

*fine arts*

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TOYLING AND MOYLING

Charles Lamb used the term "Utopia of Gallantry" to defend Restoration Comedy, in his essay, "The Artificial Comedy of the Last Century." In it, Lamb sought to deny the relevance of moral standard to Restoration comedy. L.C. Knights has stated the most persuasive case in our time, against Restoration Comedy in his essay, "Restoration Comedy: The Reality, and The Myth." Unlike most critics of Restoration Comedy, Knights does not state morality as its central fault, but claims, that since the comedy of the era had no significant relation with the best thought of the time, its degrading element was more an intellectual one-- that it was trivial, gross and dull.

Jeremy Collier, in his "A Short View of The Profaneness and Immorality of the English Stage," launched the original change of immorality in the works of great Restoration writers of comedy, Etherege, Wycherley and Congreve, a stand taken by most of the critics every since, Lamb being the most notable exception, offering an attractive, but unsatisfactory defense that the morality of everyday life has no place in such comedy.

For the reader to understand why the immorality argument began and yet persists, he need read at least one play of the authors cited above; afterwards, he would perhaps ponder if the present day "hippies" are really "hipped," compared with the Restoration Gallant, whether those heroes were licentious as Macaylay called them, or whether they exhibited freedom of manners as Lamb described them.

Restoration comedy has two main interests- the behavior of the polite and of pretenders to politeness and some aspects of sexual relationships.

It is very much concerned with attempts to rationalize sexual relationships and a kind of sex-antagonism of love spots or bouts, lie at bottom of almost every comedy. Two of the main themes found within this core are that constancy in marriage is a bore and that marriage acts as an impediment to love. An endless list of characters, from Dorimany in Etherege's Man of Mode, to Mirabel in Congreve's The Way of The World, display these notions over and over again.

Space will not allow comment on that endless list, but the reader may grasp this notion from what is sometimes called the most charming scene in Restoration Comedy. The famous China Closet scene in John Wycherlye's third play, The Country Wife, the first of the great Restoration comedies.

Pinch-wife, an aging, conceited rake, has married a naive, simple country girl, in hopes that her ignorance (and hence, he says her innocence) will keep her faithful to him, but things don't work out that way. Pinch-wife's constant references to cuckolding plant the idea in his rakish, friends' minds: moreover, every step that Pinch-wife takes to prevent being cuckolded seems to bring him closer to it--with a little help from Margery, his wife, and Horner, the rake he is most worried about. The country wife, however, knows what she wants, and Horner, using impotence as a ruse and Lady Fidget for practice, works steadily toward cuckolding Pinch-wife. Lady Fidget is interrupted in Horner's closet and enters the room apologizing, "I have been toyling and moyling, for the prettiest piece of China, My Dear." The lady who interrupted and who is also in on Horner's ruse, asks if she can have some China too, and Horner replies: "This lady had the last there." Later, he tells Lady Fidget's friend: "I can't make China for you all."

The scene typified the accent on inconstancy through the art of cuckoldry. The love chase and subsequent bouts animated with wit, first seen in As You Like It, in Beatrice and Benedict, reach the height of perfection in Congreve's The Way of The World in Mirabel and Millimant.

While Restoration Comedy depicted, in great measure, the reality of the time, influenced mainly by the court of Charles II, the serious drama of the time was a king of escapism to the noble savage and Grecian and Roman tales of action. Dryden's Conquest of Granada and All For Love clearly show serious drama's flight from the reality of the times.

**EXCELLENCE**

Jacquelyn Vandaliah Witfield, a native of St. Albans, New York, has been selected as Miss Alpha Phi Alpha Fraternity of the Epsilon Zeta Chapter, for the year 1967-68. This vivacious young lady is quite versatile in her college career. She is a senior, majoring in Mathematics and minoring in Spanish and Physics. She is affiliated with the following organizations: (1) president of Alpha Kappa Phi, (2) secretary of Beta Kappa Chi, (3) Mathematics Club, (4) Educational



JACQUELYN V. WHITFIELD

Policies and Curriculum Committee, (5) Alpha Kappa Alpha Sorority Inc. and (6) Chess Club. She adds to her versatility with the following awards: (1) the award for the top ranking Junior student 1966-67, (2) the award for the top ranking Student in Mathematics 1966-67 and (3) the oral communication award.

**Negro**

(Continued From Page 2) ing to death, the funeral pile dies, the day of death. I would think that a Negro is a dead person reading that.

In the same dictionary, in the English half, I looked up the word negro. It gave the Latin words "Aethiops" and "Afri." Aethiops is defined as "Black man" while Afri is defined as "the dwellers in Africa." From this we would be or should be called Black people or Afro-Americans.

My last bit of research was done in the Oxford English Dictionary, which is the largest. Negro was this time defined as (1) an individual (esp. a male) belonging to the African race of mankind. Why do they add in their entries "especially a male?" Are so-called negro females called something else again?

Well that is the muddled picture from the reference book point of view. Looking at it realistically though, we find that the Black man in this country has been robbed and robbed well of his identity, so much so that he can be called by a name (Negro) which does not mean anything at all. If the human rights' struggle is to be an effective one, the Black man of Afro-Americans, must assume an identity which ties in his past heritage with his present, and the word "Negro" will not do it, because it is not looked upon around the world as the name of a race of people but as a nationalism, its use should be discontinued and in its place, another word such as Afro-Americans or Black man should be used.

If the Black man in this country is ever really to gain from the human rights' struggle, he must unify and the most common bond between Blacks is, as LeRoi Jones\* might put it, "Him Black Self." Negro, a word which came about through the early slave trade, must be cast away as the chains of that reprehensible slavery period were cast away, so that the Black man can move on to a more truthful and meaningful freedom.

Bernard Pearson

\*LeRoi Jones is a Black playwright and poet and writer in residence at San Francisco State College.

Child: "Are you rich, Mom?" Mother: "Not in money. But who would ask for anything more than three wonderful children?" Child: "Bobby Kennedy?"



Curtain Call: Hector McEachern as Eloyt Chase, and Barbara Myrick, in an especially strong performance as Amanda Chase Prynne, excited FSC stage lovers in Noel Coward's Private Lives. The comedy was a November Drama Guild success.

**FSC JOURNAL "or Easy Release"**

I hear a voice. A voice I cannot touch. I hear The Voice on radio, TV, signs, newspapers, magazines, and books. It's like a ghost. The Voice is inescapable. I and every black man lives with the Voice every day. When I open a Look or Life magazine there's the Voice. Always hanging over me. When I look at TV there's the Voice in its material form as I predicted, a thostly form.

There's a mute in the air. I see them on TV, and hear them on radio. I hear them but they are as silent as a pitch dark night. Don't get me wrong they have a voice. an artificial voice, that inescapable white voice penetrating them.

For your information the first black president will be elected in the '72 Presidential election, predicts Muhammad Shabazz. During the black president's term in office a war between whites and blacks will occur. As a result of this a 1973 Compromise will develop. It will call for an appropriation of fertile land and financial assistance to the blacks. And as a consequent of this division a Communistic take-over of this nation will occur in 1975.

**A Christmas Prayer**

Rendell Brown

Dear God,

At a time when man shows no regard for you and your benevolence and has begun to take the miracles and dolances of your kingdom as mere occurrences, let me take time out to say thank you and to beg you for your forgiveness of all mankind. As Jesus asked for his slayers at calvary, I ask for us, the peoples of the world, forgive us for we know not what we do.

Then God, if I were given my choice of gifts for Christmas, my choice would be a simple one. I would ask for an epidemic -- an international epidemic of love. I would ask that you strike at the very core of every man's heart, instilling in us the desire to love our neighbors as ourselves. I would

pray that from the heart of every bigot and prejudiced individual, a desire to be his brother's keeper would spring forth. I would also pray that the from high atop a love alter, men might yell "love power" and the pacifist

attitude of the flower people might be replaced by an activist attitude and

diseminated throughout the entire world. Then God, may all the joys and treasures of education in this and every institution of higher leaning aid, as in moving closer to you by learning to appreciate and love the beauty with which you have encompassed us.

This will make but a small Christmas gift, but if everyone opens his shiny gift and his heart on the day of your son's birth, I am certain that this Christmas will be more than just a day of gift exchanging. It will be a day that every man, in every country, and in every language will raise his voice in a prayer confessing his love for you and all mankind.

**I KNEW**

I knew all about life  
At an early age  
I had hope to tell others  
How to live,  
But they thought  
Me a social transgressor  
And-their-guilt-ridden  
minds  
Would not allow my  
Rationality into their hearts  
And heads --  
I wanted others to be happy  
That is why I am sad.  
Pearson