



New “La Rosa Chicken & Grill” a fan favorite among CCM students

BY KEN BAMRICK
staff writer

Another summer vacation has come and gone. The doors of school buildings are welcoming their students back nationwide, and County College of Morris is no exception. Like most community colleges, the roster of students changes drastically each semester with transfers in and out, which increases the difficulty of forming relationships with new people. But whether a student is an incoming freshman or just making a stop with us for a semester, you’re human and good food is always worth a try.

After opening plans were delayed due to the Covid-19 pandemic, La Rosa Chicken & Grill opened its doors on April 25, 2022. Located less than a block away from the CCM campus, La Rosa Chicken & Grill is “the only spot for chicken in



La Rosa Chicken & Grill in Randolph opened April 25.

PHOTO COURTESY LA ROSA CHICKEN & GRILL

the Morris County area,” said CJ Tomalavage, CCM baseball captain and resident of Randolph.

“Great chicken at a great price, what else could you possibly want?”

Nish Patel, a student at CCM, reported loving La Rosa. “The spicy grilled chicken wrap with a

milkshake makes my mouth wa-

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Students, professors voice opinions on in-person and online learning

BY GARRET JAMISON
Staff Writer

COVID-19 affected every aspect of life for more than two years, and that effect is still felt today. In that scary two years’ time, people had weddings and went to work, and students had to try to focus on their studies. The danger of COVID-19 spreading made a classroom full of teens or college students a high-risk environment. Therefore, most of the learning was accomplished online. Students and professors experienced both online and in-person learning, and upon interviewing them, the consensus was that in-person learning was the superior experience, though there

is some value seen in the online format for homework and class accessibility.

High school is an experience students go through only once. Unfortunately, COVID-19 made it so that many high school students missed out on two years of being with their peers. According to the Pew Research Center, 65% of students between the ages of 13 to 17 prefer in-person learning. County College of Morris students tend to align with this 65%.

Kyle Dunnan is an animation major at CCM. “Definitely in person,” Dunnan said. “I think there’s worth to attending class online, but for me a huge part of the college experience is seeing

people in person because you feel way more connected. And it feels more collaborative.”

Dunnan said he doesn’t have a preference when it comes to submitting work online vs. bringing it in on paper, but that submitting online is objectively a more accessible way of getting work to professors.

Doctor Philip Chase is a professor and interim chairperson in the department of English and philosophy at CCM. “Though I have been teaching online for a long time, I still prefer teaching face-to-face classes,” Chase stated in an email interview. “It is possible to produce ‘social presence’ in an online format with the use of videos and interactive

discussion forums, but, in my experience, there is nothing like the dynamic that happens in a room of people in a live discussion about a reading. Zoom is a helpful tool, but online live meetings with more than four or five people become awkward. And they cannot replicate the energy of a classroom. That said, asynchronous online courses offer the scheduling flexibility that many students need in order to complete their studies.” Chase stated that he doesn’t have a preference between work being submitted through online services or in person; he simply wants his students to have the best opportunity to succeed.

Kayla Krieger is a visual

arts major at CCM. “Online, you can get around things and cheat,” Krieger said. “After a while, you just stop going and don’t care as much. Here, you have to put in the effort, and you want to.” Krieger said that handing in work physically on paper is preferred but understands that some people have a tendency to lose their work on the way to school.

Katrina Cobb is an engineering science major at CCM.

“In person,” Cobb said, declaring her preference. “I feel like I understand better. I don’t understand when I’m at home.” Cobb added that for homework, she doesn’t mind submitting online, but for tests and quizzes, she prefers putting pen to paper.

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OPINION: Why do we love pugilism?

Boxing's everlasting grasp on culture

BY JOHN RONCA

Staff Writer

It's the first of the momentous trilogy between the elusive Muhammad Ali and the powerful Joe Frazier. Muhammad Ali's quick and furious jabs had taken a huge toll on Frazier's energy, but had no toll on his incredible power punches. After the final round of the historic match, Ali lost to Frazier in a unanimous decision, in no small part due to Frazier's crushing, unrelenting power punches. As ESPN writer Mike Siesleski would later write about Frazier's appearance in the ring, "Joe Frazier was a bull who didn't need a red cape. Provocation or prodding wasn't necessary for him...his fists acting like sharp horns" ("Frazier battled Ali in a timeless trilogy").

Over a decade later and both of these behemoths were forcibly

exiled from the sport from their injuries. No matter what, the stage had been cleared for new greats to punch their way to the top. The eighties was the era of the "four kings" of boxing: the four welter and middle-weights Sugar Ray Leonard, Tommy Hearns, Marvin Hagler and Roberto Duran. In one violent bout, two of the kings, "Marvelous" Marvin Hagler and Tommy "The Hitman" Hearns" went to war. There is no other eponym or title for the brutal spectacle that was on display for the massive crowd. Hagler, a lean and muscular iron-headed southpaw, known as a man who could eat punches for breakfast, only needed to deliver a few. Hearns, a tall, lean Detroit native who delivered punches with great leverage from an orthodox stance, often used his well-known height to chop his opponents down like firewood. But the night of the

fight was different, as Hagler and Hearns came at each other with a vigor and earnest viciousness. At first, Hearns maintained distance with his substantial reach, but it was no use, as Hagler rushed him with slashing hooks and jabs. Hearns reciprocated with devastating jabs and crosses. They skirmished on the ropes, pummeling each other mercilessly. Finally, Hagler delivered a vicious right jab, knocking out the worn down and battered Hearns.

The kings left each other with concussions, facial cuts, broken ribs, even brain damage. So why, why do we love this sport? I suppose I should answer first, why do I love this violent, brutal, and pugilistic endeavor? I won't pretend the sport isn't incredibly damaging and cruel to its participants. Even in the luckiest of scenarios, it leaves the best of boxers with everlasting wounds. Yet, it's un-

deniable to see the absolute beauty in how these fighters use their bodies and the absolute control they maintain to not flail and run. In all of this, we see how boxing is the deadly dance of fists of steel and bodies crafted from tireless effort. Boxers are forever willing to battle to the ends of the earth.

We love boxing because of something far more than its grace and complexity. Certainly, that plays a role, but what truly draws us into this violence, the absolute brutality, is its narrative. It's a living myth that builds up average everyday men into icons and heroes. For an example, take the legendary, forever champ of boxing, Rocky Marciano. Marciano was a force of nature in the ring, a confusing, brutal slugger who pushed through the kind of face thrashing torture even the toughest of fighters couldn't absorb. Yet none of this is what drove audiences to Marciano's meteoric triumph over the WBA, from his scrappy beginnings in 1947

to his final undefeated record of 49-0. The record continues to be unbroken to this day. These are the kind of stories and narratives which draw us through the pugilism that make boxing more than simple-minded violence. This is why Muhammad Ali is considered the greatest of all time. Not because of his glorious butterfly foot style or his rope-a-dope, but his larger than life personality outside of the ring. His biting, rhythmic back talk that could run circles around any of his opponents, and his fervent support of civil rights and pacifism, even to the detriment of his career. This is why I adore boxing. When I was a child, I stared awestruck at the screen whenever I could with my father, watching Manny Pacquiao's scrappy, dogged fight of the belt in eight divisions. He was an unbreakable spirit, as are all the boxers I've written of here. Boxing is brutality. Boxing is a glorious tale. And boxing is my favorite sport.

OPINION: Major League Baseball's ongoing problem with the truth

BY PROFESSOR

KENNETH A. SHOULER

Moderator of the Youngtown Edition

The death of Hank Aaron in January 2021 showed clearly how strained major league baseball's relationship with the truth has been for the last quarter century. Of all the tributes given to Aaron that day, few sports media outlets, if any, acknowledged what he was: the all-time run leader with 755 home runs. Instead, ESPN, ESPN.com, the major league baseball channel, and mlb.com recited Barry Bonds' fatuous mark of 762 home runs, attained with the use of performance enhancing drugs. Thus, baseball can't even be accurate on its highest profile record.

This summer, they couldn't get it right again. Since major league baseball acknowledges, recites, and prints false records, it

requires a good deal of cognitive dissonance to follow Yankee slugger Aaron Judge's daily pursuit of the American League home run record and report on a corrupt record book at the same time. Case in point: after 144 games, Aaron Judge had 57 home runs, ahead of the 144-game paces of Roger Maris 56 (in 1961) and Babe Ruth 53 (in 1927). But as the graphics on the TV screen showed, he trailed the 144-game paces of Sammy Sosa 58 and Mark McGwire 61(1998) and Barry Bonds 63 (2001). With these graphics appearing nightly, it's imperative that a broadcaster provide some context to explain how the latter three totals are inflated due to steroids and thus are undeserving. No such context was provided, not even a muted response saying that their totals are suspicious.

Baseball's embarrassment, were they capable of it, would

be acute. For it is not only the home run paces and chases that are bogus, but the entire ledger for single-season home runs. The six highest totals in the 154-year history of the game are all held by cheaters. Bonds hit 73, McGwire 70, Sosa 66 & 65, McGwire 65, and Sosa 63. No mention has been made of the phony numbers that reserve a place in the record book for these imposters. Even Jack Devin, a daily writer for a New York Yankees site, Pinstripealley.com, fails to call out the illegitimate records. The widespread silence has the effect of giving tacit approval to the cheating, thus normalizing it.

When we hear the word "propaganda," our minds may envision some of history's worst individuals. Nazi Germany springs to mind. We picture unscrupulous politicians, hysterical mobs, stentorian oratory, and, lately, rhetorical speeches designed to get citizens to storm the Capitol, as on January 6. Of course, this is but one type of propaganda. In its broadest sense, propaganda is merely a form of persuasion, one that appeals to our emotions rather than to our reason. Using this characterization of propaganda as a form of persuasion, baseball persuades its listeners with its repetition of falsehoods. Stating false records without hesitation, without slowing down to provide

context, is the method of carrying on. Part of this context would be evidence that the players cheated, not to mention their increased size when they were using the PEDs. But such truths would only get in the way of the media's full steam ahead flow of information.

When the information is stated quickly and confidently, we believe the reporting to be accurate. It is effective in getting listeners to think in a certain way. This effectiveness is evidenced in the stories written by columnists and beat writers, which are purged clean of steroid use unless someone in the locker room, as with Robinson Cano or Fernando Tatis, Jr. in 2022, has tested positive. Then we get a news story. Otherwise, people shy away from writing the column that will reveal utter shambles in that part of the record book showing the pecking order of home run hitters. They will not suggest that numerical chaos reigns as Judge edges even closer to the American League home run record. That is a litmus test they fail, for they lack the candor to call out the cheaters.

The propagandist may also win our assent by changing the subject. With Barry Bonds, for instance, announcers often cop to the issue of his "being a great all-around player before he used steroids." This is a red herring, since the issue is home runs, and he was

not a great home run hitter before using steroids. He averaged 30 home runs a year for 14 seasons (1986-1999) and then rode one of Zeus' thunderbolts skyward, leaping to 51.2 per year for the next five seasons, aged 35 through 39. No one else in the history of baseball had such a career trajectory since no one improves by leaps and bounds between 35 and 40 years of age.

Incidentally, we know the records are false, since the players who set the records used anabolic steroids or other human growth hormones to attain them. We know this due to the players' absurd leaps in statistics and/or massive changes in their physiques. We also know since their exploits have been documented in books such as Game of Shadows by Lance Williams and Mark Fainaru-Wada, Jose Canseco's Juiced and Vindicated, and Howard Bryant's Juicing the Game.

Aaron Judge's stupendous season puts him in the roll call with Maris (61 homers (in 162 games, 1961) and Ruth's 60 in a shorter season (154 games in 1927). But the roll call above these three Yankees will include Bonds, Sosa and McGwire. What a colossal embarrassment for our National Pastime that has always been inseparable from math.

Shouler is writing a book Babe Ruth, Cancelled.

THE YOUNGTOWN EDITION

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All students are welcome to contribute articles to The Youngtown Edition either in person or via e-mail. However, students cannot receive a byline if they belong to the organization on which they are reporting. The deadline for articles is the Monday prior to a production.

Student Government Association Student-Faculty Basketball Game

SGA Basketball Game
 Wednesday, October 5, 12:30 – 2:00 pm
 Come join the SGA basketball game in the
 CCM gymnasium and have some fun.
 Tickets are \$5 and benefit the Breast Cancer
 Foundation.

Check out the chess club Mate!

Every Wednesday from 12:30-1:30 in the
 Student Community Center Club Room,
 SCC 233

Walk-ins welcome!
 King or Rookie all players welcome

MAKE YOUR MOVE
 chessclub@student.ccm.edu

COLUMN: How does social climate shape transgender experiences?

NIKKIE RIKER
Staff Writer

Gender specialists and researchers have long posited that the social climate of a society can influence the experiences of transgender people. When we're growing up as children, our social environment helps shape us into who we are, and when we have a more accepting and tolerant social environment, we tend to thrive. On the contrary, when we're in an unsupportive or toxic environment, we tend to do very poorly. This fact is the same for transgender youth. According to Youth.gov, "The process of understanding and expressing one's sexual orientation and gender identity is unique to each individual. It is not a one-time event and personal, cultural, and social factors may influence how one expresses their sexual orientation and gender identity."

Let's start with what it means to be transgender. To be transgender means to denote or identify with a personal identity and gender that does not align with one's biological sex at birth. It's important to remember that gender exists on a spectrum and is a social construct independent of

biological sex. When thought of this way, it becomes easier to understand the concept of gender.

One who is transgender may be male at birth, but not identify as male. In fact, they may not identify with a particular gender at all. In this case, they would be non-binary, or agender. Or maybe they identify with masculine and feminine genders at different times—this would make them gender-fluid. These are just some experiences of transgender people across the spectrum, but there are endless examples. According to Pew Research Center, "1.6% of U.S. adults are transgender or nonbinary—that is, their gender is different from the sex they were assigned at birth. This includes people who describe themselves as a man, a woman or nonbinary, or who use terms such as gender fluid or agender to describe their gender."

Transphobia is everywhere, and while things are a bit more progressive in 2022, outdated and destructive views of the trans community are still rampant. Even though the attitude is changing, there's still a lot of discrimination against trans people in today's society. The Center for American Progress says,

"research shows that one in four LGBT people report experiencing discrimination in 2016."

Even the medical community has professionals who hold outdated and harmful views of the trans community. When speaking with Samson Gordon, a twenty-six-year-old non-binary transmasculine case manager and therapist for Princeton Center for MindBody Healing, I heard an unfortunate example of this.

Prior to Samson's hysterectomy, they had gone to their primary care doctor's office with complaints of feeling unwell and having joint pains. Samson saw a different provider than they normally do, and upon seeing that Sam was transgender and taking hormone replacement therapy (testosterone, in Sam's case), that doctor decided to blame Sam's illness on their testosterone. This doctor went on to say that most of the transgender people that they treat end up detransitioning due to medical complications from hormone replacement therapy.

Thankfully for Samson, they were stable enough to handle this transphobia because they have a supportive social environment, and they also work counseling trans youth daily. Sam knew that

this doctor was spreading false information by stating these ignorant opinions, and they spoke up and corrected the doctor.

"The small % of people who do detransition, in reality, usually do it due to societal pressures, financial difficulties, interpersonal difficulties, transphobia, etc." Sam went on to say, "You shouldn't have to fight to be accepted for your authentic self."

Being recognized, validated, and supported by your social environment is arguably what everyone wants in life. That said, when it comes to trans people, it's even more important for them to be addressed by how they identify in order to feel safe and comfortable. It can be both frustrating and dangerous for transgender folks to present how they would like thanks to the prejudice of others. So, being in an accepting social climate is not only more affirming, but it also keeps them alive.

When asked about how social climate affects them, Olive, a trans non-binary individual, said, "When schools and work environments are supportive, it helps create a safer environment for trans people to just exist and go about their lives. When trans

people are banned from basic needs, like the bathroom, it sends a message to people that it's okay to discriminate against people who are different, and that can lead to bullying, sexual assault, or worse."

Our social climate affects us all when growing up and helps to influence us into the people we are today. A better and more supportive and understanding environment is conducive to a more happy and successful life for us all. Transgender people are no different, and this support and validation is arguably even more important for trans people. We can all work to make this world a more accepting place by trying to understand the experience of those around us, including trans individuals.

Sources:

<https://www.pewresearch.org/social-trends/2022/06/07/the-experiences-challenges-and-hopes-of-transgender-and-nonbinary-u-s-adults/>

<https://www.americanprogress.org/article/widespread-discrimination-continues-shape-lgbt-peoples-lives-subtle-significant-ways/>

<https://youth.gov/youth-topics/lgbt>

DE-STRESS FEST

Yoga

Wednesday, October 5th at 12:30 p.m. - 1:00 p.m.

Student Community Center, Davidson Room C (Across from Admissions)

This is an all levels gentle yoga to decompress, destress, and feel good.

Coloring to De-Stress

Wednesday, October 5th at 12:30 p.m. - 2:30 p.m.

Student Community Center Lobby

Coloring can be a great way to calm your main and regain focus.

Stop by to color a fun design or pick up and take one to use for later. Materials will be provided.

How to Pick the Best Major for You

Thursday, October 6th at 12:30 p.m.

Cohen Hall 104

Unsure about your major and/or career options? Finding a major that you are interested in increases your academic grades and overall performance. This presentation is designed to help students learn about career decision-making and the steps to choosing a major, including self-exploration activities and resources to learn about academic majors & careers.

De-Stress for Success

Thursday, October 20th at 12:00 p.m. - 2:00 p.m.

Cohen Hall 104

Studying, working on projects, and preparing for exams can be quite stressful. To perform well in your studies, you must also take good care of both your mind and body. Learn about some resources to help you relax and manage the stress of being a student.

Therapy Dogs

Thursday, October 25th at 12:00 p.m. - 2 p.m.

Student Community Center Lobby

Give your brain a break from studying for finals and de-stress by playing with therapy dogs!

What OCD says about the ramifications of misinformation

BY ROY BERKOWITZ
Editor-in-Chief

Have you ever felt the urge to swerve into oncoming traffic? Do you imagine clocking your friend in the face while having a pleasant conversation? Why do you feel compelled to blurt out an offensive word during a meeting?

The answer is simple: These thoughts are byproducts of having a brain. Psychologists call them intrusive thoughts—unwelcome words or images that pop into your mind for no apparent reason. The human brain is constantly questioning, making connections, and assessing risks. When you think of it that way, it's no surprise that a percentage of these thoughts happen to be socially unacceptable.

Some of us may feel fleeting discomfort when experienc-

ing an intrusive thought, but for the most part, we are easily able to brush them off as an oddity of the human experience. For those with obsessive-compulsive disorder, however, these thoughts don't feel like a minor hiccup—instead, they cause severe distress and anxiety.

Individuals with OCD often describe their brains as “sticky.” In other words, where a mentally healthy person would move on from an intrusive thought right after it occurs, someone with the condition would instead latch onto this trespasser. In order to extinguish the unwanted thought, a person with OCD performs a compulsion, or an action that temporarily relieves their anxiety.

The particular obsessional themes vary from person to person, but sufferers of the disorder all follow the same

cycle: obsession, distress, compulsion, and temporary relief, which inevitably feeds back into the loop. Common obsessions involve fear of contamination and disturbing images of a sexual or violent nature. Acting on any of these obsessions has never been a symptom of OCD, but many people with the condition irrationally fear they will somehow act in accordance with their intrusive thoughts. In response to obsessions, compulsions can manifest both as external behaviors—such as hand-washing or counting—but also as unhealthy thought patterns, like ruminating, confessing one's thoughts, and seeking reassurance to alleviate guilt or worry.

Unfortunately, the public perception of OCD is far removed from the reality of the disorder. Reduced to a silly

quirk, the condition has become synonymous with ordinary perfectionism. And in the rare instance when the media depicts it as a legitimate disorder, it is neutered—portrayed as a mere fixation on cleanliness as opposed to the complex mental illness it actually is. Not only does this minimize the true scope of the disorder, but it also has damaging implications for people with the condition who are unaware of it.

“I thought there was something wrong with me, that it was my fault,” says an anonymous student at CCM diagnosed with OCD. “My intrusive thoughts involved violent images. I would never think of acting on any of them, but I was scared of telling anyone because I feared they would think I was crazy or evil. It turns out that I have OCD, and I showed signs since I was a little

kid. One of my parents realized that they have been exhibiting symptoms their whole life as well. We were never properly educated on what the disorder really was, and we suffered as a result.”

Misinformation in any form is dangerous, but it is especially harmful when it jeopardizes the well-being and mental soundness of a large chunk of the population. In this sense, our misconceptions of OCD reveal the unmitigated influence that our environment has on our perception of the world. It is a disservice to all of us when misrepresentations of important issues are wielded so carelessly. When the welfare of our fellow humans is at stake, it's clear that we must reevaluate how we communicate and consume information in relation to crucial matters like mental health.

Not for Ourselves Alone: The Story of Elizabeth Cady Stanton and Susan B. Anthony

A friendship that culminated the passage of the Nineteenth Amendment and women getting the vote in 1920

BY PROFESSOR
KENNETH A. SHOULER
Moderator of the Youngtown Edition



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“Documentaries for Free” is the second in a series of articles about the more than 1,200 streaming PBS documentaries that can be viewed online by everyone at the college, whether on-campus or off. Accessing the videos is simple. Those interested in reviewing the collection and picking a video to stream can go to www.ccm.edu/library. From there, you can click on “Articles and Databases.” Then, scroll down and click on PBS videos. Enter your CCM login credentials when prompted (if off-campus). Once in the database, click on “Filter Your Results.” Under the “Subject” listing, click on the topic that you are interested in.

<https://skynet.ccm.edu:2635/watch/not-for-ourselves-alone-the-story-of-elizabeth-cady-stanton-susan-b-anthony/transcript?context=channel:pbs>

This is a story of one of the most compelling political movements and friendships in American history: that of Elizabeth Cady Stanton and Susan B. Anthony. While they were born into a world governed by men, utterly, they, with constancy and deter-

mination, led a fight to win the most basic civil rights for women. They fought for more than half a century for the passage of the Nineteenth Amendment to the Constitution in 1920, which granted American women the right to vote. Neither lived to see their victory, but Stanton and Anthony stand as two of the most important people in American history.

Early on in Ken Burns' documentary, Elizabeth Cady wrote glowingly of her friend, “While she is slow and analytical in composition, I am rapid and synthetic. I am the better writer, she the better critic. She supplied the facts and statistics, I the philosophy and rhetoric, and together we have made arguments that have stood unshaken by the storms of 30 long years, arguments that no man has answered.” That breathless sentiment captures each of them in part.

A crucial date in the women's movement is often overlooked. It was 1848. That year was one of revolution, as narrator Sally

Kellerman stresses. “In Paris, mobs toppled the king of France. Rome declared itself a republic and drove the Pope from the Vatican. There were violent uprisings in Prague, Berlin, Vienna, Venice, Warsaw. In London, a German journalist named Karl Marx called upon the workers of the world to unite against their masters. But in America on July 11th, in Seneca Falls, New York, a brief notice in the county courier signaled the start of a revolution with most lasting consequences than any of the others.

“The notice read: ‘Women's Rights Convention. A convention to discuss the social, civil, and religious condition and rights of woman will be held in the Wesleyan Chapel at Seneca Halls New York on Wednesday and Thursday, the 19th and 20th of July current, commencing at 10:00 o'clock AM.’ It was a singular occurrence, the brainchild of five women, four were Quakers. The fifth and youngest was a 33-year-old newcomer to town, Elizabeth Cady Stanton.”

The object of the convention, Stanton later remembered, was to inaugurate nothing less than a rebellion, to overthrow the customs and laws that had kept women powerless for centuries.

In the middle of the 19th Century, women were barred from the pulpit and the professions. They were stopped from attending college, and those who dared speak in public were thought indecent. By law, married women were prohibited from owning or inheriting property. In fact, wives were the property of their husbands, entitled by law to her wages and her body. As author Elisabeth Griffin put it, “You had no rights, that translates into no right to property, no right to sign contracts, no right to your children, no right to the clothes on your back. If you were so bold as to escape a dreadful marriage, you took your clothes, your one outfit with your suitcases. You got nothing.” Further, no women could serve on a jury, and most were considered incompetent to testify. And the ballot by which women might have voted to improve their status was denied to them by law. Nowhere in America—nowhere in the world, for that matter—did women have the right to vote. By then, 1848, Elizabeth Cady Stanton, a young wife and mother, was determined to change all that. Stanton wrote, “If God has assigned a sphere to man and one to woman, we claim the right ourselves to judge his design in reference to

us. We think that a man has quite enough to do to find out his own individual calling without being taxed to find out also where every woman belongs.”

The friendship of Stanton and Anthony was an unlikely one. Stanton herself was an unlikely revolutionary. She was born in the finest house in Johnstown, New York on November 12, 1815, the eighth of eleven children. The wealthy daughter of a revolutionary war hero, her mother Margaret Livingston was tall, stately, independent mind. Her father Daniel was a prominent lawyer and judge. After their three sons died in childhood, Judge Cady pinned all his hopes on his surviving son 20-year-old Eleazer. He died, and Elizabeth remembered that this son filled a larger place in her father's affection than all his daughters together. Despite her attempts to win her father's affection, he would sigh, “Oh my daughter! I wish you were a boy.”

By contrast, Anthony was the opposite of Stanton, not born to a world of privilege but single-minded, disciplined, born a Quaker. She didn't marry or have seven children. Her daughter called her “a many-idea woman.” That she and Stanton shared one idea turned out to be enough.

LA ROSA

CONTINUED FROM PAGE 1

ter just thinking about it.” Patel said.

Sophomore Nick Rusak has been to La Rosa at least once a week since the school opened for the fall semester and has no intention of stopping anytime soon. “I like to stop there after I go to the gym,” Rusak said, “The Quarter dark chicken meal is the

best meal price wise, and the cornbread muffins taste unreal. I guess you could say I really do enjoy this place.”

Some of the favorite side dishes include the macaroni and cheese, cream of spinach, French fries, sautéed broccoli, and string beans.

LaRosa's physical address is 80 Dover Chester Road in Randolph. They are open seven days a week, from 10:30 am to 9:00 pm.

Celebrate Hispanic Heritage Month

09/29/2022 All day

Repeat every week on Thursday until 10/15/2022

Celebrate Hispanic Heritage Month. Thursday, September 15 through Thursday October 17. Flags will be hung throughout the Student Community Center Lobby for viewing.

AQUI ESTAMOS! – WE ARE HERE!