

Chapter 7 The Lean Years 1968-1973

In reviewing the history of the years 1968-1973, again we search the spirit in which Catherine McAuley met problems that not only tested the very authenticity of her mission but also made clear her own courage to respond to what was demanded of her.

It is chiefly in her letters that we find an asceticism that accepts in faith whatever she cannot control. It is an asceticism in which "she remained a human being who every day, every hour chose God anew."⁵⁶

This is true whether we find her grieving over the death of so many of her Sisters, facing misunderstanding and even calumny in establishing some of her foundations, or enduring the demands made upon her failing health as she made journey after journey in support of her Sisters in the Convents of Mercy whether in Ireland or England.

Indeed, from the very beginning, so great was the opposition of some of the clergy to a lay woman's initiation into a charitable apostolate within the church, she was falsely led to believe that the Archbishop wished to hand over Baggott Street to the Sisters of Charity. "Miss McAuley and her helpers would be allowed a few rooms to continue their work among the poor."⁵⁷

In her acceptance of the situation she left the disposition of the issue in the hands of God. All through her life this attitude guided her in every circumstance, however difficult. And at its end, no one could gainsay the truth of her final reflection on all she had done: "If the order be my work, the sooner it falls to the ground, the better. If it is God's work, it needs no one." It is guided by this principle, both biblical and theological, that we will discern the signs of the times in the crucial years, 1968-1973.

In May 1968 Sister Mary Christopher O'Rourke was appointed the fourth president of the College by the Provincial Council as successor to Sister Mary Emily Shanley. A graduate of Pembroke College in Brown University, experienced as a social worker both for the State and Mercy communities, and teacher at St. Xavier's Academy, Sister Mary Christopher came to Salve Regina in 1949 when the college was only two years old. Thus from its very earliest years, she was part of its history and played an important role in its growth for nineteen years, during which she established the sociology department.

However, her interests as a sociologist and, particularly, as a Sister of Mercy, impelled her to reach out to the needs of the civic community. She was best known in Newport as the originator of the anti-poverty agency, *New Visions*, and the first president of its executive board. She was also the originator of the Head Start of

⁵⁶ Regan and Keiss, p. 123

⁵⁷ Degnan, p. 101

Newport County. Through her interest in the program Salve Regina became the delegate agency for its operations.

In recognition of all her community endeavors as a member of the Providence Diocesan Human Relations Commission, of the Rhode Island Women's Interracial Conference, as well as her role as consultant for Butler Hospital Community Mental Health Education, she was honored by the Newport Chamber of Commerce as "Woman of the Year."

It must be understood that as President of the College Sister Mary Christopher was directly responsible to the Board of Trustees operating then under the new set of by-laws by which the corporation while retaining its ownership of the college delegated all its powers and authority to the Board of Trustees.

Thus from 1969 to 1973, this Board was entrusted with all faculty and administrative appointments, all matters pertaining to the Faculty Senate and the Student Congress as well as the budget and building projects. At that time the members of the Corporation were as follows:

- Sister Mary Rosalia Flaherty, RSM, Ph.D.
- His Excellency, the Most Reverend Russell McVinney, D.D.
- Mother Mary Kieran Flynn, RSM, M.A.T
- Sister Catherine Felton, RSM, M.Ad.
- Sister Mary Christopher O'Rourke, RSM, Ph.D.

The members of the Board of Trustees were these:

- Mr. Cornelius Moore, Chairman
- Sister Mary Olivia Barrett, RSM
- The Reverend Cornelius B. Collins
- Sister Mary Nathaniel Gallogly, RSM
- Mr. Michael Gammino
- Sister Mary Alban Kirwick, RSM, Secretary
- Sister Mary Christopher O'Rourke, RSM
- Mr. Paul Power
- Dr. James F. Quinn
- Dr. Isadore G. Schaffer

Within this framework, Sister Mary Christopher as the fourth president of Salve Regina College met the challenge of the changing times.

When we examine the factors dominating our society in the sixties and early seventies, we are not surprised that it has been called "The Age of Protest." Committed to the fundamental American values of free speech, participation in decision making, and "liberty and justice for all," the younger generation was convinced that society could be changed.⁵⁸

Their concerns ranged from purely local issues such as rejection of a paternalistic college administration to opposition to the Selective Service law and to disagreement with American Vietnam policies.⁵⁹ Furthermore, in a pluralistic society in which there were many divergent interpretations of opposing ideologies, they found it hard to be simply docile.⁶⁰

Their belief in the effectiveness of political and social action found expression in protests, sit-ins, and demands for participation democracy. All of these were marked by a distrust of the dominant power structure of American society.⁶¹ In their search for identity, they felt they must have a share in the community to which they belonged. They resented most of all being smothered by the older generation and treated as ciphers.⁶² Viewed within this historical context, the unrest that characterized the campus of Salve Regina College within the years 1968-1973 was not unique.

As early as October 1968, representatives of the Student Congress in an open forum of the college community presented an agenda which dealt with the question of boys on campus, a smoker in O'Hare, and the establishment of a judiciary board to deal with minor offenses.

Later they also initiated another forum they called "Grumble Gabs," in which students aired their gripes. Surprisingly, it resulted in a decision to emphasize the good points of Salve. Buttons were distributed with the slogan "Salve Lives." Signs and posters were made. A Halloween party brought students, faculty, and administration together in a friendly, relaxing atmosphere.

In November 1968, the President ratified the establishment of the Judiciary Board, the organization of which included members of the house councils, the Student Congress, and five faculty members. The President also confirmed the planning of a Co-ed Day to be held in February for the male students of nearby colleges.

However, by March 1969, the euphoria of October and November gave way to further demands of the students which came to be expressed in what was significantly called "Project Hope."

⁵⁸ Walt Anderson, ed., *The Age of Protest* (Pacific Palisades, Calif.: Goodyear, 1969), pp. 229-31

⁵⁹ *Ibid.*, p. 242

⁶⁰ C. J. McNaspy, "This Restless Generation." *America* (May 21, 1966), pp. 726-30

⁶¹ Anderson, p. 242

⁶² McNaspy, p. 727

Furthermore, bills coming from the Student Congress were to be voted on by the College Council and then by the President. If the President vetoed the bill, the College Council could override it by a two-thirds majority vote.

Following the passage of these amendments, the congress members discussed recommendations regarding student living. Various members were assigned to research and compose bills regarding parietals, smoking in the dining room, and drinking on campus for those twenty-one and older.

The bill on drinking was sent to the College Council stipulating that liquor would not be allowed on sale in Cave-In (the College coffee house) but should be allowed in dorm lounges, private living quarters, and at social functions. The student Congress would be fully responsible for its enforcement. The permission was never granted.

In February 1970, the Student Academic Affairs constitution was ratified. Each department was to elect a student representative as a member of the Student Academic Affairs. Since the aim of this body was to work for the improvement of academic life, there was to be an exchange of agenda between the two bodies and the exchange of a representative at the meeting of each.

On April 9, three Student Congress members met with the Board of Trustees for the first time to make them aware of student sentiment. As the administration struggled with the financial, legal, and moral implications of these demands, in December 1970 two members of the Women's Liberation Movement visited the campus and discussed the problems of the Bill of Rights with the students. They counseled them not to be defeatists, to strike from an economic viewpoint, and to get the utmost coverage from the media.

The result was a continuation of protest marches, sit-ins, confrontations supplemented by student polls and questionnaires. At the same time the student newspaper, *Ebb Tide*, the underground newspaper *The Thorn*, and the public news media in varying degrees contributed to what could be summed up by some as psychological violence.

By February 1971 a compromise on the Bill of Rights was reached. However, the issue of student autonomy regarding student living was referred to a committee of students and administrators for refinement.

The final resolution of what came to be known as the Dorm Autonomy Bill was made by the Board of Trustees on November 20, 1971. The primary reason for this decision was that the State laws had been changed to recognize eighteen-year-olds as adults.

Thus, students were allowed to govern their dormitory life for a four-month trial period. Students would be allowed to entertain men in their rooms from noon until midnight on weekdays and from noon until 2 a.m. on Saturdays and Sundays. These hours were a maximum, for each dormitory was left to adapt these rules according to the vote of its members.

The Board of Trustees also decided to permit student and faculty observers to attend their meetings, having a voice but not a vote in its proceedings.

In the interim in April 1971 coincident with much of the student unrest, the College faced a fiscal crisis which precipitated a temporary delay in the payment of the salaries of staff, faculty, and administration. In this regard it should be clearly understood that the cause of this crisis was not within the College but rather with the

financial institutions with which the College was doing business. Because of the merger of the Columbus National Bank and the Rhode Island Hospital Trust, the assets of the College were not available at that time.

At the same time the economic situation was such that private institutions of higher learning across the nation were forced to cut down in operational costs in the face of increasing deficits.

Although our assets exceeded our liabilities, the present emergency called for austerity measures in terms of our operation with a review of the budget. Yet, in spite of an atmosphere of faculty dissent and the threat of legal action on the part of some members, within a month the college had secured interim financing to meet its payroll and long-term financing as well. At this point, Sister Mary Christopher was happy to say: "We are here to stay."

For all concerned these were days of much tension, of much testing of the viability of the College, of conflict, and of different perspectives concerning the common good. For many they were also days of trust that the mission of the College as a Mercy institution of higher learning would somehow endure.

Although these years may be remembered as years of crisis, the preservation of the College as a place dedicated to the pursuit of learning continued to be its unflinching concern.

It should not be surprising, then, to find significant developments at that time within the curriculum, both in the regular college program and in the extension school. It is with this in mind that we continue the history of these times when it required much courage to keep one's course amid the struggle.

It was in December 1970, when the campus unrest was accelerating, that the College was reaccredited for a period of ten years by the New England Association of Colleges and Secondary Schools.

In its evaluation of the academic program the committee pointed out the need to restructure the curriculum in the light of the proliferation of courses and the need to redefine the general education requirements, which at the time appeared too flexible.

In recommending a closer contact of the student with the realities of modern life, the committee suggested an emphasis in the field of the social sciences. At the same time the vitality of the courses in the creative arts program and the balance of both the cognitive and affective approaches of the offerings of the psychology department were noted as worthy of a more encompassing expression in the curriculum.

In the light of the above recommendations, an attempt then will be made to give a general overview of the curriculum as it developed up to 1973. The scope of the traditional program was considerably broadened and the methodology updated.

In 1969, Angelus Hall, renovated and remodeled, became the center for the newly expanded psychology department and counseling rehabilitation services. By 1972-1973 the disciplines of psychology and special education were committed to providing the students with an interdisciplinary approach reflected in the design of the curriculum and in opportunities for field experience. In a variety of clinical settings students could also major in psychology or minor in psychology and special education. Together with the basic courses, there were offerings, for example, in Psychopathology, Counselling Techniques, Human Relations Laboratory, and a seminar, Principles of Behavior Change.

In the field of education an innovative program, funded by the New England Program in Teacher Education, brought a new focus to the training of student teachers.

In 1971 Salve Regina College became identified with the Rhode Island Staff Development Cooperative, a consortium of institutions working together to strengthen the pre-service training of teachers. As a result a field-focused program was designed by the concerted efforts of the staff and administration of Portsmouth Middle School, faculty and students in education in Salve Regina College, and faculty from Rhode Island College.

Using Portsmouth Middle School as a center for in the field experience, three existing courses, Introduction to Teaching, Practicum in Elementary Education, and Practicum in Secondary Education were integrated into a continuum with the hope that such a unified program would find the student fully competent to begin her student training and be able to perform as an effective teacher.

In both the departments of French and Spanish, courses were given in applied linguistics and phonetics, particularly in their application to teaching English as a second language. The Spanish department also incorporated *Spanish for Nurses* and *Spanish for Social Workers* to meet the needs of students pursuing those careers in view of the influx of Spanish-speaking peoples from Central and South America.

The introduction of the *Creative Arts Discipline* afforded many more options for students studying for a Bachelor of Arts degree. For the first time a Bachelor of Arts degree was afforded with a major in the areas of art, creative arts, and music. Minors were also offered in art, music, and theater.

For the Nursing Division these years were also years of growth and expansion. The first lay faculty director of the division of nursing, Mrs. Dorothea P. Dutra was appointed in June of 1969. In 1968-1969 the number of faculty increased to fifteen full-time and three part-time. The variety of new faculty in terms of graduate preparation, travel, and life experience, some of whom had commissions in the U.S. Navy Corps, provided valuable input for the nursing program for the future. There was a different focus, then, on contemporary health problems and on baccalaureate nursing education.

In cooperation with the total review of the College curriculum as a whole and also in an effort to strengthen the Liberal Arts, the nursing faculty as a whole were in favor of increasing liberal arts offerings to nursing students. The following recommendations by the National League for Nursing served to define the educational preparation of a professional nurse in a liberal arts college to include:

A strong liberal arts background in basic physical and biological sciences, social sciences, and humanities. Professional clinical courses Development of individual and community responsibility.

As a result, modifications were made to allow for freely chosen electives. Many students were able, through the number of electives possible, to pursue a study in languages, literature, art, and music. There was also the possibility of minor concentrations in several areas, particularly in psychology and sociology. Nursing students also became active in extracurricular activities, especially in the Glee Club and drama.

Furthermore, the department of Nursing continued to admit on an individual basis graduates of associate degrees and diploma program to the baccalaureate program for nursing. In 1972 there were some students enrolled at various levels in the program.

A review of the development of the curriculum would indeed be incomplete if we did not examine those areas of study that most reflect the interests of an age fraught with new modes of thought and new patterns of life.

Several courses, especially those in English, history, philosophy, religious studies, and biology explored contemporary themes.

Man's changing attitude toward the ideal code of behavior was considered in an English course, The Changing Concept of the Hero. Concern for the current interest in the Afro-American required two courses, Poetry of the Black American and Afro-American Literature.

These were complemented in the department of history and politics by two offerings, The Negro in American History and Black Culture in America. At the same time an approach to history, global in its content and contemporary in its interest, found expression in four courses dealing with Contemporary Africa, Contemporary Latin America, Contemporary Middle East, and Contemporary Far East.

In no area more than in religious studies (no longer Theology) and philosophy was the temper of the age more evident.

The courses in philosophy were geared more to the philosophical tradition of the East than the abstract Thomistic synthesis of the West. We discover an emphasis on Yoga and Zen Buddhism, on Oriental Philosophy and Religion, and the symbolism found in World Mythology.

Courses in the Values of Judaism and Jewish-Christian Dialogue and Comparative Religions gave an ecumenical tone to the discipline of religious studies. At the same time such choices as Women's Liberation and its Religious Implications together with The Theology of Revolution were attempts to examine intellectually two contemporary movements. Interdisciplinary courses dealing with Religion and the Drama, The American Novel, A Profile in Values, and Voice of the Spirit (a study of the religions of Donne, Eliot, and Hopkins) helped to broaden the scope of the study of religion beyond the traditional categories.

Every effort was made to retain courses in religious studies required of all students. At the same time offerings were diversified enough so as to be open to meet their religious needs in an ecumenical outreach.

In the field of biology, courses in The Principles of Ecology, Marine Biology, and Radiation Biology opened areas of study of immediate value.

All these random samples suggest that the college risked moving with the tempo of the times to make the truth come alive according to the mind-set of our students, who at times seemed "to be marching to the tune of a different drummer."

By 1973, this curriculum was completely restructured in order to bring the areas of study into a more unified whole and to provide an education for young women consistent with the demands of a rapidly changing world.

In introducing the program, Sister Mary Christopher stated:

We are attempting to develop a more integrated approach to education so that the student may have experience in one area to prepare for professional life. At the same time the student receives the benefits of breadth that will come from an interdisciplinary approach to the problems of life.

This new program was the brainchild of Dr. Beverly Miller, Academic Dean. Her experience as a teacher and administrator as well as her sensitivity to the current needs of students led her to develop a curriculum based on the three methods of inquiry to uncover basic knowledge.

In the fall of 1973 the seventeen departments of the college were replaced by three areas as follows:

Empiric natural, social, behavioral sciences, nursing, medical technology, and education

Symbolic mathematics, logic, foreign languages, and English

Reflective drama, music, fine arts, religious studies, and philosophy.

Freshmen and sophomores took their eight courses in a multidiscipline area working under an advisor. Freshmen courses were centered around a central theme and brought into play the varied liberal arts subjects in an integrated way. Courses for sophomores were problem-centered and evaluated in relation to their application to the liberal arts in today's world.

In addition, the division of the College year was broken down into a 4 -1- 4 schedule as is common among several colleges and universities in the United States. The four-month fall and spring semesters with one month interim in January affords time for individual projects, travel, or study at other cooperating campuses.

To assess the spirit of the campus outside the classroom only in terms of unrest is to be guilty of reductionism. There was rather a confluence of a variety of interests which, in the final analysis, blended into a kind of renaissance.

The forces of change resulted in expansion in many areas both with regard to governmental structures and the acquisition of property.

In 1969 the Faculty Senate became operative. Its fifteen members, elected by the faculty, were to function as "a deliberative, advisory, consultative, and legislative body providing a channel of communication with the Student Body, the Administration, and the Board of Trustees." The following were its first officers:

- President: Professor Robert McKenna
- Vice-President: Sister Maureen Dietz, RSM
- Recording Secretary: Dr. Dorothy Troendle
- Corresponding Secretary: Miss Rae K. O'Neil
- Treasurer: Dr. Ascanio DiPippo

In addition, the Rank, Promotion, and Tenure Committee was created by the faculty in 1971. It was composed of the academic dean and three faculty members with the rank of assistant professor plus three years service at Salve Regina College. Its purpose was to screen faculty members recommended for promotion and

tenure by the area chairmen, to evaluate their qualifications for remaining as continuing members of the faculty, in relation to their contributions to the college.

Since within this time span the Board of Trustees was very much involved in the governance of the College, the members strongly felt, even after a review of the transactions of their very first year of operation, that there was need for another revision of the by-laws.

Several factors were involved in this determination. There was a need for a closer relationship between the Board and Members of the Corporation. Complications also arose relative to the role of Canon Law regarding financial expenditures. The question was also raised as to the possibility of the by-laws being in conflict with the Charter. So it came to be that the Board of Trustees was authorized by the Corporation to undertake a study of the by-laws under the direction of its chairman.⁶³

As a result, in 1973 the following changes were approved by both the Corporation and the Board of Trustees. The members of the Corporation were to be five Sisters of Mercy from the Province of Providence, the Provincial Administrator being an ex officio member and the remaining four members being appointed by the Provincial Council. Thus the sponsorship of the Corporation by the Sisters of Mercy was insured. Such religious sponsorship was no longer considered an obstacle relative to federal funding since the Supreme Court concluded that the Higher Education Facilities Act of 1963 did authorize aid to church-related institutions. The by-laws also named the Provincial Administrator as an ex officio member of the Board of Trustees. Thus, the Provincial Administrator, as a member of the Corporation, of the Board of Trustees, and the Provincial Council, made possible a link in the communication among the three groups.

Since the abdication of the power of the Board of Trustees was considered in conflict with the Charter, the members of the corporation had the power to authorize certain actions of the Board.⁶⁴

Besides matters referring to the borrowing of money and the sale, purchase, and mortgage of property, each member of the Corporation had one vote relative to the President elected by the Board of Trustees and another vote for the approval of the members of Board of Trustees. Provision was also made in relation to matters which needed canonical authorization from the Sacred Congregations of Religious.⁶⁵

During these years, too, several additions were made to property holdings of the college. In May 1969, Brittany House, an English Tudor building designed by Stanford White, was purchased for \$60,000 from Mr. Roger Hamil, Vice-President of the Submarine Signal Division of Raytheon. It is now known as Conley Hall, renamed for Sister Mary Martina Conley, history professor, registrar, and organizer of the Salve Regina Guild. It is now used as a men's dormitory housing 42 students.

⁶³ Antone, p. 105

⁶⁴ Ibid., p. 111

⁶⁵ Ibid., p. 112

In February 1970 the rear section of the estate known as Chateau-Sur-Mer was sold for \$75,000. It was first used as a Fine Arts Center and now houses the offices of the maintenance department.

In February 1971 the corporation of the Sisters of Mercy deeded to the corporation of Salve Regina college the Mother of Hope property in Portsmouth to be used for educational purposes.

Wakehurst, the former Van Alen estate, an English Tudor mansion, was sold to the College on October 1972 for \$200,000 by the Van Alen trustees. Its purchase was made possible by the sale of Belmead, known as Queen Hall, and the former Elisha Dyer residence known as St. Joseph's Hall, both on Bellevue Avenue.

Located in the heart of the campus, this addition has consolidated the campus holdings. The estate was first used as a dormitory. At present it serves as a student center including administrative and faculty offices.

However laudable the aforementioned efforts of the College may have been in terms of its physical growth and the strengthening of its governmental structures, various significant developments provided a kind of counterpoint to the dissonance of unrest.

One of its most distinctive features was a burgeoning of the arts in the areas of music, art, film, and drama. Apart from the usual concerts presented by the Glee Club in conjunction with other colleges, the choristers broadened their experience by participation with adult choirs particularly in regard to sacred music. In May 1969, they had the privilege of taking part in the rendition of the Missa in honorem Sancte Nicolai (1772) and Mass in G minor (1922) by Ralph Vaughan Williams, along with the choruses of Episcopal Theological School, Harvard Divinity School, Weston College, and Andover Newton Theological School. On several occasions they were also part of the combined choirs of Boston College, Barrington College, and Pelotonia chorale at the Cathedral in Providence and Holy Cross Cathedral in Boston.

In a similar vein, in 1971-1972, the College sponsored community concerts not only featuring chamber music which combined the flute, piano, and bassoon in the rendition of contemporary melodies but also Portuguese and Spanish music, both vocal and instrumental. Music of the renaissance and baroque periods and of the twentieth century were rendered by the Recorder Society and the New Music Ensemble, respectively. At this point, in view of the contemporary resurgence of interest in the arts and the need to revitalize the curriculum in this regard, the College offered an expansion of its music program beyond that of instruction in the keyboard and voice. This new community program, open also to the Newport community and taught by performing professionals, included individual instruction in piano, cello, flute, recorder, and voice.

The film was also explored as both an art form and as a medium that stimulated discussion and exchange of ideas.

In 1968-1969 the Alliance Francaise, in cooperation with the cultural committee, formed a Cine Club, which presented modern French films and documentaries. They were shown on scheduled evenings in O'Hare followed by open discussion and coffee hour.

In 1970-1971 the Christian Life Center sponsored a series of films called *Flicks* that dealt with the dimensions of man, concentrating on the following themes:

- Man's Vision of Himself

- Political Man
- Social Man
- Psychological Man
- Moral Man

In cooperation with the members of the faculty these films were discussed in relation to their artistic value as well as their thought content.

Through the efforts of the Cultural Committee the interest in art extended beyond the studio courses of the art department. Most significant were the exhibit and illustrated lecture by the Portuguese artist, Jose Cabral Martins, and the introduction of the Civilization Series of Kenneth Clark.

It was particularly through the Portuguese Cultural Art Center based at the College that works of Martins were made possible. The exhibit revealed that Martins was acclaimed not only for his paintings but also as a restorer of paintings and sculpture and as a craftsman who hand-carved the frames for his own pictures.

The *Civilization Series*, free and open to the public, provided a cultural tour from the fall of the Roman Empire to the twentieth century with the emphasis on art, music, and poetry. The exhibits of Clark's collection of art works in O'Hare were available from February 8 until May 15, 1973.

Most unforgettable in the field of drama was the production of *Fiddler on the Roof*. The headline of the *Newport Daily News* was "2 'Fiddler' Performances Not Enough," supporting such accolades as "casting is excellent," "a most successful presentation," "expertly done."

The very theme of the musical, the conflict between the old and the new, the renunciation of tradition, had a contemporary ring. In the years 1969-1973, some of the old traditions died out; others were more or less modernized. We find, for example, that the Ring Ceremony was finally reduced to a kind of private ritual supervised by the class moderator at a class meeting. If they did survive, these celebrations continued in places outside the College.

In contrast to the Chamber Music in the Great Hall, a few yards beyond Ochre Court, there was the Coffee House, the remodeled potter's shed of the Twombly estate. It was open for weekly entertainment on Saturdays from 8:00 p.m. to midnight "featuring guitarists, folk singers, poets, comedians, and occasional films. Price \$.50, food free." "The Fiddler" did then encapsulate in its own delightful way the age-old coincidence of opposites.

In an entirely different setting two one-act plays, Jean van Ittalie's *Interview* and *Motel*, were enacted at the college by a very competent corp of actors. Both plays gave a series of distorted images of modern society. In one case the society is immune within the concrete jungle that is the modern city; in the other, society is on the move, made up of transient travelers without commitment or real interest in the places they visit. Both plays provided a medium through which the young players could indict a society where people wore only masks moving like puppets. Thus, through the theater in both the musical and the two one-act plays "a mirror was held up to nature" and an artistic commentary made on the tensions of the time.

An ensemble of the creative arts was brought together in a Creative Arts Weekend beginning October 13, 1972, with the opening of Wakehurst to the public and signaling a series of events by which pupils, in particular from fifty high schools, could see the College in action.

Besides the art exhibit at Wakehurst, which featured the works of American artists, a faculty-students art exhibit was held at the same time in Mercy Hall. A play *Bald Soprano* by Eugene Ionesco, a concert of twentieth-century chamber music, a Yoga demonstration, and open classes for interested students were some of the attractions, free and open to the public.

As a fitting climax to the weekend, all the art forms we have considered found their full expression in the celebration of the *Mass for Hope* composed by Sister Marianne Postiglione, a faculty member of the Creative Arts Center. Words, music, gestures, and the use of film and dance at the Offertory all converged in one supreme act of religious worship, the Mass.

This type of weekend became the model for others to follow and a nucleus for the combined celebration of the arts as they found expression in the College community.

At the same time, beyond the cultural programs open to them and beyond the regular curriculum, the opportunity was still open to some students to pursue their studies in the universities of Spain and France. Moreover, during the winter interim of 1973, seven students enjoyed a cultural tour in Germany, Austria, and Czechoslovakia, visiting Munich, Heidelberg, Salzburg, Vienna, and Prague.

Yet student interest also revolved around the current issues of the day as witnessed by support of the grape pickers' strike and participation in a six-part series of seminars on "Current Attitudes" sponsored by the Naval War College in 1971. This program involved four undergraduates from Brown University, Pembroke College, the University of Rhode Island, and Salve Regina College, together with the officers of the Naval War College. Hosted by each of the colleges, the series covered a wide range of topics such as the draft, campus unrest, pollution, and national security. The last, held at Salve Regina College, dealt with Vietnam, Cambodia, and Global Involvement.

At the same time, while each particular club developed its own area of interest and enriched its program by relationship with other colleges, the student body as a whole was not deaf to the call of Action Core or of the Special Education department for volunteers to meet the needs of the Newport Community. Some could identify with the Big Sister program or the Children's Home Project. Others could visit nursing homes, provide physical therapy for the handicapped, teach religion to the retarded, visit the Home for Retarded Women. Then there were always the clothing drive, the Thanksgiving baskets, and especially the Christmas party for the poor children of Newport. Unrest did not drown out "the cry of the poor."

Meanwhile, the adult education programs continued to provide a variety of courses. By 1971, along with those of the Law Enforcement, offerings became available in ten locations around the State. The College also continued to be a resource center for several seminars conducted by outside agencies.

The most significant development in this division of the college curriculum was the decision made by the College to offer the bachelor's degree in all fields except nursing to non-resident men and women on a part-time or full-time basis. Although at intervals there were some who advocated coeducation, Sister Mary Christopher strongly reaffirmed the College as "a women's Christian liberal arts college."

The Law Enforcement degree program that had been in effect since 1969, offering both associate and bachelor's degrees, now became the Division of Social Justice under the new Department of Continuing Education.

In addition, through the persistent efforts of its personnel, the office of Admissions was able to report in 1973 a total of 246 high schools visited in nine states and participation in twenty-five college nights and eight college day programs. The success of our graduates, whether in their respective professions or in the acceptance of so many for graduate study in reputable colleges, universities, and hospitals throughout the country, became an invaluable resource for the personnel of the Admissions office in their work of recruitment.

When Sister Mary Christopher announced her resignation in February 1973, the comment she made on the office of the presidency is most pertinent. "College presidents," she said, "must approach their positions with the basic philosophy that their schools will survive, and go on from there."

From the time Sister Mary Christopher assumed the office of President of Salve Regina College, this determination was rooted in the strong faith that realized only as God's work does our work endure. The preceding pages are a testimony to her leadership not only in the resolution of a crisis but to the continuing progress of the College.

Indeed, these were years during which the very existence and mission of the College were challenged. However, in the final analysis, the mere existence of the struggle fostered great concern and vitality. On the one hand, there was great concern on all sides. On the other hand, the struggle brought with it deeper insights, a firmer commitment, a renewed hope, and the seeds of a new life.