conduct on the part of both sexes, women were kept as far as possible from the public eye. Generally, at least in the cities, they were confined to the house; they usually did not come out even to answer the door. If a woman left the house for some legitimate reason a thick veil kept her face hidden. In Galilee and in the country regions, these customs were not so strictly adhered to. Yet even in the country, the wife walked behind, not beside her husband. A man would not speak to a woman in public; a rabbi would not address even his wife or daughter in the street.[8]

Under such circumstances it is amazing that the gospel narratives contain so many accounts about meetings of Jesus with women. Jesus frequently addressed women in public, even some of ill-repute, demonstrating that his message of salvation and reconciliation was directed toward all — women as well as men (Lk. 7:36-50; Mk. 1:31). He came to the defense of the woman taken in adultery, forgave her her sins and sent her away a doubly liberated woman. While at dinner at a Pharisee's house, he accepted the anointing offered him by a sinful woman and defended her against the criticism of his host (Mt. 26:10; Mk. 14:6). He remarked on her love and commanded that wherever the good news would be preached, what she had done for him should be made known. According to John, Jesus literally shocked his own disciples when they found him talking to the Samaritan woman at the well of Jacob. His disciples obviously regarded this a breach of proper conduct. Not only was Jesus conversing with a despised Samaritan but he was holding a theological discussion with a woman!! The text is explicit: "They marvelled," it reads, "that he was talking with a woman" (Jn. 4:27). One wonders whether the fact that it led the woman to repentance and faith in Jesus even took the edge off their shock.

The parables show that Jesus had a sensitive awareness of and interest in women. We find in them the picture of a woman kneading dough (Mt. 13:33); the consternation of the woman who had lost the coin and swept the house till she found it (Lk. 15:8ff.), a widow with a lawsuit, importuning the judge till he took on her case (Lk. 18:1-5). Among the parables we have two which can be called a "his and her" set of parables. Luke 15:4-7 tells of the shepherd with a hundred sheep who seeks diligently until he finds the one which is lost. Immediately following this parable, we find in verses 8-10 the comparable story of a woman who has lost a coin and searches the house until she finds it. The point of the two stories is the same: God earnestly wishes the salvation of every person. What is noteworthy is the fact that in the first story God is portrayed in the image of a man, a shepherd; in the second, he is found in the image of the woman!

Jesus performs miracles at the request of and for the benefit of women just as he performs them for men: he cured Peter's mother-in-law (Mk. 1:29-31); the twelve-year-old daughter of Jairus, the woman with a hemorrhage (Mk. 5:21:43), the daughter of the Gentile woman from Syria (Mt. 15:21-28), the deformed woman (Lk. 13:10-17) and the grieving widow of Naim (Lk. 13:10-17).[9] Not only did Jesus cure the woman with the hemorrhage, but he addressed her in public and apparently did not consider himself ritually unclean because she had touched him. According to John, Jesus performed his first sign of changing water into wine at the request of his mother.

During his ministry women were among the crowds who gathered to hear his teachings (Lk. 11:27f.; Mk. 5:24); and his call to repentance, to faith and to love, were addressed equally to women and to men. Luke tells us that during his ministry many women followed Jesus and supported him and his disciples (Lk. 8:2-3). Many of them followed him along the way of the cross; as the passion narrative shows they remained faithful to him to a degree of which the disciples were not capable. Jesus' first appearance after his resurrection was to a woman, Mary Magdalene, whom he then commissioned to bear the joyful message of his resurrection to the disciples (Jn. 20).

With two women, the sisters Mary and Martha, Jesus had a special relation of friendship. The most frequently repeated episode about Martha and Mary is of that occasion when Martha was busy preparing a lunch for Jesus while Mary sat at his feet and listened to his teaching (Lk. 10:38-42). The usual explanation of Jesus' reply to Martha's complaint that her sister had left her alone to serve, is that a life of prayer and contemplation is just as acceptable and salvific as a life of active service. Sometimes Martha has been pointed to as an example of unrecollected activist whose conduct is not to be copied. That interpretation seems unjust. Jesus' reply to Martha is no different from a summary of sayings found throughout the Gospel on the uselessness of being anxious about material things and worldly affairs (Mt. 6:25-34; Lk. 12:22ff) and the obligation of hearing the words of Jesus. It is evident from the few episodes in which Martha appears that she enjoyed the genuine friendship and esteem of Jesus.[10] However, I think there is yet another dimension to the story which should not be overlooked. It is a dimension which can only be understood in the context of woman's place in Judaism.

In the religious sphere, the position of a Jewish woman of the first century was not much different from that of the ancient Israelite period. She was obliged to keep all the negative prescriptions of the law but she was not bound to keep many of the positive. Because marriage meant a full-time occupation of child-bearing and rearing, the woman was not obliged to fulfill any duties prescribed for a fixed time such as statutory prayers including the Shema and the daily sacrifices. Such a situation rested on the fact that the woman was not mistress of her time.[11] She was allowed to attend the synagogue service but was not permitted to speak or pray aloud. In the temple, a woman was allowed access only as far as the court of the women; she could not enter the area immediately around the temple edifice which was restricted to men. A woman could pray at home but was forbidden to pronounce the blessing before meals.

The Torah, the Law, could not be taught to a woman. Hence, no woman could become a rabbi. The Mishnah contains a statement claiming that a man who teaches

his daughter the Torah teaches her cheapness (Mishna, Sotah 3.4).

Jesus, however, does not seem to share these views. In the story of Martha and Mary, Luke tells us expressly that Mary "sat at the Lord's feet and listened to his teaching." Now one who sits at the feet of a teacher is a disciple. This was not only the physical position taken by students of a rabbi who were studying the law and preparing to become teachers of the law themselves, but this was also a typical manner of referring to one who was a disciple. Now as we have seen, in Judaism, only men could become disciples. Yet while Martha performed the courtesy of hospitality (or as some would say, the typical tasks of the woman of the house), Mary took the usual man's role sitting at the Master's feet and learning from him.[12] Not only did Jesus permit her to assume a disciple's position but he even defended her and declared that only one thing is necessary — to listen to the Word of God. This is the one thing necessary for all, both men and women who wish to be disciples of Jesus.

In this event Jesus again overstepped the bounds of convention and protocol. He refused to stereotype, but he also opened for women a whole new manner of participation in the community of believers and of responding to the word of God.

How can we sum up Jesus' attitude toward women?

The episodes we have mentioned clearly reveal a total absence in Jesus of "the misogyny and the assumption of the inferiority of woman which prevailed in the world of his time. His explicit teaching in this regard is not revolutionary but his conduct is."[13]

All — both men and women — are called to respond to faith and personal commitment to the Word of God which the Gospel presents. There is no distinction or division of obligations among the followers of Jesus. The message of love and reconciliation, of mutual acceptance and service of neighbours is addressed to all equally, regardless of race, status or sex. The full weight of the Christian challenge is addressed to man and woman alike, and all are called to respond in the totality of their beings; all are called to be full members in the Kingdom and in the community of love founded by Jesus. It was the nature of his message which impelled Jesus to step beyond the conventions of his time and preach good news to all who were poor and in need of salvation (= liberation, freedom).

Some may disagree that Jesus' conduct toward woman was a revolutionary and liberating one. They may protest that Jesus did not really attempt to change the whole social and economic order that held women as well as slaves and children in an inferior position. He did, however, clearly provide the basis for an inner change of attitude that should lead to recognition of the true value and dignity of both men and women regardless of race, sex, or social status. The impact of Jesus' revolutionary conduct was not without its result. After all, it led Paul to proclaim and the Christian community to preserve the proclamation that in Christ Jesus there is no distinction between Jew and Gentile; no distinction between slave and free man; no distinction between male and female (Gal. 3:38).

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Medieval Woman: From Battlefield to Pedestal

John Klassen, Ph.D. Assistant Professor of History

Europe in the early Middle Ages consisted of numerous tribes in various states of primitive social and political organization with few cultural and sexual stereotypes. It was the joining of native tribal groups, such as the Germanic, Slavic and Celtic, with the Romano-Christian civilization that produced the social, economic, political, cultural and religious forms which still to a large extent dominate western societies. It was medieval Europe which created the image of woman as the lady: a refined dainty person to be adored, served and protected from the outside world which threatens to bruise both body and the psyché.

In the Middle Ages the image of the lady was restricted to the woman of the noble class. Her attributes were not meant to apply to the peasant or townswoman. If the development of the concept of the lady had any immediate effect on the non-noble, it was most likely negative because it stressed the superior status of the noble woman and by implication confirmed the lower place of the non-noble.

Much of what we know about medieval woman comes from the epic tales and the lyric poetry of the period. The epic tales of the early Middle Ages provide us with glimpses of women who were in some ways freer than their descendants. We see women who occasionally succeeded on the battlefield, whom no artful code of etiquette hindered from taking the initiative in courtship but who also, and this was the unattractive side of their freedom, suffered abuse at the hands of males.

In the early twelfth century, the Countess Blanche of Champagne personally conducted wars with the rivals of her minor son. She invaded Lorraine, burned the city of Nancy in passing, and eventually led her troops to victory in a pitched battle against the enemy. According to Achille Luchaire, a well-known historian of medieval France, Blanche represented the epitome of the early medieval noble woman, who from infancy was trained in all of the physical exercises and shared the dangers and the pleasures of the male knights of her circle. She accompanied her father on the chase and in war. In general, life demanded that she possess a healthy mind and body.

Blanche represents one of the last of the able-bodied women active in politics and war, a line of women we can trace back to the second century B.C. At that time, Amage, the queen of the Sarmatian tribe, displayed her military prowess and political ability by riding with a small force into the camp of a disobedient tribe and slashing off the head of their chieftain before the eyes of his startled followers.

A second aspect of woman's freedom in the early Middle Ages can be seen in the courtship practices. The *Chanson de geste*, sung by the minstrels, provide us with a window into relations between men and women. According to these songs, before the eleventh century neither sex had a monopoly on initiating liaisons and courtships. An incident in the story of Amis and Amiles can illustrate this. At one point the daughter of the emperor, Charles the Great, approached a noble visitor and said, "Sire, I love none but you. Summon me into your bed some night. My whole body will be at your disposal." The noble declined the generous offer, probably because he did not want to jeopardize the mission which had brought him to the emperor's stronghold.

This relative freedom had a less attractive side. Most women, for whatever reason, were unable to compete with men on the battlefield. The general situation was one in which women were not protected either by an image of perfection that was not to be defiled, nor by physical strength. As a result they were most often brutalized and made the subjects of derogatory jokes. For example, when the Queen Blanchfleur, in the tale of Garin, asked her husband the king to intervene on behalf of her party in a dispute, he responded angrily, striking her nose with his fist so that he drew blood. According to the storyteller she responded. "Many thanks; when it pleases you, you may do it again." Such behaviour was related by poets and chroniclers as normal and not amiss.

So, the freedom which allowed women to participate on the battlefield did not give them any advantage in the marital relationship. Since they were often the objects of abuse from their husbands and perhaps from others, as well, it is not surprising that women should seek and encourage the development of a cultural image of themselves which would protect them.

Beginning in the twelfth century an image of womanhood was cultivated that frowned on treating them in the same way that one treated peasants and chattel, that is, without respect. Eventually the image also removed them from the battlefield since it prohibited them from fighting, and in France, from ruling. The new women were to be adored, served and defended. The qualities of perfection attributed to them also made them more distant, unattainable objects, placed upon pedestals.

Woman's new status received its characteristic expression in the romance poetry of the high Middle Ages. As causes for the change, historians have chosen factors that correspond to those aspects of romance poetry which they emphasize. Herbert Moller, for example, argued that a surplus of males in Spain, southern France and southern Germany, where the romance poetry originated, made it difficult — if not impossible — for many nobles to find wives of their own social status. Accordingly, the description of women as distant and unattainable can be viewed as an expression of the frustrations of aspiring noblemen who tried, but failed to woo upperclass women.

From the noble women's point of view, however, the fundamental feature of the new image was that it praised and honoured them.

Their improved status was associated with developments with the Church which, as we shall see, women quickly turned to their own advantage.

In the sixth century when the Church sought to open the door to the kingdom of God for the pagan Germanic peoples, it chose what Church historians call the tradition of order rather than that of prophecy. It started with the premise that the world was not entirely evil and that Christians could work with it. In order to bring it to perfection the Church needed to compromise some of its moral principles. Thus, it avoided offending tribal chieftains and kings, and they reciprocated by permitting priests and monks to convert their people. The Church hoped that after Europe had been baptized the priests could teach Christian principles and morality.

By the late eleventh century, when most of Europe was Christian, the Church's leadership decided it was time to proceed with the second stage and teach Christian

virtues. In this spirit the Church stood up for women in at least two ways. Beginning in the tenth century the popes had sought to raise the status of the king's wife, the queen. Among Germanic tribes, the wife of the king was little more than the king's possession and was referred to in the official documents merely as spouse. As a result of the efforts of the popes as well as of the Byzantine princess, Theophano, whom Otto II, king of the Saxons married, queens began to take a more active role in governing. They participated in the deliberations of the royal council, supervised ecclesiastical endowments, and in some cases, issued decrees under their own seals. Their more important role was reflected in the fact that queens were addressed as *consort* or co-ruler rather than spouse. Many of these advances were soon to be erased by subsequent events, but that should not detract from the efforts made by the tenth and eleventh century popes and queens to raise the latters' status.

The Church also had an important impact on the chivalric or knightly ideal. Before the twelfth century knights had been admired for courage; however, this courage was inspired by their desire for personal gain. Indicative of the acquisitive nature of the occupation was the practice of bands of knights making raids to take along wagons in which to collect their booty. Knights were admired for their vigor and strength of body; those who could put away great gobs of food were held in awe. They considered it admirable and gutsy to rob merchants, travellers and peasants.

The story is told of a knight who met a monk fleeing his order accompanied by the daughter of a local merchant. The knight robbed the monk of his money, and when he recounted the tale to his comrades they reprimanded him for not having taken the monk's horse as well.

By the twelfth century the Church's influence had helped to bring about a change in the knightly ideal. The perfect knight now helped those in distress. He fought fairly in war; he swore to defend the holy Church, orphans, the poor, the defenseless, and women, especially widows. Through transforming the knightly ideal, the first step was taken in changing woman's status.

The cult of the Virgin Mary, which was well underway by the twelfth century, also contributed to the improved status of women. Nobles who fought in the Holy Land on behalf of the Holy Mother were prepared to accept a higher status for women on their return. Once a woman, namely Mary, was exalted as the queen of heaven, as the forerunner of the Saviour, as the gate through which men enter heaven, and once men began to call on her to aid them in their dying hour, then the second step was taken in increasing the worth of womankind.

In the Holy Land the European nobles came under another influence, that of Arabic erotic verse. This literature, stressing the pleasing and sensuous aspects of sexual relations rather than the violent and coarse, helped prepare the Europeans for the image of the lady on the pedestal which greeted them on their return.

The noble woman herself played a role in changing her image by influencing themes in the lyric poetry of her times. The songs and stories of the minstrels and troubadours who went about from castle to castle hoping that their efforts would win for them a meal, a bed and raiment were the most important form of entertainment of the nobles. Their songs were mostly of battles and deeds of valour and courage because these subjects evoked suitable rewards from the lord of the castle. The crusades, which began at the end of the eleventh century, drew many nobles away from their fortresses. While the noble was away fighting for the Holy Mother, the noble woman back home had her chance to bring about important changes in cultural attitudes towards her sex.

When the lord was absent, it was the custom for the noble woman to administer the estate. This included acting as patroness to artists, actors and minstrels. Sidney Painter has envisioned a situation in which a ministrel came to a castle where previously he had found his stories of war and battles generously rewarded. On this trip the lord was absent, and since the noble woman was tired of hearing about endless tales of battles, the balladeer received no supper. It occurred to him if he composed a song of the woman's beauty and virtue he might still get a meal. Those minstrels and troubadours who were able to meet the noble woman's tastes and responded with songs stressing woman's value found their efforts rewarded and became the creators of a new literary genre. The result was the courtly romance literature which placed woman on a pedestal.

Courtly literature stressed several themes in its portrayal of woman. Many verses were taken up with the adoration of her physical attributes; her form, her face, her hair and complexion. Similarly the theme of service occupied a place both in verse and in knightly society. The knightly lover was admonished to serve his lady "with loyal service, being altogether in her will." On order of knights, the Fountain of Tears, had a rule that he who was unhorsed in the tournament had to wear a gold bracelet until he found a lady with the key. She would free him on the condition that he serve her. The themes of protection, according to which the knight defends the lady from dragons, bullies and other vile forces, is too well known to require elaboration here. Finally, the knight was expected to suffer both physically and socially for his lady. In this regard he must be prepared to take on the status of a lowly peasant and subject his body to danger and pain on her behalf. All these themes which are present in the stereotype of the lady on the pedestal in our own time were created in the twelfth century.

As a lady with a special status, the woman gave up certain freedoms. The lady was mostly portrayed as the inactive object of the males' actions: he adored her, he protected her, he served her, and he suffered for her. This passivity also affected courtship patterns in that the female appeared as the object of his search. A woman was less and less inclined to take the initiative in establishing relationships.

The stereotype of the lady also restricted woman's political activities and her right to fight on the battlefield. In order to compete with the medieval warrior on horseback it was necessary to wear the armour and clothing that permitted one to ride astride the horse. Skirts would not do. By the mid-fourteenth century at the latest the authorities were in effect excluding a woman from the battlefield by prohibiting her from dressing for battle. The bishop of Prague, for example, in the 1340's forbade one woman from the lesser nobility to wear men's clothing or to wear and unsheathe her sword. We have no record of her acquiescing to the restrictions. The case was closed when her brother agreed to pay the fine and to see to it that it would not happen again. Almost a century later Joan of Arc in France ran into similar prejudice when her prosecutor tried to interpret her male attire as a symptom of her refusal to submit to the Church.

A special stutus for a woman could be seen to be to her advantage. For example in the wars between England and France in the fifteenth century the captured Dutchess of Brittany was led before her captor the Duke of Bourbon. When she asked if she were a prisoner she received the reply, "No, we do not war on ladies." She was given her possessions and escorted to the nearest castle of her partisans.

The political trends of the thirteenth

century were not favourable to women. The status of ladies was apparently not compatible with the exercise of political power. This is best illustrated in the history of France where women came to be excluded from ruling as queens in their own rights. The original action against women rulers was meant not as one against all women for all time but against one particular woman, Jeanne, the daughter of Louis X.

When a ruler died in France without heir the political forces of the realm aligned themselves behind the respective candidates working to gain the throne. This was the case in the early fourteenth century after the death of Louis X when the two main forces were those behind the queen mother who sought the throne for her daughter Jeanne, and those behind Philip IV. Jeanne failed because her mother had lost the support of some powerful barons as a result of an unpopular decision she had made as the regent. The queen's opponents also cast doubt on the legitimacy of Jeanne's birth, pointing out that her mother had been charged with adultery by the former king. In any case, the victor, Philip IV, in an effort to forstall any attempt to revive the claims of Jeanne, inserted a clause in his will prohibiting female accession to the royal crown. The clause was adopted by others and unfortunately for women, it set a precedent which became a standard procedure.

Thus we have seen women emerge from primitive society of early medieval Europe where they were neither victim nor benefactor of a particular role or stereotype, and acquire a special status which had both advantages and disadvantages. In the early period the capable ones excelled in battle; those less capable suffered. Since the majority of the sex probably experienced disadvantages in this situation, it is not unexpected that they would foster a literary movement that praised their sex and elevated them to a pedestal.

Clothes Make the Woman

Norma Coleman, Assistant Professor of Home Economics

Clothes make the woman: I don't know if I even agreed with that statement. There is an interesting circular relationship that exists between the wearer of an object and the object being worn. Usually the wearer chooses the clothing and thus is in control, but also to a degree the wearer is influenced in turn by that clothing worn. So, while we can't make pat statements, such as calling the Victorian Period "straight-laced" morally, we can say that women were certainly "straight-laced" physically in their dress.

Let us consider women's role from 1840 and how her changing role or her changing activities were reflected in her manner of dress. We'll begin at the start of the Victorian Period; Queen Victoria, whose influence was world-wide, ruled from 1837 to 1901.

What were women's lives like during this early Victorian Period? A woman was expected to be a humble creature, virtuous, obedient, and meek. Not only was she dominated by her husband but by society as well, a situation which imparted feelings of guilt to her when she did not live up to "genteel" standards. A woman was held to be less intellectual than a man but more pure, good, and spiritual. Etiquette was a moral as well as a social issue; for example, even a married woman was not to leave the house unchaperoned after dark.

Woman's responsibilities consisted of raising her family and carrying out household tasks. A woman could not own property, control her earnings, divorce her husband, legally lay claim to her children, or take part in politics. It was not even her place to discuss politics.

For a young girl, success in life meant catching a suitable husband. If she didn't marry she would be labeled an "old maid" and would spend her life trimming hats or sewing for money, or serving as a drudge for a married brother or sister. A little later, writing or teaching were considered appropriate careers for the unmarried woman.

A woman in the upper economic class did not engage in housework but hired servants to perform menial tasks. Laundry was washed with home-made soap in a wooden tub; food came from the garden to the table and was prepared with the help of a wood-burning stove; water was carried from an outdoor pump; homemade candles provided light, and fireplaces furnished heat. Clothing was sewn by hand using pictures of dresses as guides for patterns, until Ebenezer Butterick established pattern making in 1865.

The majority of women wore modest clothing, and all of their dresses were long, sweeping the ground through dust, mud, or winter slush, collecting all manner of soil from floors, pathways, and unpaved streets.

A visiting costume of 1830 to 1835 or a day dress of 1840 could be described as quaint and charming. It was also extremely modest and proper. A bonnet called the "sugar scoop" was concealing.

It tended to make women look small and shy. Shawls, when worn, added to the demureness of figure. Shoulders were sloped and the bodice narrowed to a small waist, cinched in by a tightly laced corset, and emphasized by a point on the lower bodice front.

Four to twelve full petticoats were gathered on a band tied around the waist. These included one of flannel, one of padded horsehair, one of calico stiffened

From the Mount's Clothing Collection: Assistant Professor Norma Coleman, back row centre, is surrounded by members of the university community wearing articles from the costume clothing collection which she began this past year. Standing in the back row are: Karen Flemming in an 1899 black two-piece suit with parasol; Cathy Carter wearing a 1921 silk blouse; Sidne Brown modeling a 1936 white silk crepe evening dress made in Paris; Miss Coleman; Dorothy Kent dressed in a 1927 wedding gown and veil designed and made in Halifax; Meghaen Boyles wearing a 1931 black lace two-piece dress; and Maureen McNeil in a 1930 bridge dress. Standing in the front are: Nancy Shiack in a 1928 vampish black evening dress; Marianne MacDonald modeling a 1936 brown irridescent day to evening dress with a beige hat and veil; and faculty member Susan Clark in an 1869 wedding gown made in England with a sixteen inch waist. Seated are: Sherry Fahey wearing a 1955 black strapless evening dress; Jose Tremblett in a 1956 black bodiced-soft jersey skirted dress; and Nancy McBain modeling a 1951 blue silk dress showing the "new look".

with cord, and one of starched muslin. The full, outer skirt was also gathered or pleated at the waist and was weighted with heavy crinoline lining. As many as 14 to 25 pounds of fabric were supported by a woman's hips and pelvic area.

Skirts of the 1850's became even larger. Today's woman might use two, three, or three and a half yards for a dress length. In the 1850's the skirt alone required ten to twenty five yards of fabric. And two, three or six flounces were popular, with twenty five flounces by 1853.

Physical ailments were common, perhaps even fashionable, and were due in part to the type of clothing worn. From this veil of servitude, a few rumblings of protest began to be heard. North American communities found women stepping out of their traditional role and either fighting for new rights or serving in new capacities. Women stepped forward for the abolition of slavery and for women's rights, including the right to vote. They led the way for dress reform.

To cope with the mud of her locality, Mrs. Amelia Bloomer began wearing a shortened dress with turkish trousers. This became known as the bloomer costume. Mrs. Bloomer published a temperence paper called the *Lily* in which she introduced the outfit to her readers. Several newspapers picked up the article, and the story of this costume was heralded throughout the United States, England, and Ireland.

Mrs. Bloomer's friends, including Elizabeth Cady Stanton, the most prominent and influential American feminist of her day, adopted this trouser costume believing it would enable women to enter more freely into male occupations.

1830 1860

But women who wore these trousers were subjected to so much ridicule by men and boys on the streets that by 1860 efforts to promote a more practical dress had ceased.

And so women kept their crinolines and corsets. The merits of such tight lacing were extolled on moral grounds: "The corset is an ever-present monitor indirectly bidding its wearer to exercise self-restraint; it is evidence of a well-disciplined mind and well-regulated feelings." It seemed that most women were quite complacent about their roles and continued to wear the beautiful but cumbersome fashions of the day.

Skirt widths in the late 1850's were approaching such dimensions that two women could not enter a room side by side or sit on the same couch. A gentlemen no longer offered his arm because it was awkward for a woman to walk close to him.

However, historical events were beginning to influence and change

women's clothing costumes. In England, Victoria was still monarch. The prince consort had died in 1861, and Queen Victoria mourned deeply. This affected society's attitudes and dress. Etiquette books described in detail different costumes to be worn for the loss of husband, brother, sister, son or daughter. One book went so far as to state that "the mourning costume worn for a lost friend who leaves you an inheritance is the same as that worn for a grandparent." Life expectancy during this era was short.

In the United States, the end of the Civil War found women beginning to be employed in government offices and industry as clerks. After 1865 the Women's Suffrage Movement gained strength. To test the right of women to run for office, Elizabeth Stanton ran for president in 1866. Twenty-four votes, men's vote, of course, were cast for her. The suffragists toured and lectured and fought for their political rights, and finally they combined their efforts in the formation of the National American Woman Suffrage Association in 1890.

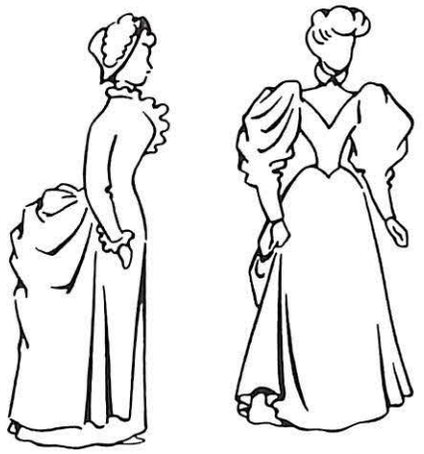
Women in England were also seeking more political and legal privileges. Queen Victoria, however, called on women on both sides of the Atlantic to "join in checking this mad, wicked folly of Women's Rights on which my poor sex is bent, forgetting every sense of womanly feeling and propriety."

Parallel to the suffragist movement was the movement for dress reform. Many women and men, particularly doctors, were urging more healthful fashions. In addition to the weight of women's clothing and its ungainly length, the functioning of vital organs was inhibited by tightly laced corsets. As late as the 1890's the ideal waist measure was 13 to 14 inches! Some women literally squeezed themselves to death. Dr. Sargent of Harvard University conducted experiments showing that corsets greatly increased the work load of the body. A wearer could not raise her arms higher than her chest; she could bend only with great difficulty and could breathe only with her upper lungs. Even children were laced into corsets to mold their growing figures to the desired proportions.

After five years of scattered support the dress reform movement dwindled. Store owners did not approve dresses with less fabric and were said to bribe town loafers to hiss and boo at women dressed in the reform attire. Ridicule of relatives, family and friends also discouraged the women who finally bowed to conformity. But in the 1870's the movement again gained impetus.

Other factors were also influencing changes in womens' clothing. As railroad facilities grew, women were motivated to travel. The bicycle became a common means of locomotion in the 1890's. It was used by both men and women for transportation and recreation. Costumes were developed not only for cycling, but for walking, hockey, riding, skating and swimming.

Expansion in industry and communications resulted in more ready-to-wear items. Immigrants provided cheap labor, and clothing sweatshops began to flourish. Home production of clothing became easier with wider distribution of the sewing machine. The art of the couturier was established in Paris, France by Charles Worth in 1850. By 1900, there were over 1000 designer houses.



1880 1898

In 1869 coeducation was still a relatively new concept in American educational institutions. In that year Susan B. Anthony, the famous woman's rights leader, visited Cornell University and encouraged Mr. Cornell to admit women. Finally in 1874, Sage Women's College was opened.

The bustle effect and train began to emerge in 1873. Dresses had a lace dust ruffle or street sweeper; this was a ruffle on the trailing skirt which protected it from the ground. Fair complexions were prized, and parasols became common accessories to shield ladies from the sun. Fashions of this period were well captured by the artist Seurat.

A new trend emerged around the time of Charles Dana Gibson's drawings of his Gibson Girl which were used in cartoons to satirize the custom of marrying for money and the social aspirations of the new rich. But even before the Gibson Girl, the Victorian Era's glorification of the mature figure was passing, and the trend toward the cult of youth, which has since become a characteristic of our society, was beginning. Leg-o-mutton sleeves helped emphasize the petite wasp waist. As a young girl wrote, "My eldest sister, aged 21, wears stays which allow her waist only 14 inches, and even when playing tennis she only allows her waist 2 inches more. My next sister who is 18 has a waist of 13 1/2 inches and I have seen her indoors with a waist of only 12 inches." The first high-fashion designer, Charles Frederick Worth, designed clothes that emphasized the wasp-waisted figure by using pointed bodices, hugh bustles and trains, and by concentrating the many yards of fabric in the back of the dress while leaving the front comparatively straight.

The death of Great Britain's queen in 1901 marked the end of the Victorian Era. Remarkable advances in communications, transportation, industry, and education had occured during her time and held great promise for the twentieth century.

By 1917 some women in Canada were given the vote; by 1922 all provinces except Quebec enfranchised all women. Quebec waited until 1940. On August 26, 1920 woman witnessed the passage of the 19th Amendment in the United States.

Leaders such as Jane Addams, who founded the International League for Peace and Freedom, directed their efforts toward peace. Miss Addams also founded a social welfare program through Hull House in Chicago. She believed in changing the conditions which caused poverty rather than simply handing out aid to alleviate it — a new philosophy for her time.

Still other women in the early 1900's fought for prohibition of alcoholic beverages. They were influenced by Frances Willards, leader of the Woman's

Christian Temperance Union, and Carry Nation who was known for her hatchet attacks upon saloons.

It is difficult for us to sense the social ostracism or contempt that was felt for women who drank or smoked. The use of tobacco was considered particularly immoral — a woman was arrested for smoking on Fifth Avenue, New York in 1904, but by 1917 the public sale of cigarettes to women was accepted. As for the prohibitionists, they won their fight in the United States when the 18th Amendment was passed in 1920. In open defiance of the law, and with the help of bathtub gin or bootleg whiskey, the cocktail party emerged — along with the appropriate style of dress. By 1933, with the repeal of prohibition, the sale of alcoholic beverages again became legal.

Another activity supported by women — the Dress Reform Movement — ended in the 1920's. The corset had been the only garment totally agreed upon by the dress reformers as harmful to health. When the 1920's, or the "Flapper Age", came in with its uncorseted figure, dress reform was no longer called for. Fashion designer, Norman Norell writes of the 20's. "Clothes became easy and comfortable for the first time. They were loosely fitted, and a woman could relax, unhampered by rigid bones, stays, and long skirts. What's more she could go from morning to dinner without changing."

Mr. Norell also points out that women are still wearing changes that came about in the 1920's; short hair, interesting make-up, red or tinted lips, the basic black dress, costume jewelry, short skirts, nude stockings, and gloves that pull on easily.

Aside from women's reform

1925 1935

movements, what other factors may have influenced changes in dress from 1900 to the present? Certainly improved transportation had its effect on clothing. In 1907 the Marmon car advertised, "Do you want a car in which a woman can tour without fear of exhaustion and without injury to her health? The Marmon is the only car that fully satisfies this requirement." In that era (around 1910) it was still considered just a trifle fast for a woman to drive a car. But drive or ride she would, with the help of goggles and masks for protection — there were no windshields. With her hat tied under her chin, she could speed along at fifteen miles per hour. Our heated or air conditioned cars of today require far fewer special travel clothes. And the forty pound limit for luggage, so long in effect for air travel, would have seriously hampered the young girl of fifty years ago as she packed her trunk to vacation at the Spa. Changing vacation patterns demanded changes in mode of dress.

Improved communications also helped bring about clothing as we know it today. By 1915 the telephone had reached the west. Radio was born in 1920. Photography, an important means of fashion communication, was common by the 1920's. Movies came into their own in the early 1900's; since that time they have stimulated new fashions and helped standardize women's clothing and hair styles. And, of course, since the 1950's, television has given us instant communication as far as what women are wearing.

Two world wars called upon women to serve in capacities they had not yet experienced. In World War I women served in the Red Cross or as Marinettes, as nurses, or in the Navy Reserve.

More women worked outside the home; for example, in 1870 there were only seven women stenographers in the United States and by 1920 there were 200,000. World War II found women working in construction, serving as engineers on trains, and driving taxis. Many enlisted in the armed services.

World War I had distracted people from Paris fashion, and in 1918 a news article asked, "Is a national uniform for everybody on the way?" It warned that wartime costume was certain unless conflict ended quickly. Uniforms for various occasions stressed practicality. The skirts were shorter and in general the body had more freedom of movement.

Hemlines continued to rise, but waistlines dropped and bustlines disappeared in the 1920's. Sears, Roebuck and Company offered dresses of cotton, wool, and silk in 1922. Garments were

1945 1963

purchased according to bust and waist measurements, not by size as we know it. Prices seemed ridiculously low but were in proportion to incomes of the period.

Girls were arrested in Chicago in 1922 for wearing modern-type bathing suits. By 1928 the waistline was lower; skirts were a bit shorter, and nude stockings replaced black hosiery. The people of the 20's had experienced a social revolution; there was a change from the prim and proper Victorianism to the bold and daring "Roaring Twenties." Also the look was mannish — short hair, flat chest, and a hidden waistline.

The 1933 issues of *Vogue* showed the waistline returned to its natural location and longer skirts. The mannish look, with the broad, padded shoulders was in fashion. Mother-daughter dresses originated with the *Ladies' Home Journal* covers of 1939. Abbreviated swimming suits accompanied the craze for sunbathing that began in the 1930's.

The fashion leaders of the period were movie stars — Marlene Deitrich's mannish tailored suits promoted sports slacks for women — and the Dutchess of Windsor. The abdication of King Edward VIII in 1937 to marry Mrs. Wallis Warfield Simpson was the dramatic story of the decade, and interest in their lives and her fashions persisted.

Even though the War Production Board limited the dimensions of skirts and width of belts, dresses shown in a 1944 *Vogue* contained ample fabric by today's standards, especially in the shoulder area. Detachable collars and cuffs offered variety in dress.

Dior introduced his controversial ''New Look' in 1947. Women, declared that they would have nothing to do with the new long skirts, the cinched-in waists, the new ''softness'' — but soon all conformed. Perhaps women were ready, after all, to abandon war responsibilities and appear more feminine.

Beginning in the mid-fifties, fashion-conscious people toyed with a variety of styles. The chemise was a dress with a constrictingly narrow skirt at the hemline while the rest of the garment had a sack-like fit. Another fashion of the period was the trapeze which reverted from the ''V'' line of the chemise to an ''A'' line.

Softly tailored ''understated'' elegance predominated fashion lines in the early 1960's. The stand-away softly rolled collar became a favourite. The unmistakable classic influence of Coco Chanel made its mark. Modern art also exerted its influence. One 1964 Yves St. Laurent design derived its influence from the paintings of Piet Mondrian. Even the most ardent supporter of dress reform was probably shocked by the ''other-world'' appearance of the Couraeges Look in the late 1960's.

If we look optimistically at women's roles in the future, we might see the differences in the two sexes diminishing, with clothing reflecting the changes. Perhaps this has already begun with the ''unisex'' look.

During this year's convocation on May 11, Mount Saint Vincent University bestowed the honorary degree of Doctor of Humane Letters on Dr. Eva W. M. Macdonald. The honour was given in recognition of Dr. Macdonald's excellence in her many endeavours which makes her an ideal attractively realized. Currently the chancellor of the University of Toronto, Dr. Macdonald has been an athlete, physician, biologist, community leader, wife and mother. The convocation address of this native Haligonian follows.

When an Unexpected Opportunity Comes, Accept It!

Eva Waddell Mader Macdonald, M.D., D.Hum.L.

I am very happy to be here today and am indeed very honoured to have been granted an honorary degree from this university. Mount Saint Vincent has a reputation for such excellence that I am proud to have been considered worthy of this honour. Thank you!

This May 11th is a joyous occasion for many of us: for the graduates it is a day of celebration for things accomplished, for their parents it is a very proud day. For some of the graduates who may be parents, it is especially a day to rejoice with their children. I wonder if there is a grandmother among you? If there is, I am proud of you. (If not, I do qualify.) So to all these mothers I especially congratulate you on this your special day in this year 1975 which the United Nations has decreed as ''Women's Year''.

In this international year, your university charter is fifty years old. I understand that you are seriously assessing your plans for the future, as are all universities these days. There are hard decisions ahead for all of us. The world's problems become more and more difficult to absorb and understand, and it is almost impossible to find their solution.

In education as well as health care and the management of our national resources, we have many answers to find. Yesterday, Professor Jill Conway, who is president-elect of Smith College, gave an address entitled ''Democracy in Education — Practical Utopia or Popular Folly?''. I was sorry to miss it.

In this year, 1975, I speak to you as a woman and a physician who feels that we women have a great responsibility to measure up to our opportunities in this modern society. The theme of the year is equality, development, peace. My great concern for the future is to deserve all the awards that come to us because we are women.

Equality and development should be easy to establish. For peace — who has the answer? Men and women should have equal opportunities. Personal development involves hard work and preparation as well as dedication. Perhaps if we have equality and development for all peoples in this world, we may find peace.

A headline in a Toronto paper not long ago was ''Curiosity and Work Open The Doors to Life's Splendour''. Under that headline was a convocation address to Trent University, given by Dr. Robertson Davies, master of Massey College. I was impressed because knowledge does come from a kind of curiosity. Never be ashamed to work twice as hard as anybody else. This will bring personal rewards.

For example, when I was in my fourth year of undergraduate medicine, I was asked to intern at the Children's Hospital. This was a year earlier than most medical students did their interning in those days. There was much to consider in accepting this undertaking — it meant extra work. I would have fifty sick children to take care of, order for, and in every way be the medical contact between them and the hospital staff.

The reason for this opportunity was that in the medical class of 1926, there were no women students. At the Halifax Children's Hospital there was no accommodation for a man. The nurses's residence, which was part of the hospital then, was the only living space available.

To assume this internship meant a great deal more hard work, along with my studies, but the enrichment of my undergraduate years have helped me to fit into hospital life and to take advantage of the many other opportunities that have come my way since graduation.

Another example comes from my early postgraduate years when I was on the staff of the Nova Scotia Sanatorium. While there, I had the opportunity to go to Toronto to do post-graduate work because I had been awarded a fellowship which was given by the Connaught Laboratories.

The deputy minister of health for the Province of Nova Scotia at that time was Dr. Jost. He had been a great admirer of my mother, Mrs. Mader, who had contributed so much to Nova Scotia in the tremendous campaign she carried out to make Nova Scotia tuberculous free. During this campaign she had her fatal illness. I have always felt, secretely, that the reason I got this opportunity was a tribute to my mother.

Unfortunately I did not return to Nova Scotia with my public health knowledge. The reason for this I must tell you. By the time I got my Diploma in Public Health, the government of Nova Scotia had changed! Dr. Jost was replaced and there was no place for me. The University of Toronto employed me and Ontario adopted me.

The reason I tell you these stories is twofold. When an unexpected opportunity to further your education comes and it excites you, accept it, but be ever mindful, especially if politics are involved, that you may find yourself and your future changed very dramatically and perhaps very suddenly.

For me it turned out well. My life as a medical woman has been very full, full of challenge and hard work, as well as many rewards. It has been a tremendous experience to be a woman in medicine in these changing times for women. In the 1920's the medical profession of Canada was only two per cent female. Now the percentage is over ten per cent.

About ten years ago, many universities in Canada had a quota for admissions. The quota for women in medicine could not exceed ten per cent. Now admission is according to academic standing or marks. It is interesting to see how well the women have measured up in their qualifications. Many medical schools have over thirty per cent of women now.

It is disturbing to note that for every place in a first year medical class at the University of Toronto, there are ten qualified applicants. Nearly two thousand applicants are turned away each year and this is not because they do not quality: they do. In the future there may be changes in what is meant by ''qualify''.

My theme is work. Those of you who are receiving your first degree may feel educated. I am sure you feel you know a great deal more than you did when you came to university, and I am sure you do. I am equally sure you have grown in many ways, but please — there is a lot more in life to learn. Take heed! If you feel

educated and stop learning, you are doomed to misery.

Unless you keep setting goals for yourself, working hard to accomplish those goals and at the same time getting to know yourself, your ambitions, your abilities, likes and dislikes, you may miss the splendour that life holds. Education is not just going to school. Self-education is tremendously important.

The important thing in *life*, as I see it, is to enjoy it and feel that you are accomplishing the things you set out to do. There are lots of people who feel that happiness is something that can happen by just being in the right place at the right time. This is not so! For all of us, our energies and opportunities are limited. We may have to try several different occupations or types of living before we know what we really want. It is by doing things and understanding what we are doing, understanding ourselves as well as others, that real excitement and lasting pleasure are produced. To live dangerously the way we want to live, rather than shallowly is to have a zest for life, not just to exist. Just to exist is a fate I wish for none of you.

To tell you the secrets of the joy of living would be very difficult. I would like to suggest, however, that there should be a certain period of every day or every week, a little time to spend to assess just how you are getting on. It is so easy to become so involved with things to do that you don't find this kind of time.

I should like to tell you a little story of the years that I lived with the late Dr. Marion Hilliard when we were both beginning our medical practice in Toronto. We lived together in a small flat with a lovely fireplace on the top floor of an old house on St. Mary's Street. We were both trying to make ends meet by doing all sorts of extra work, such as teaching at some of the vocational night schools.

At the Y.W.C.A. we both undertook projects. We taught in all sorts of things: first aid, the way to live, the way to feed babies, the way to walk, what to eat, the way to be happy and healthy in so many ways. Those were Depression years, the late 20's and the early 30's. For a whole evening of hard work and lecturing, we made a little extra money. We found ourselves spending a great deal of time doing these extra things. We enjoyed doing them; they helped to broaden our scope. But we never found time to have a domestic evening together at home on the same evening.

I tell you this because you will find with your new undertakings that you will be doing all sorts of things, hard work and, I hope, hard play. I hope you will find ways of doing physical exercise which will strengthen you, and also that you will have the other happinesses that come from living life to the fullest.

When you take stock of yourself, pray for yourself. Weigh your life and what you do every day. If you get short weight attend to the matter at once. The remedy usually lies in your hands. Never forget to evaluate yourself to yourself. Believe in yourself and your faith.

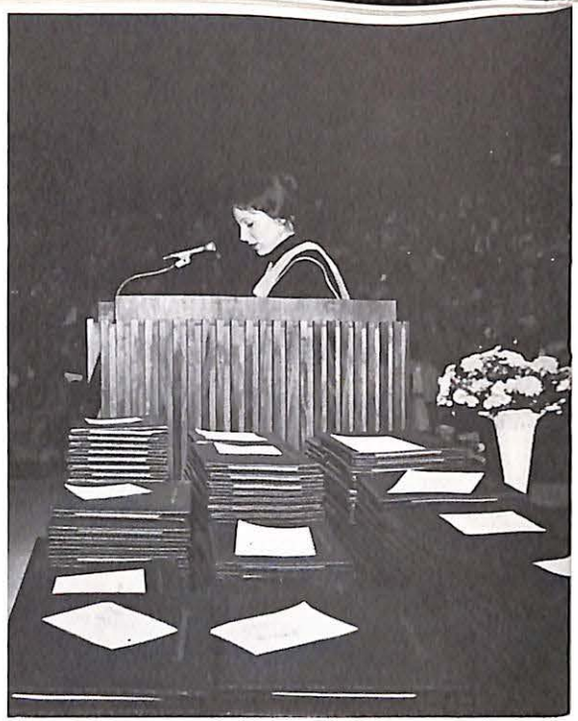
Those of you who have graduated today in arts and science, business administration, home economics, nursing and education, have all kinds of opportunities to share what you have received.

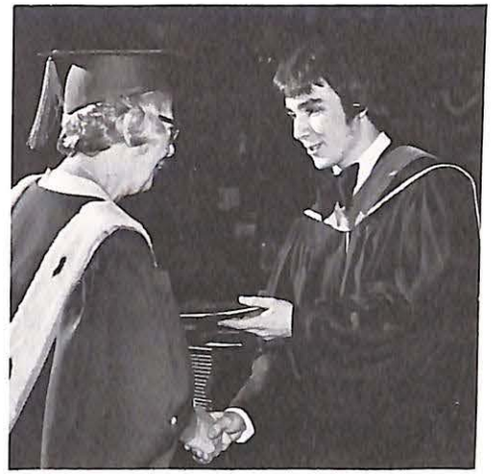
As the years go by, never feel satisfied until you have searched out the knowledge that will make you strong.

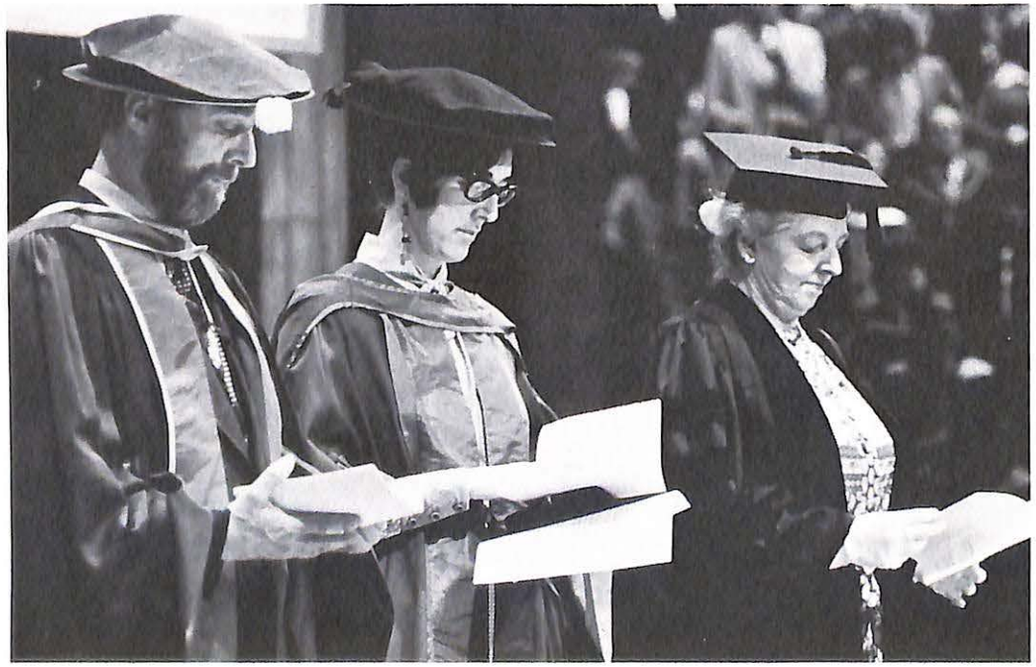
My hope for you all is that our economy, with your help, will give both men and women an opportunity for success. I hope that for whatever work you choose to do, you will find that you qualify. As human beings, we should all have the same opportunity to succeed.

You all have my best wishes.

Convocation







Photographs by Robert Calnen

Spilt Ink

Compiled by Lawrence Spencer, Lecturer of Biology

In the beginning

It has always seemed to me
that the most difficult part
of building a bridge
would be the start.

Robert Benchley

Learning

Training is everything.
A cauliflower is nothing
but a cabbage with a
college education.

George Santayana

To have ideas is to
gather flowers; to think
is to weave them into garlands.

Madame Swetchine

On Science

Modern man worships at the
temple of science, but science
tells him only what is possible,
not what is right.

M. S. Eisenhower

The whole of science is nothing
more than a refinement of everyday
thinking.

Albert Einstein

On Nature

I like trees because they
seem more resigned to the way they
have to live than other things do.

W. Cather

Remember that errors generated the
marvelous diversity in life forms and man
is the product of the greatest number of
them.

L.R.S.

All things by immortal power
near or far
hiddenly
to each other linked are,
that thou canst not stir a flower
without troubling of a star.

Francis Thompson

Of life

Let us endeavour so to live that when we
come to die even the undertaker will be
sorry.

Mark Twain

Don't take life too seriously; it isn't
permanent.

L.R.S.

. . . and living

It is often easier to fight for one's principles
than to live up to them.

Adlai Stevenson

Never look askance at a tree or a cabbage.
Its friendship you may sometime need.

David Starr Jordaon

Whenever you are asked if you can do a
job, tell 'em, "Certainly I can!" — and get
busy and find out how to do it.

T. Roosevelt

High Finance

May — this is one of the peculiarly
dangerous months to speculate in stock in.
The others are July, January, September,
April, November, October, March, June,
December, August, and February.

Mark Twain

Liberation

Woman was created from the rib of man
— not from his head to be above him
— nor his feet to be walked upon
but from his side to be equal
near his arm to be protected
and close to his heart to be loved.

Anon

In the Past

History repeats itself and that's one thing
that's wrong with history.

Clarence Darrow

We write our own destiny . . . we become
what we do.

Madame Chiang Kai-Shek

For the Future

I think there is now question that we live in
an inhabited universe that has life all over
it.

George Wald

The earth is the cradle of mankind, but one
does not live in the cradle forever.

K. Tsiolkovsky

Man will not ultimately be content to be
parasitic on the stars but will invade them
and organize them for his own purposes.

J. D. Bernal

Nothing is done.
Everything in the world remains to be done
— or done over.
The greatest picture is not yet painted. The
greatest play isn't written. The greatest
poem is unsung.
There isn't in all the world a perfect
railroad. Nor a good government. Nor a
sound law.
Physics and mathematics are being
fundamentally revised. Chemistry is just
becoming a science. Psychology,
sociology, and economics await a Darwin.
Tell that to your children.
A faucet leaks. I cannot close it tight.
Good. I call my seven-year-old son. He
seizes the faucet, tries to turn it off. Can't.
He grins.
"What's the matter, Pete?" I ask.
He looks up happily and gives the answer.
"Grown-ups, Daddy."
Propaganda, of course. I have taught him
that we, his elders, cannot make a fit
faucet. And *he* may. There's a job for him
and his generation in the plumbing
business. And in every other business.
Teach *your* children —
That nothing is done, finally and right.
That nothing is known, positively and
completely.
That the world is theirs . . . all of it!

Lincoln Steffens

And so . . .

In literature as in love, we are astonished at
what is chosen by others.

Andre Maurois

I know that you believe you understand
what you think I said, but I am sure you
realize that what you heard is not what I
meant.

From an old Almanac:

Spilt ink may be removed by covering the
spot with lard and letting stand for twelve
hours. If some stain remains soak in sour
milk and rinse in a weak solution of
chloride of lime.

Perspectives on Women

D.C.M., student

In the light of the Mount's renewed commitment to women's education and concern with justifying its uniqueness as an institution of high learning, it is both surprising and ironic that the interdisciplinary course "Perspectives on Women" should be its sole offering in the field of women's studies. Most Canadian universities currently offer at least one such course and a growing number are developing entire programs cross-cutting various social science departments. Nevertheless, the "Perspectives" course is an informative and challenging one and well worth an investment of time, effort, and funds by any undergraduate.

"Perspectives" encompasses the three disciplines of sociology, psychology and English, and thus manages to present a reasonably broad spectrum of women's issues. It aims to explore these with both the empirical viewpoint of the social scientist and the artistic viewpoint of the writer; thus, sociology and psychology lectures are interspersed with ones dealing with selected novels and poetry by and/or about women. Topics "Perspectives" touches on include: the position of women at home and in the economy, the development of feminism, sex-role socialization, human sexuality, women's illnesses, growing old, etc. Women in several societies are studied, but Canadian women are given special emphasis. Although students may find themselves "radicalized" to some extent by the end of the year, this is not the purpose of the course, for while personal feelings and experiences do find expression in "Perspectives", the overall tone is, for the most part, quite academic.

As a course like "Perspectives" continues to be an unknown quantity in the Maritimes, it is apt to be regarded with some hesitation by prospective students. She/he may anticipate a class of hostile man-haters eager to tear down the system (and disrupt the class), or smug, tweedy matrons staunchly upholding the virtues of housework or motherhood, or perhaps silent, timid spectators. In all probability, however, the class will be a "mixed bag" with all, or none, of these types present. And interesting as the lectures or readings may be, the highlights of the course will be the increasingly informal and sometimes heated interaction between students and professors, and among the students themselves. The student will probably start by feeling antagonistic toward or enjoying exchanges in the classroom, and end up by sharing experiences, complaints, etc., over coffee after class. The phenomenon of students to know themselves better and to interact more than superficially with others is increasingly rare, even in smaller educational institutions like the Mount.

"Perspectives" is a winner for many reasons. Its atmosphere promotes open discussion, criticism, and suggestions for improvement. It is an opportunity to explore oneself, one's most fundamental beliefs, and one's position in society. And as the course manages to combine the general and the specific, one's previous experiences and feelings do not have to be shoved aside but aid greatly in the understanding of the material.

To balance this presentation, one major criticism has been the lack of local material and contacts, the use of which is essential for students' understanding of the local situation and for ideas of how to become involved in the immediate community.

"Perspectives" will be in its third year in September; we, the second class, can testify that many of the bugs which invariably plague new courses have been ironed out (although it is entirely probable that we added some new ones). Whether its members use the knowledge and perspectives they gained to make constructive and meaningful changes in society remains to be seen.

It is hoped that "Perspectives on Women" will not be regarded as an end in itself or as a token gesture to the currently fashionable notion of social responsibility, but instead will be seen as a first step toward establishing courses in a number of disciplines that would examine various important social issues more intensively than two semesters could permit. What better concrete evidence could there be of a genuine commitment on the part of this university to recognition of the importance of research (for what has been more neglected than the broad range of women's contributions to society?), to preservation of the heritage of all and not just fifty per cent of the nation's population, and to a stress on women's education which extends well beyond the provision of traditional and limited, albeit excellent skills. By so doing the Mount would be arming its graduates with the outlook, as well as the knowledge, that makes truly constructive change possible.

Remember When?

Current Issues in Reading

Janet Kendall, Ph.D. Assistant Professor of Education

For many years teachers and researchers have attempted to understand the reading process. How does the reader reconstruct meaning from print? How does the child learn this reconstruction process? Recent developments in linguistics have greatly contributed to our ability to answer these questions.

In 1975 Noam Chomsky published *Syntactic Structures,* an event considered to be the turning point in contemporary linguistic study. Chomsky did not consider language to be synonymous with speech. Rather, he saw language as an underlying form used to express meaning through speech and writing. His ideas stimulated much research into the relationship between language and reading and between language and learning to read.

These new insights into language have been used by researcher Kenneth Goodman to formulate a theory of the reading process. Goodman calls reading a "psycholinguistic guessing game" in which readers actively use their knowledge and understanding of language to reconstruct meaning from the graphic symbols on a printed page. He insists that reading can best be understood when attention is paid to the factors, or cues, that convey meaning in reading material and the way readers use and react to these cues.

Consider the sentences *Gloopy is a borp; Blit is a lof. Blit had poved Gloopy to a jonfy.* As readers and users of English we can come close to comprehending this message. (Of course, we cannot toally comprehend it because the key words are nonsence.) First, we are able to pronounce the unknown words because of our knowledge of certain whole words and letter-sound relationships (phonic generalization). Second, we can use our knowledge of sentence structure and grammar. For example, we know *Gloopy* and *Blit* are both proper nouns because of their position in a familiar sentence pattern and because they are capitalized. We also know what *Gloopy* and *Blit* are *(borps* and *lofs).* Further, we know *poved* is a verb because of its position in the sentence, and we know that *had* is a verb marker and *ed* an inflection ending. Finally, we know *jonfy* is a noun because *a* is a noun marker.

Goodman has classified the cues used by readers into four categories: cues within the words, cues in the flow of language, cues within the reader, and cues external to language and the reader. The first category, cues within words, includes phonic generalizations, configuration, recurrent spelling patterns and known words (whether complete by themselves or as part of a larger word like *rainbow).* If we had sounded out the word *lof,* for example, we would have been using cues within words.

The second category, cues in the flow of language, includes sentence patterns (subject-verb-object); inflectional agreement (the boy*s* see vs. the boy see*s*); functional words (such as *had* signalling a verb and *a* signalling a noun: *had poved* and *a jonfy*); intonation patterns which are largely supplied by the reader; and redundancy, a term describing a language's tendency to provide more than one cue about one bit of information (e.g. there are four cues that the subject is plural in the sentence "The men eat their dinners here").

The third category, cues within the reader, involves the reader's language facility (does he use a dialect; how extensive is his vocabulary?), his learned responses to print, and his experiential and conceptual background. This latter cue explains why we cannot totally comprehend the message *Gloopy is a borp,* for we have had no experience with *borps.* We could answer the question "What is Gloopy?", but we would not actually be comprehending the concept involved.

The fourth set of cues are really extraneous to the written language. These include pictures, prompting by the teacher, and charts which might remind the reader of a needed word or strategy.

These categories provide a framework within which we can better understand the reading process. The interrelationships of word recognition, grammatical sequences, and a reader's conceptual background become much clearer when viewed in such a way. Thus, comprehending a simple sentence that appears in the first preprimer of a basal reading series, *Tom saw Betty,* is seen to be much more complex than simply identifying single words. The reader must, for example, know that *Tom* is the subject and *Betty* is the object.

This framework also enables a teacher to evaluate the reading behaviour of a child more precisely. By listening to a child read aloud, a teacher can determine which cues a child is able to use effectively and which he is not able to use. The teacher can begin to understand a child's strengths and weaknesses and can plan an instructional program that takes advantage of the child's strengths and seeks to remediate his weaknesses.

For example, what can we discern about a child who reads *Joe was the rabbit* for *Joe saw the rabbit?* First, we can realize that the child is using cues with the words to some extent since *was* and *saw* are graphically very similar. Second, the sentence does make sense within the flow of language, for *Joe was the rabbit* is a grammatically acceptable sentence. When we consider the third cue source, cues within the reader, however, we can understand that this child is not paying attention to cues within the reader, for a boy cannot be a rabbit. If a child has a pattern of errors of this sort, the teacher can hypothesize that the child needs to pay more attention to the sense of what he is reading and that the teacher needs to plan an instructional program that will strengthen the child's ability to use the third cue source more effectively.

How does this framework help us to understand how a child learns to reconstruct meaning from print? Andrew Biemiller studied the oral reading errors made by first graders during their first year of reading. He found that children learning to read from basal readers seemed to move through three stages of development. During the first stage, children appeared to use primarily contextual information: cues in the flow of language and cues within the reader (the second and third categories). For example, children in this first stage made errors such as *Push the wagon high* for *Push the swing high,* suggesting that they were concerned that the sentence was grammatically correct and made sense. They did not seem to pay much attention to graphic information (cues within the words) however. During the second stage, children made "non-response errors"; this is, when they came to a word they didn't know, they stopped just before it, examined it, and then often skipped it. Biemiller hypothesized that they were paying more careful attention to the cues

within the word in order to determine how to use these cues to figure out the word. After children had been in stage two for a period of time and had become more skillful in using the graphic information, they entered the third stage. In this final stage children appeared to be using all three cue sources while reading: cues within words, cues in the flow of language, and cues within the reader.

When Biemiller looked at the children's reading ability at the end of the year, he found that the earlier a child began paying attention to cues within words (stage two), the better reader he became. The poorest readers were children who did not move into stage two until very late in the year; in fact, they did not really seem to be learning to read. Children who moved through the three stages and learned to use all categories of cues effectively were the best readers at the end of the year.

Biemiller's findings concerning the skill development of first graders support Goodman's classifications of cues available in reading material and his contention that readers must use all cue sources to be good readers. Biemiller also noted that the use of these categories of cues to analyze a child's reading behaviour provides a teacher with a powerful diagnostic tool. A teacher can determine which cues a child is over-using, and which cues he is under-using in order to plan an appropriate instructional program for him.

Teachers and researchers still have many things to learn about the reading process. The findings of Goodman and Biemiller, however, have contributed greatly to our theoretical understanding. Furthermore, they have given us a framework within which to analyze a child's errors to help us plan a strong instructional program for him.

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Mount Personality

Robert Calnen

The 1974-75 academic calendar of Mount Saint Vincent lists Sister Anna Gertrude as associate professor of mathematics. For the past several years she has also been the head of the university's math department, and during previous years she served as registrar and admissions officer for the Mount.

But this past year of teaching was her last, for Sister Anna Gertrude now begins her retirement. However, she will continue to live at Mount Saint Vincent and will continue as an honoured member of the faculty. At this year's convocation Sister Albertus announced that Sister Anna Gertrude had been made associate professor emeritus of the university.

Sister was born and raised in Halifax and earned her B.A. from Dalhousie and her M.A. from St. Francis Xavier. She also took courses at Oriel College in Oxford, England; at Georgetown University in Washington, D.C. and at the University of Ottawa. All of these later studies were taken for personal enrichment, and the one that stands out in her memory is the one in Oxford.

For five weeks during the summer of 1952, Sister Anna Gertrude took a course in the philosophy of science at the Newman Summer School at Oriel College. Apparently a tradition at the college called for the instructor of a course to give his lecture notes to one of his students at the close of the course. As she was in chapel one evening, Sister Anna Gertrude was approached by the wife of the professor who taught Philosophy of Science and was presented with the notes for the course.

Before beginning her career at the Mount, Sister taught at Saint Patrick's High School in Halifax, at Saint Sylvester's Elementary School in New York City, and Saint Margaret's High School in Boston.

Her first years at Mount Saint Vincent stand out in her mind as favourites. "We knew the girls better then," she says. "We were fewer in number and the professors also knew each other better. We were more like a family in those days."

But, in general, Sister Anna Gertrude has found all of her years here to be happy. We wish her many more years of the same.

MGR

Contemporary Woman's Heritage

During the past academic year, the Mount's continuing education department presented a lecture series entitled "Contemporary Woman: Heritage and Hope." Three of those lectures have been edited for use in this issue of *Insight*. Since the articles deal with the past, they only cover the heritage part of the series. However, it's an important heritage. Sister Elizabeth Bellefontaine examines how women are presented in the Bible; Dr. John Klassen reviews how medieval women went from being equals on the battlefield to being placed on pedestals as frail fragile objects needing protection; and beginning with the Victorian Era, Assistant Professor Norma Coleman explains how women's fashions reflected their changing roles.

Then, moving into today's women's issues, Dr. Eva W. M. Macdonald's talk to this year's graduating students is presented; a student looks at the Mount's "Perspectives on Women" course, and Assistant Professor Janet Kendall comments on current issues in reading. The regular feature "Spilt Ink" has been compiled by biology faculty member Larry Spencer and he offers some unusual thoughts, including how to eradicate spilt ink.

This the last issue for this academic year, but we'll begin another series of *Insight* in the fall. If you have any comments on the magazine, its contents, or what you'd like to see discussed in coming issues, we'd like to hear from you.

Have a good summer.

Margaret G. Root

Editor