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PETITION

For you there is no death
Only the breath of God,
The key to all His mystery
Is in your soul.
You hold a sight
Whose light is Life
Whose End is Trinity
The Three who love,
And are Loved,
And are Love.
Then spill your plenty
Down the hours,
Let knowledge flourish
Wisdom flower,
Within this place
Our Lady's driver;
Magnificat!

—Sister Mary Jean, R.S.M.



SISTER MARY HILDA MILEY, R. S. M.



EBB TIDE

EBB TIDE
P. O. Box 193

VOL. 20, No. 3

SALVE REGINA COLLEGE, NEWPORT, RHODE ISLAND

MARCH, 1966

Woodrow Wilson Winner

Gertrude J. Ste. Marie, daughter of Mrs. Leon Ste. Marie, 1289 South Main Street, Fall River, has been selected as a Woodrow Wilson Fellow for the year 1966-1967, it was announced today by Sister Mary Emily, R.S.M., president of the college.

Gertrude, who is a senior at Salve, is a major in Biology, the field in which she will acquire her Ph.D. in preparation for college teaching.

She is one of 1408 new potential teachers for the nation's colleges and universities selected by the Woodrow Wilson National Fellowship Foundation from 380 different collegiate institutions in the United States and Canada.

Fellows under this program get one academic year of graduate education (with tuition and fees paid by the Foundation) and a living stipend of \$2000.

The winners this year were selected from over 11,000 students nominated by college professors across the country.

Gertrude has been on the dean's list at Salve each semester, is a member of Sigma Phi Sigma — National Honor Society in colleges operated by the Sisters of Mercy, and was instrumental in organizing the college's biology club.

She plans to attend Purdue University Graduate School in September.

College Mourns Death of Mother Mary Hilda

Your praise shall still find room
Even in the eyes of all posterity.

Shakespeare
Sonnet 55

The entire student body and faculty of Salve Regina College assisted at the Solemn High Funeral Mass of Mother Mary Hilda on February 15. Seniors and juniors formed an honor guard in the central aisle of SS. Peter and Paul Cathedral, while Most Reverend Russell J. McVinney eulogized Mother's greatness after the celebration of Mass. To realize the truth of the bishop's appellation "giant," one need only glance at the life of this Sister of Mercy.

Mother Mary Hilda, who was in her eighty-fifth year, initiated the movement of founding a Catholic women's college in Rhode Island. As assistant to the Mother Provincial of her order in 1934, Mother obtained a charter to start the college. Subsequently, she labored over her "fondest dream" until it became reality with the donation of Ochre Court by Mr. Robert Goelet in 1947.

As first vice-president of the college, Mother was responsible for the choice of "Salve Regina" as a name for the institution dedicated to Mary our Queen. In 1948, Mother assumed the office of presidency of the college, a post she held for sixteen years until becoming President Emerita in 1964. During her long tenure as President, Mother nurtured Salve Regina from a tiny school of sixty students into the present college of seven-hundred enrollees.

Mother Hilda's stature transcends the realms of historic Newport, extending into the arena of scholarship and teaching. After receiving her bachelor's degree from Providence College, Mother proceeded to Boston College where she ultimately attained a master's and a doctorate. Later Mother enrolled in special education courses at Catholic University. The teaching career of this former president reached from

the grade school to the college level. After her initial experience at Cleary School in Providence, Mother went to St. Xavier's Academy where she taught English for nineteen years. In 1932, Mother started her administrative career by becoming principal of that academy.

Mother's prowess as a scholar

was obvious not only in her teaching career, but also in her literary efforts. Mother Hilda is the author of two books on the foundress of the Sisters of Mercy: "The Ideals of Mother McAuley" and "The Poem of Beauty."

During her sixty-five years as a Sister of Mercy, Mother Hilda served as assistant to

Mother Provincial for twenty years and acted as Mother Provincial for two six-year terms. On her fiftieth anniversary of profession to the sisterhood, Bishop McVinney celebrated a Pontifical Mass of Thanksgiving in her honor.

As an educator and community leader, Mother reaped the laurels of her sister colleges. The University of Rhode Island, Rhode Island College and Providence College bestowed honorary degrees upon Mother in recognition of her efforts in the field of education.

Mother's interest in all aspects of education can be summarized by observing the associations to which she belonged: Catholic Association for International Peace; American College Public Relations Association; Association of American Colleges; American Council on Education; College Entrance Examination Board; Educational Conference of the Religious Sisters of Mercy; and the American Alumni Council.

Salve's tribute to Mother Hilda was climaxed by the dedication of the new two-hundred-resident dormitory and student center to her under her family name, Miley. At the testimonial dinner after the blessing of Miley Hall, Mother exhibited her intense love for the college. In her last public speech Mother announced with the depth of inner conviction: "If you look into my heart, there you will find Salve Regina."

A Student's Tribute

By Kathleen Dillon

Salve!

Hail to the foundress of our "college by the sea" . . . the creator of its name . . . the force which shaped its destiny . . . the strength which forged its progress . . . the woman who realized a dream.

Hail to the smile which melted the fears of freshmen . . . the handshake which communicated hospitality to visitors . . . the kindly nod which expressed appreciation for a deed well done . . . the tone of sincerity which admonished an error . . . the word of advice which counselled a future-worried senior . . . the cheery twinkle which transformed a presidential office into a haven open to all.

Hail to the scholar who traversed the annals of English literature . . . the teacher who shared her knowledge with elementary, high school and college students . . . the author

who compiled biographies of her order's foundress . . . the educator who reaped the laurels of honorary degrees . . . the originator of Fathers' Council . . . the community leader who served on state and national committees . . . the speaker who extended her charm to the whole of Newport.

Hail to the Sister of Mercy who professed her life to God . . . the religious who served her order for sixty-five years . . . the daughter of Mary who ever honored her college's patron . . . the mother provincial who led her order to new frontiers . . . the Christian giant who exemplified the love of Christ.

Hail to the gracious hostess of Ochre Court . . . the namesake for Miley Hall . . . the heart which is Salve Regina College.

Mother Mary Hilda, salve!

College Benefactor Dies in New York

Robert Goelet, Esquire, financier, real estate developer, and benefactor of Salve Regina College, died Sunday, February 6, in Manhattan. His funeral was held Wednesday, February 9, from Saint Thomas' Church in New York City. Representing the college at the funeral were: Sister Mary Emily, R.S.M., president; Sister Mary Rosalia, R.S.M., dean; Sister Mary Petronella, R.S.M., Superior of the religious community, and Sister

Mary Martina, R.S.M., chairman of the History department.

Mr. Goelet's association with Salve Regina had been a long and rewarding one. Beginning in 1947 with the presentation of his home, Ochre Court, Mr. Goelet had displayed an intense personal interest in the welfare of the college. Ochre Court, still very much in use as a classroom and administrative building, is a fifty room French gothic villa that had been built in 1894 for

Mr. Goelet's father. It was constructed from plans of Richard Morris Hunt, who also designed the Breakers. The presentation of this magnificent building to Bishop Keough of Providence led to the founding of Salve Regina, the first Catholic women's college in Rhode Island.

In later years, Mr. Goelet's interest in the college continued. He presented garden property adjoining Ochre Court to the

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Racism Runs Rampant

By CYNTHIA FRANCO

Recently, the editors of *Ebb Tide* received an envelope with a misleading return address reading "Christian Educational Association." After looking through the material in the envelope, the first impression was to laugh at the absurdity of its contents. Then, we discussed it in a more serious vein, considering the damage that this type of "Birch" society could do, and decided to expose it for what it actually represented—intellectual insult, WASP mentality and anti-Americanism, to say the least.

In all their cries to make Americans unite, they equated integration with subversion and accused organized Jewry of setting out to make it a criminal offense to glorify the name of Christ in our American institutions. The conclusions which were reached were ridiculous, founded on statements taken out of context, and enveloped around a warped sense of duty to Christ and America. Perhaps it never occurred to them that Christ was a Jew!

With the obvious emphasis on the integration-segregation problem on the American social scene, we did not have to go very far to also find a pamphlet on this subject. A pathetic attempt at couplet rhyme in a fourteen stanza poem of four



lines each entitled, "The Saddest Story Ever Told—When a White Girl Has A Black Baby," by a would-be poet, Oliver Alstrom, presented itself on a mimeographed sheet. Over this title, there was a warning—"Could This Happen To Your Daughter?" Certainly, with the situation as it stands today, one would be right in saying that this is indeed a sad story if only for the sake of the imprudence which it represents and the problems which manifest themselves as a result of a mixed-race marriage. It would take a rock-hard stability, a tremendous ego to face a world so full of suspicion and cynicism. But this was not what the "Christian Educational Association" meant. They struck out at white-negro marriages as shameful, sinful, racial suicide, a rejection of God's love. How an organization such as this has the colossal gall or shall we call it stupidity to call itself Christian is almost impossible to comprehend. To consider their attitudes as the "logic" of their organization would be granting them far more than they deserve.

As one would expect, the whole problem was linked in their minds with Communism. Attempts at equal rights, free-

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Faculty Strike Provokes

After a careful consideration of the various factors involved in the precipitation of the St. John's University faculty strike, the editors of this paper wish to indicate their full support of the ideals and concepts for which these teachers are striking. This is not to say that we advocate or even approve the use of the "strike" as a suitable weapon for members of the teaching profession. The one who loses most in such a strike is the student who should be foremost in the thoughts of any teacher. However, from a study of the facts available in this particular case, we do feel that the strike now in progress is justifiable. The editors believe that the burden of guilt must be placed upon the administrators in view of their unjustified dismissal of more than twenty-five teachers. These teachers were fired from their jobs effective as of June, and suspended from teaching-effective immediately. They were not fired for incompetency in the classroom. Rather, they were fired because the administration thought that they had displayed conduct unbecoming to their position; the administration considered them to be "trouble-makers" and hence undesirable members of the faculty.

Just what constitutes a "trouble-maker" to the administration of Saint John's? Apparently, they would define him as a teacher who demands:

1. The right to speak freely in the classroom according to his beliefs and principles insofar as they do not radically differ from the **fundamental** ideology upon which the college was founded. Freedom of speech in the classroom should be the unquestionable right of any faculty member of any university staff.

2. The right of tenure. The granting of tenure is a privilege to which a faculty member should be able to look forward to with some assurance. Tenure is granted to a faculty member who has demonstrated his excellence over a number of years. It is job security. Once tenure is granted, a faculty member may only be dismissed on extremely serious grounds. Apparently, only one Vincentian priest is considered worthy of this privilege at present, and faculty members claim that in the past tenure was a paper promise at best, liable to revocation at the whim of a highly conservative administration.

3. Union representation. The faculty members who were fired are nearly all members of a new and active union on the St. John's campus. This union has made some valid demands on the university. It has also demanded rights that no other teacher's union in the United States possesses—collective bargaining for instance. Eighteen of its members recently ran an ad in a New York newspaper saying that they were seeking employment. This was obviously a move to embarrass the administration into meeting some of their demands. The editors believe that actions such as these are not fitting to the dignity of the teaching profession. However, we also strongly believe that such actions are not even remotely cause for such a drastic reprisal as dismissal.

These are the issues as we see them. We recognize the fact there have been abuses on both sides. We know that a study sponsored by St. John's itself last year recommended greatly increasing the salaries of faculty members. We know that the present president was brought to the university for the express purpose of instituting reform. Salaries, however, have not been raised effectively, neither have any reforms been instituted. In view of these circumstances, the editors of this paper support the faculty strike at Saint John's and we pray that a solution may be reached that will bring honor and freedom to the university.

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Revision Proposed

One of the most puzzling and shocking conclusions drawn at *Ebb Tide*'s last forum was that there pervades on campus a feeling of apathy, if not animosity, towards the Student Government. This truth (and we assume that it is a truth) is shocking because if Council is supposed to be a communications medium between administration and students, lack of interest in such a medium may eventually lead to complacent incommunication. It is equally puzzling because a goal of the college student should be to broaden her interests in politics, the arts, religion and the social. A goal of Council should be to stimulate these interests. Obviously it has not.

We are left, then, with two problems: the students are not sufficiently interested in the school's government, and the Council is not sufficiently active or provocative to excite adequate interest. However, presuming that our students did not enter the college steeped in apathy, we consequently conclude that their eventual lack of interest is a result of their inability to find in Council a satisfying outlet for their energies, aspirations, and talents.

Of course, one could argue that the function of Student Council is not to provide such outlets, but to assist the administration in forming and enforcing those laws which best insure the overall growth of the students. But the Council's constitution itself states that its purpose is to "initiate, stimulate and co-ordinate campus activities; and to encourage student initiative and character development." These words imply extraordinary commitment and, through them, the Council has incurred a startling responsibility to be astutely aware of the needs of the students, desires of the administration, and ideas of the faculty.

These needs, desires, and ideas can be known only by keen alert council members who meet frequently with their classes, and as often with the administration. These dialogues must be open and conducted with no fear of admitting problems or failures, and with no hesitation to acknowledge past success.

The role of the Student Council, then, is important, and should require prudence, productivity, and patience. Unfortunately, all too often, the role is filled by those who are neither able nor desirous—a fault which may not lie so much in the electors or elected as it does in the system of electing. As of now, class and council officers are elected after having been nominated by secret or open ballot; the nominating process is swift and simple and frequently those who receive the nominating votes are surprised, dismayed, or puzzled, and have little chance or insight to examine their positions before the deciding election takes place. It would seem that in these types of election, those who vote do so almost spontaneously and ignorantly, while those who receive the votes do so in awe. Consequently very many people who assume offices are unwilling, unprepared or unfit. There is no doubt that many, as well, are able and qualified; but the questions are: can we afford to maintain a system of elections which fosters as many uninterested officers as it does interested ones; and can we adopt a different means whereby intelligent voting is encouraged.

Perhaps the latter question can be answered by the following proposal: it would seem more conducive to just voting if before all elections—house, class or council—those who wish an office circulate a peti-

tion on which is stated their name, desired office, and reasons for running. The petition, then, should be signed by a pre-designated number of supporters, then submitted to whoever heads the election committee. As a result of circulating her petition, and acquiring names, the girl soliciting the office should then be available for nomination. An election should follow by which a certain number of these interested, active solicitors would be nominated. Once the nominations are made, a period of at least three days should ensue during which potential voters can weigh again the qualifications of the nominees. When the final voting takes place, despite the intense method involved, all those electing and elected will have had sufficient time to think, judge, and act accordingly.

Naturally, questions can be posed which dispute the wisdom and effectiveness of such a method of elections. The writer herself will pose three.

This proposed system will encourage only the aggressive and popular to seek office, and undermine the ability of the shy and unrecognized.

If interest in the school be a pre-requisite for nomination, then this interest can best be shown by one who voices it publicly. It is no shame to be aggressive or popular, and these qualities, if combined with an ability to lead and organize, can produce an able officer. As far as the shy, unknown girl is concerned, her quiet leadership, if it exists, might be more prone to recognition if she is encouraged to run for a position by prudent, avid supporters. It is evident, then, that this system will carry heavy responsibility for those signing petitions, and no one's capabilities need be underestimated if signers are cautious, wise, and honest.

It is too presumptuous to ask students who desire an office to submit to a nominating procedure that might cause them to be rejected by approached petitioners.

A certain amount of rejection is the fate of all who run for office. If this were not so, elections would be unnecessary; students would be acclaimed unanimously. Too, the potential officer should have the courage to seek supporters, to accept their rejection, and to continue persuasion.

Why wade through such a complicated method of nominations when the present system is so simple?

The simplest way isn't necessarily the most effective. Though the proposed change in the nominating process will involve complexities, it may arouse and preserve an interest in Student Government and class officers that may result in a greater interest in Council and class activities.

A proposal has been made. The editors hope that it will be discussed and weighed before Council elections begin in March.

Officers Consider Election Revision



SUE ALLARD "The petition system is certainly worthy of consideration."

The editors questioned the four council officers as to their opinions concerning the proposed election revision. Following are the girl's comments.

Ed.

SUSAN ALLARD

First and foremost, I must clarify that I have not read the editorial of this issue and I may, therefore, overlook some of the criticisms that have been presented. I will try to answer as best I can with the information I have received from Anne and with the knowledge that I have of the proposed method of nomination and election.

I can certainly recognize the merits of the petition method particularly in a college or university with a large student body. It is virtually impossible for all members to be acquainted with one another in terms of qualifications as a candidate for office, be it Student Government or Class Officers.

Under the present system, I believe that in the past our small enrollment was conducive to becoming acquainted with certainly most members of a particular class. It has been my experience that preceeding the Student Council nominations there was considerable discussion as to who would be qualified and eligible to receive the nomination possibly to assume the responsibility of a respective office. With the publication of the 1.5 list, the stipulation is made that those not interested must remove their names and presumably those who chose not to do so desired to be considered for the nomination. I believe that one of the criticisms in the editorial is the fact that there are some who, by surprise, receive a nomination and for some reason feel compelled to accept and consequently campaign. It is difficult to believe that a student who really did not have the slightest design would go so far as to campaign for an office that she did not want. However, very often a difficulty arises from the fact that there must be three nominees for each office, and are those receiving the highest number of votes. Although there may be particular competition among two potential nominees, a third is mandatory and it is possible to be voted in on a basis of ten votes. It is the responsibility of each student to make an unbiased judgment of the qualifications of the student which they would consider as a nominee.



ANN PHELAN FLYNN

I feel that any criticism of the present system is justifiable insofar as that criticism: 1) indicates an intelligent and mature judgment concerning the disadvantages of the system. 2) allows for the communication of the ideas about the system to all concerned, 3) explains clearly an alternative to the system which is criticized.

I think that an adoption of the proposed revision would be beneficial to the Council, and the student body as a whole; but I think, too, that before any new system is adopted, it should be analyzed more fully as should be its likely consequences.

I would hope that despite the system used, the students would act responsibly. By that I mean that if the new system is accepted I think the student body would be willing to act maturely; but if it isn't I hope they act just as maturely within the system they have.

The petition system, however, is certainly worthy of consideration and perhaps, even more so, as we find the College expanding. As the enrollment increases it is becoming more and more difficult to acquaint yourself with the total population of the campus.

It would seem to me that the proposed method of nomination will place greater responsibility upon a student to consider whether she believes she is qualified and capable to be considered as a candidate for an office. This system also calls for responsibility of the person who chooses to sign the petition of the potential candidate.

Before this proposed revision in election procedure be adopted, I believe it would be necessary to explore it further. For example, is there some limit to the number of petitions which can be submitted? If so, how is this limitation determined? and so forth.

Once the rubrics and fundamentals are understood the system could then be presented for discussion to the Student Council. Upon approval, such a revision would take the form of an amendment to be voted upon by the Student Government Organization.

With Council nominations and elections scheduled in March, I believe that there is little time to consider this revision for Council elections for the 66-67 academic year. However, it would still be possible to conduct the aforementioned investigation, presentation, and if approved, amendment which if obtaining a plurality of votes would be incorporated in the handbook revisions of this year.



TERRY MARZILLI "I think it may be the matter of a successful or unsuccessful officer."



JOANNE MATTIAS: "I am hopeful that students will recognize the importance and gravity of the nominations."

THERESA MARZILLI

I don't think Student Council ever stopped to realize that the present nominating system has the drawbacks which *Ebb Tide* has pointed out. Now that a new method of nomination has been proposed, I think it advisable that Student Council adopt the idea accordingly.

With the present system oftentimes a girl who probably had not intended or who does not even desire an office could be nominated. There's a big difference between being forced to run for election and truly desiring the office. I think it may be a matter of a successful or unsuccessful officer. Council can do without a half-hearted officer — one who is there because she was forced into a campaign at the beginning and who somehow came through victorious. The proposed system, I think, would remedy this situation.

Individual students — yes, I think would be willing to take on an added responsibility. Student body? Maybe, but I don't think so. I think there is a general attitude of conformity here. Close friendships among members of "cliques" can result in allegiance to a candidate who either is a member herself or who is accepted by them. Would an individual member stick her neck out and support a candidate she thought was worthy? She would, but not everyone. Many are disinterested in Council and so I don't think they would give too much thought to the true qualifications of a candidate when signing a petition for her. Council seems to be on everyone's mind only during election, but it exists all year. Some of it is the fault of Council but one can't deny that the students who should play an active part — after all it is Student Council — are not without fault. I think the fault is the lack of continued interest and respect for what it stands for.

JOANNE MATTIAS

I feel that any criticism or suggestion motivated by a sincere desire to improve the College would be welcomed. A renovation of the present nominating system is, therefore, justified.

I am strongly in favor of the new nominating system. At present, I believe that students are not given an opportunity to display their initiative and desire for the position before actual nominations take place. I sincerely recommend a modification of the system such as *Ebb Tide* has presented.

I am hopeful that students will recognize the importance and gravity of the nominations. As for the acceptance of responsibility, college students should realize the nominations signify relation to the future of their college, and should, therefore, be willing to honor that which it entails.

—Joanne Mattias

Student Council meetings are held every Tuesday evening at 6:30

S. Allard Expresses Concern

There is a great deal of emphasis, today, upon progress, and we feel this emphasis very strongly on Salve's campus. It is strange, then, to find that located on campus are several elements which hinder the College's growth.

Of what elements am I speaking? Let us turn our attention toward the library. A library is frequently referred to as the center of a college; and our library, in order to be such, hopes to obtain 50,000 volumes by 1970. This goal is being hampered, however, by what we might term the missing book syndrome. Students have fallen into the habit of taking books from the library without first having them checked. The books seldom reappear, and consequently, after a recent inventory, it was found that approximately 250 books are missing. The library increases its collection by several thousand volumes per year. It is impossible to aim for a goal of 50,000 books when hundreds have to be replaced each year.

Similar to the missing book situation are the many instances when students borrow magazines which are not allowed to be taken from the periodical room. Obviously this prevents others from utilizing the material and information afforded in current periodicals.

During this school year it was discovered in two cases that bound journals had been mutilated. These periodicals cannot be replaced, due to their scarcity and extremely high cost.

These abuses harm not only those who use the library honestly, but those who perform the misdemeanors as well. The library staff can help pupils obtain necessary material only if they receive the co-operation of the entire student body. All can encourage the growth of our library by exercising continued consideration of books and periodicals.

On the brighter side of the issue, the library is presently considering the addition of a photo-copying machine. This machine will photograph material from texts and periodicals which would permit previously restricted information to be used outside of the library. The cost of usage is estimated at 10 cents per sheet. This is a small fee when one considers the demands which are made for certain periodicals and the time which is spent using materials in the library.

Kathy Presents Glamour Image

Encouraged by last year's success, Salve Regina has again entered the annual *Glamour* magazine contest to select the ten best-dressed girls on college campuses across the country. From among the eight class nominees, Kathy Flanagan, a sophomore, was selected as Salve's candidate. Three photographs will be submitted to *Glamour*, showing a typical campus outfit, an off-campus daytime outfit and a formal evening gown. These three photographs will be the basis of selection for the ten best-dressed college girls.



KATHY FLANAGAN

Sallyanne Deimantas ran the election on campus this year as she did last year, the first time Salve had entered the nationwide contest. Our nominee, who will compete with candidates from hundreds of schools in the United States, is an English major who comes from Hyannis, Massachusetts. She is the daughter of Lieutenant and Mrs. William Flanagan. Kathy is a graduate of Sacred Heart High School, as was Diane Brouillard ('65), who won the contest last year.

Kansas: A Christian Adventure

There's a spark in Mary Ellen Schwartz's eyes that reflects the fire a Topeka parish enkindled in her heart. When she speaks of her summer in Kansas, she uses superlatives which indicate that her experience as a Lay Apostle was beyond any ordinary verbal expression. "Just imagine," she expounds in puzzlement and certainty, "if you bring Christ to one person, he'll bring it to another, and a whole chain reaction is started. One person!" Her exuberance doesn't end with that statement. In fact it erupts more overwhelmingly as she continues to describe her apostolate. Mary Ellen was among fifty young men and women who responded to the requests and demands of Father John Stitz's "Summer Lay Apostolate Program for Kansas." In June of 1965, she boarded a plane bound for the Midwestern state, and committed herself to eight weeks of Christian adventure. The purpose of Father Stitz's plan was to allow young people who were aware of their social responsibility to share the basic elements of their faith with those who wished to know of, or more of, Catholicism. His goals were to place at least four of the volunteers in every Kansas parish that suffered from apathy and neglect so that they might initiate activities which would encourage the parishioners to be aware of and interested in their own spiritual life and that of their neighbors.

When Mary Ellen first arrived in Kansas, she was taken to a building which, she was told, would house her and some thirty-nine other young girls during their period of orientation. Whereas most orientations don't alleviate all of the participants' apprehensions, Mary Ellen's did. "It was an ideal situation," she says, and you believe her. "The kids were saints," you believe that, too. All fifty of the volunteers, boys included, attended Mass, and frequent lectures. The lectures were often followed by discussion periods which allowed the workers time to examine their motives for choosing such an apostolate, and to communicate their ideas as to how they could best work among the people in the parishes to which they would be assigned. Mary Ellen claims that the last Mass her co-workers and she attended before they were finally placed in parishes was the ideal way to end an orientation that had a



WITH THEIR MENTOR, "Fa-ther Dick" Etzel, polka-dot quintet quicken chain reaction.

cursillo-like impact on their lives. "It was our last supper. We all stood around a bare table, ate unleavened bread, and drank wine." It was unbelievable!

Obviously, though, what followed was even more unbelievable. After the initiation period, Mary Ellen was stationed, along with four other girls, at the parish of The Most Pure Heart of Mary in Topeka. Her role was that of census-taker, but later expanded to that of listener, counselor, organizer, and ecumenist. "At first, when we began taking census, we experienced resentment on the part of the parishioners; but as they began to question us as to why we had given up our summer vacation to work for their church they began to see that we had no intentions to pry, but every intention to help." Gradually, the people of the parish became personal friends of the girls,

and came to confide in them. Very often their sharing in the misgivings about their spiritual lives led them to a reconciliation with the church they might not have had otherwise. "They'd ask me questions about the Church or advice that I answered with such surety, that I knew the Holy Ghost was with me. If you asked me to repeat what I said to them, I couldn't tell you."

Mary Ellen very seldom felt depressed while she was away due to the eventual universal acceptance she experienced. Just previous to Mary Ellen's leaving Kansas, the parishioners of Most Pure Heart of Mary were asked to attend a Mass of Thanksgiving which the girls requested. The overwhelming response startled, elated, and humbled the five girls who had spent eight weeks, not in vain, but in glory.

"I wanted to do something for someone else, and this opportunity seemed so ideal," Mary Ellen shook her head when she said this, as though she were overcome with the frustration of not being able to completely communicate the joys of being an apostle. "But I feel like such a failure, now. I wish I could get somebody — some underclassman — to go and come back to tell everyone how wonderful it is." She shook her head again. But her face laughed when she once more repeated her simple, but forceful revelation: "Just imagine, if you bring Christ to one person, he'll bring it to another, and a whole chain reaction is started. One person!"

Baptist Minister Has Dulcimer, Will Travel

To inculcate the beauty and significance which can be derived from various folk songs, Rev. Major L. Johnson, Jr., presented "Religious Themes in Folk Music" in Ochre Court, Tuesday evening, February 15. Rev. Johnson is Baptist College Chaplain in Providence, working for the Rhode Island Baptist Convention in campus ministry to Brown-Pembroke, Rhode Island School of Design, and Bryant. He possesses degrees in Divinity and Philosophy from Princeton, Andover Newton Theological School and the University of Chicago. He accompanied himself with guitar, autoharp, and Appalachian dulcimer, thus evoking whatever mood was signified by the individual lyrics.

The folk song is capable of relating a story, of creating a mood, and of expressing personal depth. The singer is in such a position that he must play a role in order to put across his musical language. The mood is evolved over and above the words. It is evident throughout and without the story on a universal emotional level. The listener is able to reflect on the lyrics and to become involved in the emerging atmosphere.

Opening the program, Rev. Johnson intoned numerous fun songs with a short simple story but with no depth, thus emphasizing the first purpose of folk music. He then expressed the universality of mood or tone by matching songs from different cultures and from different languages.

Having stimulated a feeling conducive to the presentation and experience of this art, Rev. Johnson proceeded to acquaint his audience with the possibilities of the integration of such songs and lyrics into social movements, into protests and into the work of the Lord. The statements of current or historical problems such as the widespread nature of materialism, the internal conflict for equal rights, and the perspective of the actual effects of war were put across by the arrangement of familiar songs with original lyrics. The power of persuasion and of emotion generated by such unique compositions creates an individual involvement and a personal responsibility.

From the story, to the mood, to the protest, and ultimately to the Lord moves the folk song. So as Rev. Johnson summoned involvement in secular causes so also did he excite spiritual communication. Original arrangements of the *Kyrie*, *Lamb of God*, and *Glory Be* were accentuated by *God Will Care for Me* to the music of the popular *We Shall Overcome* and the presentation of *Amen*s. Man's inherent human need of communication can be fulfilled through folk music and his supernatural desire for worship can also be derived from the more liturgical songs. Those who experienced this vital completion of art were in agreement with Mr. John Corrigan who in thanking Rev. Johnson stated that this was witness that the Godly and human can be taken together and that the Godly cannot be found except in the human.

King and I Charms, Captivates, Etc. Etc.

What is entertainment? Entertainment proceeds from the guidance and coordinating work of directors who bear the responsibility of organizing the talent of playwright, actor, and stage hand into a precise whole. If results are any criterion, Miss Joan David and Sr. Mary Judith, R.S.M., fulfilled all of these requirements and produced in December's *King and I* what Steve Gilkenson in the *Providence Sunday Journal* termed an "excellent production, about as flawless as is possible on the amateur stage."

Entertainment evolves from the spark, personality, and excitement of a leading lady. She must help make the play cohesive by giving her best to the demands of her part while complementing the best in the other cast members. Mary Corey actualized these qualities and was, according to Mr. Gilkenson, "a definite asset" whom the "players are indeed fortunate to have as a student at the college."

Entertainment erupts from a colorful, dashing interpretation of the role of the leading man. Though the character's personality be obstinate and incorrigible, the actor assuming this character must do so with skillful mastery. He must oppose without dominating the production; he must employ artful teamwork. He must, as did John MacDonald, react to every character, every line, and every reaction itself.

Entertainment exudes from a capable and lively supporting cast. The sub-plots in which the secondary characters are involved add depth to the play and to the production's main characters. Ann Lepkowski, John Walsh, Mary Ellen Martin, Geoffrey Sullivan, Patricia McCarthy, Ralph Mattiera, and Thomas Marcello contributed much to the effectiveness of this creative effort. For numer-

ous others, parts ranged from bloodhounds, lakes and forests to royal dancers, wives and children. Their small, but well executed roles enhanced the professionalism of the entire production.

Entertainment abounds from the subtle union of orchestral music and vivid choreography with the total context of the play. Mr. Joseph Conte and members of the R. I. Philharmonic provided fresh accompaniment, as did choreographer Cheryl Girr. There was life in each dance step and vitality in each musical note.

Entertainment encompasses all these traits of precision, interpretation, exuberance and talent. Entertainment is the memory of, and was the production of the Regina Players' *King and I*.



IS NOT A PUZZLEMENT: Lady Thiang look great in costume.

Karen Scores Musically

Perhaps you've heard her sending swinging strains of "Dark Town Strutters' Ball" from the first floor of Miley Hall, or maybe you've wondered who was in the center of that cluster around the piano where one song was rolling out after another, and "St. Louis Woman" was rubbing shoulders with "Second Hand Rose." If you haven't had the good fortune to discover just who this is, then it's about time to meet Salve's candidate for "Miss Versatility" 1966—Karen McCarty. Remaining practiced and accomplished in the arts of playing the piano and the organ, holding down more than one part-time job, carrying a full schedule, taking part in extra-curricular activities, and maintaining a "B" average on top of it all may either seem to be a new juggling act or at best an impossible state of affairs, but Karen manages them all with an almost deceptive ease and "joie de vivre" that characterizes the light-hearted and generous manner that is hers alone.

A Spanish major and a Secondary Education minor, Karen with a steady record of A's and B's, hopes to attend graduate school at either Middlebury College or New York University. In the past she has had her fin-

ger in just about every extra-curricular pie from Spanish Club exhibits and fashion shows, to serving as chairman of the Entertainment Committee for the recent Junior Ring Weekend. Karen has also worked untiringly in her role as accompanist to make the past productions of the *King and I* and *The Sound of Music* the professional productions that they were.

Since the age of eight when Karen first began to show an interest in music, she has been studying various instruments. Besides piano and organ, Karen is also accomplished on the saxophone and the clarinet, which she often played at high school band concerts and assemblies. Starting her professional career at 14, Karen performed at private and company parties as well as at school, and by 17 various nightclubs were booking her for engagements.

Karen has continued her part-time professional career through her college years, and now goes on tours with Ralph Stuart's Orchestra in the "free time" she squeezes into her tight schedule. We can only express our deepest admiration and best wishes for a career that is definitely on the "upbeat" and to a girl who is anything but "off-beat." Keep swingin', Karen!

Robert Goelet

(Continued from Page 1)
college, and, in memory of his late wife, Roberta Willard Goelet, annually donated a scholarship. Last year he made a grant of \$10,000 to Salve, enabling the college to hold a summer workshop for teachers of the mentally retarded. Shortly after Mr. Goelet's death, Sister Mary Emily announced that he had given a grant of \$50,000 to Salve to be used for the establishment of a perpetual scholarship in memory of his wife.

For his charitable works, Mr. Goelet, an Episcopalian, was presented with the grand cross of the Sovereign Military Order of Saint Casimir by Pope Pius XII.

LAFF Rings on Campus

Three students recently decided to put their education into action by organizing a campaign to set up a fund which will help support Salve students who wish to volunteer for various service groups. In previous years several girls have spent their summers doing apostolic work in Kansas, North Carolina, Arizona, and Alaska, but others who wished to do the same were unable to because they lacked the funds. Recognizing this problem, Sue Ellis, Joanne Leonard, and Kathy Ryan scheduled a meeting of class and club representatives for February 24 to present to these organization heads a plan whereby a committee could be formed to raise money for those students interested in the summer apostolate program.

The idea the girls proposed would formulate a student supported campaign aimed at raising enough money to support girls who wish to participate in the program this summer. Through the joint effort of the four classes and all campus organizations this aim can be realized. If each group represented would, with the cooperation of its members, be responsible for a fund raising project, the proceeds could be donated to the fund. Since some club memberships are small the organization would be unable to raise money, but they could support the project in many other ways. In order to make this campaign a success an advisory

board and publicity are needed to pilot the program. Although these students would not be contributing monetarily, they would be lending the interest and support which the committee feels is necessary for the program to be successful.

At the organizational meeting Sue, Joanne, and Kathy explained the project to the representatives and asked them to bring this idea back to their organization for discussion and consideration. The girls stressed the point that as much as it is the responsibility of interested girls to use their ability actively, it is the duty of the members of the same student body to support this effort. If only by contributing ideas, each club will be fulfilling this necessary endeavor.

To initiate the program girls will sell green carnations on St. Patrick's Day.

A meeting was held on March 3 to form an advisory board and to discuss further plans.

Betsy Allies With France

Elizabeth Nowicki has won the 1966 scholarship to the Alliance Francaise Practical School (Ecole Pratique de l'Alliance Francaise) in Paris. The room, board and tuition scholarship will cover four weeks of summer study at the school. Betsy will begin courses on July 1 and complete them on August 1.

The scholarship winner was chosen on the basis of written and oral examinations administered on February 25. Students competing for the prize were required to assemble and write an essay in French about Marie Noel. An oral exam given by S.M. Nolasco, R.S.M., and Mrs. Georgette Ramos followed. The winner was announced that night by the teachers in the French Department.

Ecole Pratique, which is affiliated with the University of Paris, offers a broad course of study. Classes in Practical French, General French, culture, special courses on subjects like phonetics and translation, and private lessons are included. To supplement class material, lectures and culture activities such as tours conducted and cinema showings are also supplied by the school.

A "flea market" will be held sometime after Easter to provide funds for Betsy's transportation. This was done last year, and the project was very successful. It is hoped that the 1966 market will also receive the wholehearted support of the students.

Betsy anticipates a full and enriching summer. Her reaction to the exciting news? "I don't believe that it really happened to me!"

Mrs. Gorski and Mrs. Gehring are members of the Baltimore Chapter and Miss Moran is a member of the Hookset (New Hampshire) Chapter.

Kate's new duties include assisting the National President and presiding over all meetings in her absence. Her office will provide her with established means for maintaining frequent contact with Salve and Sigma Phi Sigma.

National Sigma Elects Kate V.P.

By MARY LOU DONNELLY

The scene was the faculty sitting room of Mount Saint Agnes College in Baltimore, Maryland. The occasion was the second Biennial Convention of Sigma Phi Sigma. The Saturday meeting had just gotten under way. Kathleen Dillon, a junior at Salve Regina and a delegate to the National Convention, had just risen to speak on the commitment of the Sigma graduate. Her eloquence and forcefulness gained her rousing acclaim at the convention. That speech on the morning of March 27, 1965 was instrumental in her recent election as National Vice-President of Sigma Phi Sigma.

The nomination forms for new national officers made their appearance in November, 1965. Nominees for each of four national offices were filled in by each of the national delegates. The nominees with at least two nominations to their credit were notified and asked to either accept or reject the nomination. Kate Dillon was nominated for both National President and National Vice-President. Mary Lou Donnelly, another senior, was nominated for National Treasurer. Those who accepted the nominations had to include a resume of their activities to be used in the election forms. These election forms were sent out in January to each of the national delegates and the results made known in February.

As National Vice-President, Kate joins Elaine Gorski, National President; Mary Louise Gehring, National Secretary; Dorothy Moran, National Treasurer, and Sister Mary Alma, National Moderator as a member of Sigma's National Council.



NO, THEY'RE NOT 1A: Patricia Moher, Natalie Pozzi, Anne Hurley, and Janet Interrante are sworn in as Navy officers.

Four Seniors Receive Navy Commissions

Four senior nurses were recently commissioned as Ensigns in the Navy Nurse Corps. Commissioned at the Boston Naval Recruiting Station were Patricia Moher, Janet Interrante, and Natalie Pozzi. Commissioned at Worcester was Anne Hurley. After graduation they will report for a four and a half week officer indoctrinating course at the Newport Naval Base. Following this, they will be assigned to their first stations, and begin an initial period of two to three years service. Anne, Janet, and Natalie have requested as their first assignment, the Bethesda Naval Hospital in Bethesda, Maryland. Pat has requested the Oakland Naval Hospital in Oakland, California.

When questioned as to why they chose to serve in the Navy Nurse Corps, the four girls reacted similarly. Pat Moher expressed her belief that the Navy Nurse Corps not only offers a challenge in nursing,

but opportunity in fringe benefits such as travel, and advanced educational opportunities. Speaking of the experiences in which she hopes to become involved, Natalie Pozzi said, "I am hoping that the Navy will offer me many more diversified experiences which will give me more substantial foundation for my future as a professional person."

Janet Interrante could not specify when she first became interested in joining the Navy. She hopes that her decision to do so will provide a challenging and different experience in nursing. Again referring to Navy nursing as a challenge, Anne Hurley said, "I joined the Navy because it seems like it may offer a challenge in the areas of nursing care and leadership as well as possible incentive for further study."

Upon becoming commissioned officers, Pat, Anne, Janet, and Natalie gained the distinction of becoming the first in Salve's history to do so.

How Do I Love Thee?

Let's Compute the Ways

By DIANE MAZZARI

"I'm shaking! I canNOT do it! SOMETHING is BOUND to be bad!" So drifted the voices of the Salve Regina girls departing from the buses as they braved the challenge awaiting them in Alumni Hall of Providence College. December 10, the night of the long awaited Computer Club Mixer, had finally arrived. An extra dab of powder and a reassuring word from a not too self-assured friend began what was to be a very eventful evening.

The mixer itself, sponsored by the Computer Club under president George McCabe and committee head Jim Noonan, has a surprising and admirable background. The completed questionnaires were fed to an IBM 1620 computer, belonging to the club, and were processed for three days at 24 hours per day. If this had been done through an outside computer it would have cost approximately \$80 per hour! The club corresponded with a large number of nationwide colleges and universities in the process of organizing the mixer on subjects ranging from

the questionnaires to how the "star-crossed" couples would meet. For example, the security of the deposit was an idea offered by Notre Dame University.

As the mixer finally got underway, a vast panorama of sights, shapes and sizes came to light—junior girls matched with freshman boys, sophomore girls playing poker with the bus drivers and, of course, many happy and smiling faces dancing to the sound of the "Fabulous Rockers." Throughout the night, these smiling faces far outnumbered those maybe not quite as bright. New friendships grew and people were certainly both amused and intrigued as they spoke with their "ideal matches" and compared thoughts and ideas.

At the end of the night after more questionnaires had been answered and reluctant goodnights had been said, the popular opinion of the evening was noticeably very favorable. When asked if Salve would enjoy a second computer mixer, a positive answer resounded—"Yes! It was an experience, and a GOOD one!"

Mary's Songs Fill Hearts With Music

And the halls were filled with the sound of Salve senior, Mary Corey. Her personality is so vibrant that it captures one's whole-hearted attention. When speaking of drama and song, Mary's face lights up. Ever since she can recall, music has been a hobby for her, and although she's had no formal training in either of these fields, she was encouraged to perform on stage by her high school glee club and drama coaches. It was at this time that Mary took part in several school productions, and was among those students who participated in the New England Drama Festival. This is a dramatic competition which involves various high schools in the New England area.

Acting has held a prominent position in Mary's college career. She vividly portrayed Maria in the school's production of "The Sound Of Music," and Anna in "The King and I." While not acting on stage, Miss Corey often turned her talents to directing plays for the children who recreate at the Newport Community Center; and she spoke of this as having been a "very rewarding experience."

As of yet, Mary has made no definite plans concerning her future. Her love for children has lead her into the field of education, and last semester she was a student teacher at Roger's High School. She has considered a career in drama and intends to look to Summer Stock for further experience.

Speaking of her love for music and drama, Mary claims that a good deal of her interest was stimulated by the encouragement afforded her by her parents. This, claims Mary, is very important, for it is in the home that a child spends a good deal of time during his formative years and this is the first place where motivation should be incorporated.

Reed, Barton Ride Again

Reed & Barton, America's oldest silversmiths, are conducting a "Silver Opinion Competition" in which valuable scholarships totalling \$2,050 are being offered to students at a few selected colleges and universities.

The First Grand Award is a \$500 cash scholarship; Second Grand Award is a \$300 scholarship; Third Grand Award is a \$250 scholarship; Fourth, Fifth and Sixth Awards are \$200 scholarships; and Seventh, Eighth, Ninth and Tenth are \$100 scholarships. In addition, there will be 100 other awards consisting of sterling silver, fine china and crystal with a retail value of approximately \$50.00.

Sandi Steel is the Student Representative who is conducting the "Silver Opinion Competition" for Reed & Barton at Salve. Those interested in entering the "Silver Opinion Competition" should contact Miss Steel in the Student Union for entry blanks and for complete details concerning the competition.

Catholic Workers Recognize the Invisible

By PAULA DAVEY

"If anyone wants to make himself invisible, there is no surer way than to become poor."

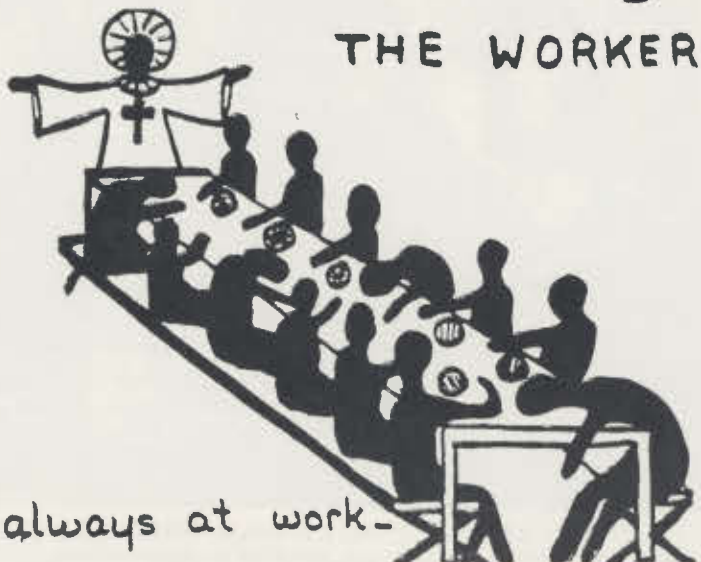
The realization of the truth of these words would seem to be what Peter Maurin and Dorothy Day grasped rather early in life. All of the dimensions of poverty are included in this phrase: physical poverty, emotional poverty, intellectual poverty, spiritual poverty, social poverty, moral poverty, economic poverty. When one becomes poor in any of these areas he is soon aware that others do not notice him as they did formerly—if indeed they ever did. Their eyes have a way of looking past him, beyond him; he no longer exists for them.

Ironically, economic poverty seems to be the least of the offenders of this non-recognition effect, as does physical poverty, because in these areas we look, we see, we feel sorry for. When confronted with the other types of poverty, however, we refuse even to look, much less see: moral looseness scandalizes us, shallowness repels us, absence of accepted social graces disgusts us and lack of at least a certain sense of spirituality tends to throw us out of gear. It is in these areas that we cultivate the ability to curb our line of vision, because the spectacle, in general, unnerves us.

Here is where the Catholic Worker assumes its place in society—it widens its vision, and encompasses what it sees as a result. Basically, it is a loosely organized group of Christian persons who are actively dedicated, through Christ, to the idea that "love sees what is invisible."

HORDE IS CHRIST'S

In December, 1932, Dorothy Day went to Washington to cover the Hunger March of the Unemployed Councils and The Farmers' Convention. As she watched that "ragged horde," she found herself mulling over a few simple facts: that these people were Christ's, that He was a man like other men and



chose His friends amongst the ordinary workers, and that these workers felt that they had been betrayed by Christianity because if men were actively Christian their hunger would not have been possible. Miss Day also thought that those hungry, ragged ones were, perhaps, far dearer in the sight of God than all the snug, well-fed Christians who sat in their homes. She felt that they were her people, that she was part of them, and she offered a prayer to God that He might show some way for her to work with the poor and the oppressed. When she returned to her home in New York, she found Peter Maurin waiting for her.

MAURIN MEETS MISS DAY

Peter Maurin was born in a small village in the Southern part of France. When he was nine years old, his mother died, his father remarried, and Peter became one of twenty-three children. As a young man, he began to travel and eventually reached Paris where he continued his studies and became associated with the radicals of his day. From Paris, he and a companion came to Canada as home-steaders, but when his friend was killed in a hunting accident, Peter began wandering around the country doing whatever jobs were available. He

worked in coal mines, steel mills, lumber camps, on railroads; he dug ditches and sewers, janitored in city tenements, and taught French. At the time he met Dorothy, he was working in a boys' camp in New York, cutting ice in the winter, quarrying rock, and performing other different jobs about the camp.

Peter had read some of the articles Dorothy had written for *Sign and Commonweal*, and decided that she was the person who should start on his program of social reconstruction. He had drawn up a program which was simple and comprehensive. It included a system within his movement which would provide for labor papers, round-table discussions for "clarification of thought," houses of hospitality and farming communes. With regard to this four-point program, Peter was always an agitator, and he spoke on street-corners, in public squares, along the wayside, and with men in lodging houses and coffeshops. He started to write because he could not get enough people to listen to him, and he always had sheaves of this writing in his pockets. An example of his writing will show the simplicity of his trust in the vital Christ of Christianity as the answer to labor and poverty problems:

Albert J. Nock says, "the Catholic Church will have to do more than to play a waiting game: She will have to make use of some of the dynamite inherent in her message"

To blow the dynamite of a message is the only way to make that message dynamite

Catholic scholars have taken the dynamite of the Church; they have wrapped it up in nice phraseology have placed it in an hermetically sealed container, placed the lid over the container and sat on the lid

It is about time to take the lid off and to make The Catholic dynamite dynamic.

HOSPICES ATTRACT POOR

Peter Maurin emphasized voluntary poverty and the spiritual and corporal works of mercy as the techniques by which the masses could be reached. Distributing literature, as well as publishing the *Catholic Worker* were his spiritual works. He felt that in order to carry on this work, hospices were needed, such as were had in the Middle Ages, and after establishing them, he referred to them as houses of hospitality. Needless to say, Dorothy Day was the one to co-initiate Peter's program, and as she herself says, "without Peter Maurin there would be no *Catholic Worker*."

The work began with the two editing and distributing their newspaper, and continued with the involvement of additional people in the movement: persons who were interested in the work, and who wished to contribute their services in whatever ways possible, as well as those who sought from the workers food, shelter, and clothing. It is a policy of the *Catholic Worker* never to turn anyone away, and in relation to this policy, Dorothy stresses the aspect of the personal responsibility of each member of the Worker family to care for the poor. The Workers are not, for the most part, people who wish to lose themselves in the rules and regulations of an organization. Rather, they strive towards realizing the uniqueness of each person with whom they come in contact. No one is asked to

leave if he does not agree with the policies or principles of the movement, for the founders of the Worker believe that real hospitality transcends differences of opinion. Again, Peter Maurin recognized that the fundamental universality of his program would attract many different people, and so he provided for weekly discussions whereby thoughts would be dispersed and clarified. It would be a gross understatement to say that problems arise, for the Worker is not a perfect community. Its people grasp the potential depths of pessimism and optimism in human nature, and accept into their community those who suffer the pessimism as well as those who rejoice in the optimism.

WORKERS PUBLISH

The main office of the *Catholic Worker* in New York City is St. Joseph's House of Hospitality which is located on Chrystie Street. It is from here that the paper is mailed. The *Catholic Worker* has a circulation of about 80,000, and the poor tend to its management by folding, sealing, and addressing each copy. Since it is located on the Bowery, the House of Hospitality feeds, clothes, and shelters many of the men from this section, and, as far as possible, takes care of the immediate needs of anyone around who may come for help. There is a soup line each morning at ten o'clock, and another meal at five-thirty each evening.

There are many Houses of Hospitality around the country, and in the November issue of the *Catholic Worker*, there was an article written for others who would like to begin such a House. The crux of the article was that the House, if established, should be a community of the poor, and for the poor.

The sum and substance of the movement may be given by quoting from Dorothy Day's book, *Houses of Hospitality*: "We want no revolution, we want the brotherhood of man. We want men to love one another. We want all men to have sufficient for their needs. But when we meet people who deny Christ in His poor, we feel, 'Here are atheists indeed.'"

The *Catholic Worker* has been bitterly opposed and criticized by many persons, for many reasons. However, those involved in the movement have set out to achieve something specific, and they work actively and consistently toward it—to deny them a place in society is to deny reality.

Council Encourages Lay, Clerical Aggiornamento

The aggiornamento of the Ecumenical Council implies the need for much renewal in the lives of Catholic Laymen and Clergy. Below are resumes of four of the council's schema whose impact will penetrate the minds and actions of the modern Catholic.

Ed.

THE ROLE OF THE LAITY

The role of the laity in the Apostolate of the Church has been lucidly defined and spelled out in more practical terms through the decree of Vatican II. In keeping with traditional Church doctrine, the Apostolate was spoken of as meaning all the activity of the Mystical Body which is directed toward the goal of spreading the Kingdom of Christ to all men. Of even greater importance to us, however, is the decree's reaffirmation of the doctrine that this spreading of Christ's Kingdom is a vocation to which all men who profess the faith are called.

Our own times, especially, require of the laity great zeal. Modern conditions demand that their apostolate be broadened and intensified. Since the laity live in the midst of the world and its problems, it is they who are called by God to exercise Christian action in this sphere. This exercising of their apostolate would primarily consist not only in a striving for the salvation of all men, but also in a striving for a renewal of the entire temporal order.

Opportunities for the laity to live their vocation in the Apostolate are many and varied. The decree stressed that the plan for one's own spiritual life as a layman should take its particular character from the circumstances in which one finds himself. However, within one's own plan, the basic ways for fulfilling one's obligations will take the form of giving good example in one's community by diligently

explaining, defending and properly applying Christian principles. The laity should hold in high esteem professional skill, family, and civic spirit, and virtues relating to social customs—honesty, justice, sincerity, kindness, and courage—without which no true Christian life can exist. More specifically, the laity fulfills their mission by practicing honesty and fraternal charity in all their dealings so that they attract all to the love of Christ and his Church.

For the accomplishment of so great a task, the laity must first realize with full consciousness their role in building up society. In addition to this, the success of the Apostolate of the laity will depend entirely upon the laity's achievement of a living union with Christ. As Our Lord said, "He who abides in me, and I in him, bears much fruit, for without me you can do nothing."

(Continued on Page 8)



As the Reels Roll

Fellini Films Furor of Life



Giulietta Masina as Gelsomina

By MARY ANN CRONIN

Review: *La Strada*

Director: Federico Fellini

Original Story: Federico Fellini and Tullio Pinelli

Production: 1954, Italy

Starring: Giulietta Masina, Anthony Quinn, Richard Basehart, and Aldo Silvani

Viewing: February 2 and 3, Miley Dining Room

La Strada captivates an audience by its portrayal of the uniquely human experience. It seems impossible not to identify one's emotions and one's existence with a single aspect of the film. Man's difficulty of communication, man's need of acceptance and love, life's continual journey, the influence of good on evil, and the ultimate fact that everything and everybody is infused with a unique commitment are but some of the underlying themes.

Zampano exhibits brute force not only by displaying his physical strength in breaking apart the chain by the expansion of his lungs but also by reaffirming his own virility in his domineering relationship with the extremely sensitive Gelsomina. "The Fool" acts as intermediary and he expounds the fact that Zampano's interior needs can

only be manifested through his animalistic aggressiveness. It is here the difficulty of communication arises. While Zampano appears incapable of expressing his sincere emotions, Gelsomina experiences many frustrations. She feels the innate need for his spousal love and tests his affection by her departure.

Some critics have identified "The Fool" as the Christ symbol. It seems that this might be possible in that when he first appears he is above the people, he prophesied his own death, he was dragged in a cruciform position to his grave, symbolically a cave. He was the one who explained to Gelsomina her commitment to Zampano and the commitment of everything to life. One wonders when "The Fool" states that if he knew the purpose of each individual stone that he would be God whether Fellini maintains this opinion. As no human has this omniscient power "The Fool" is correct in this conception of a higher being.

Life is a continual journey, a pilgrimage. The translation of the Italian *La Strada*, *The Road* can be applied to this road of life or to the common people encountered throughout life. Life is always in a state of change and it never remains

dormant. Throughout the film, Fellini makes his audience aware of this mutability. Zampano and Gelsomina are constantly moving from one town to the next. It is significant in this interpretation of life that the nun at the convent in which they spend a night mentioned to Gelsomina that she is changed every two years so as not to become accustomed to a certain locale.

The ocean also is an important element contributing to the theme of life. Gelsomina was near the ocean one spring day when Zampano first came for her, they returned to it at intervals throughout the film, Gelsomina was left on the beach, and the final scene is set at the waterfront. Like the changing of the tide life changes within the inescapability of existence. The naive, "different" young girl who had the sensitivity of an artist represents the force of good. The final scene, a spring some years later, represents the birth of Zampano as a feeling individual.

The presentation of *La Strada* was the second in a series of cultural films. The very initiation of this project and the interest which it has generated throughout Salve's campus is a true indication of the necessity of exposure to the contemporary artistic film. Having viewed *La Strada*, those interested had the opportunity to gather into informal discussion groups and to set forth their ideas in regard to the symbolisms and techniques employed by Fellini. Listening to someone else's view, articulating one's own opinion, and deliberating upon the movie and the various thoughts expressed leads to a more aware understanding and a more personal experience at the second presentation.

With an abundance of symbolism available for intellectual thought, new ideas can be stimulated at each consecutive viewing. One factor remains evident that there are many questions still unanswered and perhaps even undiscovered. Many will in sufficient time answer themselves while others will survive many discussions without a formidable explanation. This is one of the benefits of considering film as an art; it foregoes the superficial and opens the mind to challenge.



BEFORE THE HOUR—Juniors strive to make their ring ceremony both dignified and memorable as they practice for the Ring Ceremony on the great staircase of Ochre Court.

PETIT POINT

I. R. C.

The International Relations Club will sponsor a model United Nations General Assembly on Thursday, April 7, from 9 to 2 p.m. in Miley Hall.

Approximately 200 high school students, chosen because of their interest in and knowledge of government affairs will represent 50 countries in the assembly. The students will come from 26 high schools throughout Massachusetts, Rhode Island and Connecticut. Local participants include Rogers High School, De La Salle, St. Catherine's, and Portsmouth High School. Students from Salve will act as advisors and hostesses to the group.

The assembly will consist of a morning meeting, a catered lunch, and an afternoon meeting. Topics to be discussed will include the admission of Red China to the United Nations, disarmament, and United Nations Involvement in the Rhodesian conflict.

The model United Nations assembly held here last year was described as a great success. It is hoped by the IRC, and all participants, that this year's assembly, with more schools participating, will provide, as it did last year, incentive to high school students to actively and eagerly participate in the affairs of their government.

Bookstore

Two items of interest concerning the Salve Bookstore are "business and pleasure."

On the scholarly business level, we find a series of cries of financial stress from students as the new semester begins and checkbooks are a predominant sight. The rising cost of hard covered textbooks is becoming a burden and expense for both students and professors.

Paper-back Textbooks

The bookstore is now trying to obtain existing paperback copies of hard covered textbooks. This is commonly found in larger colleges and universities and has proven to be a successful plan. Certainly if this plan is put into effect on Salve's campus, it will be well received by the students and be greatly appreciated.

Magazine Rack

A refreshing change of pace and integration of business and pleasure would be the installation of a magazine rack in the Bookstore. The success and completeness of the Bookstore for its young age are admirable and new additions must be made gradually. When the occasion presents itself, Mrs. Brown wishes to inquire among the students about their choices of periodicals. A strong showing of interest by the students will lead to another advancement in the continual growth of a bookstore in which we can justly take pride.

Letter to the Editor

To the Editor:

I would like to go on record as deploring what I believe to be an unhealthy attitude towards authority among some students on this campus. These individuals seem to view authority with an unquestioning attitude that I find unrealistic, naive, and dangerous.

The recent Senate Hearings are the case in point which revealed this frame of mind. Should they have been televised or not? Some students worried that too much information was discussed too freely for too many people to hear. "Certain things important for national security" should not be disclosed to the general public, was their contention.

I would agree basically that "national security" is something worth defending, but immediately on the heels of this agreement qualify my opinion by recognizing this phrase as a very ambiguous one, difficult to define. Exactly what is "national security?" I believe this trite phrase can be used so that it is manipulated to cover a multiple of ideologies, events, situations, etc.

Thus, for a hypothetical example, the newest U.S. machinery being employed in Vietnam could be classified as essential to our "national security" and thus not be permitted to be discussed on nation-wide television. I recognize that for strategic purposes this could be a valid decision, but, on the other hand, suppose lethal gas

was being employed? Wouldn't you want to know, and protest?? I believe that communications media have an obligation to present the news, unadulterated, as is.

It is my contention that an uncritical attitude leads to acceptance of whatever our officials decide to do, whether or not we even know what they are doing!! This attitude that "they know more than we do so they should make decisions and we should support them" is an attitude fraught with appalling implications. To my mind, there is indeed room as well as a need for dissent in a representative society such as ours.

The implications of these girls' remarks horrified me. Whatever happened to the belief in a free citizenry that must be informed in order to act responsibly? I for one, refuse to believe that what you don't know can't hurt you. I would like to think that my role as citizen will be a mature role and rendered inadequate only when I do not know facts important for reaching a decision related to activities of my country.

My only hope is that this attitude towards authority would change into an awareness that the individual counts and by short-changing his right to know, and thus judge, one ultimately short changes his country's destiny.

Sincerely,

Sallyanne Noel Deimantas

Juliet of the Spirits

By NANCY LEE

In recent years the technique of "stream of consciousness" has been increasingly applied to movie making. Federico Fellini has been one of the most successful artists to recreate on the movie screen the labyrinthine interior of the human psyche. His production of *Juliet of the Spirits* is his greatest achievement to date.

The narrative plot of the film is relatively uncluttered. Basically, it is the story of a neglected Italian wife who, aware of her husband's infidelity, retreats to a world of fantasy rather than face the reality of her disintegrating marriage. The realm to which she retreats is largely sexual in nature. At first her entrance into this grotesque land is gradual: at the beach she can blink her eyes and make apparitions disappear. But gradually, the unreal world becomes

more fascinating than the real world. Her retreat is almost entire, until most of her waking and sleeping moments are filled with symbolic figures both appealing and repelling at the same time. Eventually, through a supreme act of the will, she reenters the world of reality. At this point we leave her, unaware of what the future may hold, but confident that now she has the strength to face it.

Intentionally, our sympathies are continually with Juliet. She is the heroine of her own story, the ultimate conquerer of her own illusions and fantasies. Throughout the film, the magic of Fellini enables us to enter her world and partake of her fears and desires. Juliet becomes a person engaging our interest in a genuinely human manner. Her triumph is a triumph of the human spirit.

Aggiornamento Continued

Council on Education

The Council's Declaration on Christian Education studies the field of education recognizing its importance not only for the development of the perfection of the individual, but for the welfare of families, communities and nations as well.

Praise is given to those teachers and communities who "in respect for religious freedom," assist in the moral and religious training of youngsters, as well as to the Catholic schools which receive non-Catholic students. The document emphasizes that all education must be a true apostolate, unselfish service.

The document offers the right of parents of all denominations of freedom of choice of schools, and of cooperation with the teachers "in every phase of education." The text goes on to say that schools and teachers must strive to bring out self-activity in the students.

Distinguishing between state and society, it is found that the state is the instrument of society having rights in education, particularly those of passing compulsory education laws, setting minimum standards for schools and teachers, and requiring certain education for citizenship.

Monopoly in education "is opposed to the natural rights of the human person, to the development and spread of culture, and to the peaceful association of citizens," the document states.

Aid is not called for as such, but it is said that help should be given parents, be they religious or agnostic, to fulfill their duty in education, on an equal basis which will not unjustly burden families financially.

The Council sees Catholic schools as a benefit to all so-

ciety and the work of the teachers as "an apostolate most suited to and necessary for our times and also a true service offered to society."

Colleges and universities must especially preserve knowledge and truth. "The Council affirms in fact its belief that God is truth; that truth is one and indivisible, and hence cannot contradict itself."

Council on Individual and Community

"Individual' and 'community' . . . are two sides of the one reality of achieved and redeemed persons which can only increase or decrease together and to the same degree." (Rahner) This relationship between the individual and the community is a basic theme found in the decrees and constitutions of Vatican II. The Church takes a realistic view of the mystery of man as he is in himself and as he is in community.

On an individual level, man must become aware of his own dignity, freedom, and responsibility. This self-awareness will lead to his reverence, love, and service of others. By their very nature, men are called to be with others and to reach their destiny in community. Man is not truly a person when he withdraws from others.

On the other hand, the community too must be aware of itself, its effect on individuals and on the total world structure. In defining her role in the modern world, the Church takes her stand as being a vital part of the world. She must enter into dialogue with it through her members and by her very structure. The Church herself is also striving toward a greater sense of community within. Renewal, of course, will reach its crucial stage on the individual level.

Each man must respond freely and personally for the spirit of the Council to become a reality.

The emphasis is neither on the individual nor the community, but on the delicate balance to be maintained between the two.

Council on Political Communities

The decrees promulgated by the Council on the duties and responsibilities of the Political Community emphasize the importance of co-ordination between individual and community. It is from these points that reference is made to the most critical areas in politics—peace and civil obedience.

All are summoned to join with all true peacemakers. But this does not refute a nation's right to legitimate self-defense, only their desire for subjugation or unjust warring. Therefore, all citizens must follow their conscience when judging war, and should be allowed to refuse to bear arms, as long as they serve their community in some other way. When citizens do not consider a law just, they should not protest in a way that endangers the common good. But they do have the moral right to defend their rights in accordance with the common good.

As definite as these points seem to be, they can be interpreted to support both sides of the argument. One side can not understand how citizens can refuse to fight for the values of the Free Western World. The other side can not understand how anyone can judge the present conflict as just and serve as a combatant. Both sides insist it is for the common good and best interests of each one to follow his point of view.

Racism . . .

(Continued from Page 2)

dom of expression or religious liberty, all that America stands for, is treason to them. All who are not white Anglo-Saxon Protestants are out to bring the American race to extinction. One would not be going too far in calling this utter madness. If the Negroes are militating, it certainly is not to overthrow the country. Organization does not necessitate an attempt to overthrow our government. The so-called "Christian Educational Association" is only feeding the attitude of mistrust with lies, misinterpretations and unfounded suspicion.

Perhaps, one wonders why the editors of this paper have bothered to give space to this organization in the first place. It is clearly this: the manner in which an organization such as the "Christian Educational Association" draws attention is through sensationalism, emotionalism and name-dropping. It is quite easy to jump on the band wagon without realizing what it is all about. We are not advocating immediate assimilation of races. We are simply trying to puncture one of the tires in this cancer ridden band wagon. The "Christian Educational Association" represents the worst kind of injustice that can be inflicted on Americans—lies, suspicion and hate.

Do not tolerate it. Scrutinize the material that you receive in the mail. Know that this type is trash and throw it where it belongs.

Laymen Meet Clergy

O.L.P. Hosts Seminar

"The layman is one who is made a sharer in Christ's priestly, prophetic, and kingly role. He is called to make the Church operative wherever he lives and works."

The gates of Our Lady of Providence Seminary in Warwick were opened in a wide welcome on Newman Sunday, February 27, to a group of about 30 college students from URI, RIC, Brown, P.C. and Salve. The occasion was an open and frank discussion of the lay-clergy relationship and the role of the layman in the future church. Father James O'Donohue, professor of moral theology at St. John's Seminary in Brighton, Mass., and one of the guest speakers described the layman in the quotation above, taken from his talk on "Lay-Clergy Relationship." Fr. O'Donohue gave a brief history of the role of the clergy in the past, saying that the priest was often the most learned man in a community of insecure, Catholic immigrants; he soon became accustomed to being the most respected and honored member of the community. The Church today is no longer an immigrant

church; the priest is no longer the most educated member of his society and is finding that his opinion and authority are being challenged by zealous laymen. Father O'Donohue stressed the fact that each should be aware of his proper role in the work of the Church at the same time keeping in mind that each group must work with the other, that priest and layman must become aware of their interdependence.

Mr. Mariano Rodrigues, a mathematics professor and faculty advisor of the Newman Club at U.R.I., spoke on "The Role of the Laity in the Future Church." He was particularly emphatic on the point that laymen are not meant to be passive recipients of salvation, but that each person must contribute what he can to the perfection of the world.

During dinner and a stimulating discussion period which followed, both seminarians and college students had an opportunity to clarify their roles, to better understand each others' responsibilities and to gain greater insight into their own area of service in the Church of tomorrow.

Senator Pell Lectures on UN

U. S. Senator Claiborne Pell spoke to the students and members of the faculty at a lecture in Ochre Court, December 7, 1965. His visit was sponsored by the International Relations Club.

His topic being, "The United Nations after twenty years: success or failure," the Senator verbally followed the founding and building of the U.N. and marked its contributions to the world as successful. He considered this evaluation justifiable because of what he termed as the U.N.'s accurate knowledge of its capabilities and limitations, and astounding ability to act accordingly.

Mentioning agencies such as the Children's Fund, the Relief and Works Agency, and the Economic and Social Council, whose aim it is to alleviate international, and national social

problems, the Senator emphasized the U.N.'s impact on the welfare of all with whom it concerns itself. The United Nations, too, he added, has had great effects on the morale of other countries in that it continually attempts to act in the best interests of all involved.

This policy of acting with the best interests in mind, the Senator felt to be one of the U.N.'s most important principles; and he felt that this type of action would be the only manner through which the operations of the United Nations could be sustained and bettered.

After the lecture, a discussion period ensued during which the Senator was questioned about the United States' position in Viet Nam. Emphasizing the importance of respecting our commitment in the Southeast Asian Country, the Senator said that our purpose in the war is to contain, and keep contained, the advancements of Communism.

prepare and illustrate the issues themselves. Each section of Freshman English will contribute a maximum of four and a minimum of one article from which the staff will make the final selection.

Sister Mary Loretto, R.S.M., and Miss Zavada are guiding the project with the cooperation of Sister Mary Andrea, R.S.M., Miss Joan David, Dr. Dorothy Troendle, and Dr. William Burrell, teachers of Freshman English.

The deadline for material for the first issue is March 17. No name has yet been chosen for the publication.

EBB TIDE
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Fr. McNally Compares Medieval, Modern Church

The Problems of the "Post-Conciliar Church" was the theme of the lecture given by Rev. Robert E. McNally, S.J., last month in the Great Hall of Ochre Court. Father McNally, who served as professor of Catholic Studies at Brown University during the first semester of the 1965-66 academic year, stressed the historical basis of the problems now facing the post-conciliar church. Father stated that "the Church you and I know is a product of the past and stays, to a large extent, in the clutches of the past."

Father McNally continued to explain that the Church at the time of the Council of Trent and the Church during the First Vatican Council had two characteristics in common: 1) it needed reform. 2) it did not have this reform. There was a need to restructure the Church to reflect the image of Christ, to bring forth the "Christus Icon." The Church which opened the Council of Trent, under Pope Paul III, was the Medieval Church, and that Church is similar to the one which opened the Second Vatican Council, under Pope John XXIII.

The extension of the Medieval Church into the Modern is evident in the liturgical,

biblical, ecclesiastical, and intellectual spheres. Until the early 1930's and Vatican II, Medievalism was evident in the Latin liturgy and in an historical interpretation of the Mass which divorced it from Salvation History. Bible study was not encouraged and, at the Council of Trent, the Church came within inches of condemning vernacular Bibles as a profanity of Scripture. There was also a preoccupation with law and morality, which can be seen in the fact that the Church was regarded as "Queen" and "Empress" rather than as "Mother." In the intellectual sphere, theology was academic and technical and retreated from reality. The Church itself was beginning to withdraw from the real.

With the reign of Pope John came the awakening of the Church to the Modern world. Now, in the post-conciliar World, the main problem is to discover the mind of Christ Jesus which is impressed upon the Church. Now, as Father McNally stated in the conclusion of his speech, to reform the structure of the Church, "we must first become holy ourselves before we start to make other people holy. We must show forth in our lives what we hold in our hearts."