

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI WEBSTER GROVES, MISSOURI, FRIDAY, SEPTEMBER 30, 1949 NO. 1

## New Additions Made to Faculty

As with every new year, Webster has experienced several faculty changes this semester. Mr. John Dollar is the new instructor in the speech and dramatics department. Mr. Dollar received his Master of Arts degree from St. Louis University where he is now continuing his graduate work. He also attended Washington and Creighton Universities and during the past year taught at Creighton High School. When asked his impression of Websterites, Mr. Dollar explained that he found the freshmen quiet and shy, the sophomores noisy, and the juniors and seniors more aloof.

Sister Mary Joecile, S.S.N.D., Owensboro, Kentucky, is teaching the clothing class. Sister, who is a student as well as a teacher, taught in Lebanon last year. Sister tells us she was quite overwhelmed with the attendance at daily Mass at Webster. She also is pleased with the friendliness and courtesy of the girls.

Sister Mary Joecil, S.S.N.D., is the new addition in the chemistry department. Sister's home in Ripa, Missouri, and she earned her degree from St. Louis University.

Sister Mary Cecily, a graduate of Webster, has joined the English department. She has also been appointed sponsor of the Sodality of Our Lady here at Webster.

## Changes in Physical Ed, Choral Classes

Miss Gund has announced a new physical education program in which students are required to complete four semesters of the physical education skills, meeting two hours per week. One semester of each of the following is required: one team sport; one individual sport; modern dance; and an elective. The team sports include basketball, field hockey, soccer, softball, speedball, and volleyball. The individual sports are archery, badminton, deck tennis, golf, gymnastics and trampoline, recreational sports, stunts, and tumbling, and tennis. Modern dance consists of two groups, beginners' and intermediate.

Mr. George Schaefer will direct the polyphonic choir which replaces the choral class of last year. Polyphonic singing ranges from two to four separate voices with each individual singing her own melody at the same time. This type of singing is found in all composition. The class at Webster will consist mostly of liturgical music.

## Seniors Hold Meeting; Minor Offices Filled

At the first senior class meeting for the school year of 1949-50, elections were held with the following results: Armalie Mott was elected vice-president; Violet Ball, secretary; and Peggy Meyrose, treasurer. Kate Moore was unanimously elected to represent the senior class on the Athletic Board.

After the elections the business of year book pictures was discussed. Dorothy Thomas, senior class president, presided at the meeting.

## Mr. Dollar Names "Dear Brutus" for November 11, 12

The Loretto Players will present the play "Dear Brutus" by James M. Barrie on Friday and Saturday, November 11 and 12, in the Webster College Auditorium. Mr. John Dollar, instructor in the Speech Department, announced the first production of the year at the first meeting of the Loretto Players. At the same meeting, Sister Dolorene, moderator, addressed the group and Rita Krebs gave a cutting from "Mary Queen of Scots." Tryouts for the play were held yesterday, Thursday, and will also be held today.

The Music Guild announced at their first meeting that they would retain the same officers this year. They are: Jeanette Jablonski, president; Elizabeth Grant, vice-president; Ruth Schumacher, secretary-treasurer; and Mary Lue Cross, publicity manager.

During the meeting, the Guild members also made changes in the constitution. Formerly, only music students were eligible for membership in the Guild but now eligibility has been opened to everyone interested in music. A program planned to honor Chopin's 100th Anniversary in October will include musical selection and a skit.

Get Those  
Prizes  
and  
Old Fashioned  
Bathing Suits  
for the  
Fall Festival

## A. Michenfelder, V. Murphy Join Lorettoes Soon

Veronica Murphy, '50, and Ann Michenfelder, '49, have announced that they will enter the Novitiate of the Sisters of Loretto at Nerinx, Ky., on October 25. Both girls held major offices during the time they were at Webster College: Ann acted as president of her class during her senior year and was also a May Maid; Vron was class president during her sophomore year and class representative during her junior year, as well as senior delegate to N.F.C.C.S.

Rosemary Schmuck, Sodality Prefect during the school year of '48-'49, left September 15, to enter the order of the Sisters of St. Joseph at Carondelet, Mo.

Peggy Mason, who is also a graduate of last year, left September 23 to work for an undetermined period of time with the Rural Parish Workers of Christ the King in Cadet, Mo., where she will do both missionary and social work. Peggy was class representative during her sophomore year and senior delegate to the National Student Association in her senior year at Webster.

## Home Economics Dept. Gets New Laboratories

The Home Economics Department held Open House in the new kitchen and clothing laboratories on Thursday, September 29. The new electric kitchen consists of an automatic electric range with an automatic oven and pressure cooker, an accommodation deep freeze unit and refrigerator, an automatic electric dish-washer, and garbage disposal unit. Other additions are storage cabinets and working cabinets. The latter are of regulation height with acid resistant, stain-proof, gray linen finish formica work surfaces.

The kitchen, painted light green, is divided into two sections. On the left is the electric and modern type; on the right, is the gas or traditional type. A door has been cut between the laboratory and the dining room to make the section more unified. Miss Heiss, director of the Home Economics Department, stated that twenty-seven girls have registered for the two Home Economics courses.

## Students and Faculty Pass Resolution

The Clothing laboratory is located in the east wing on the third floor of the Administration Building. Sister Thomas Mary, the instructor, states that it is a fully equipped modern laboratory consisting of four electric sewing machines and sewing tables. There are also adjustable dress forms and pattern books of all kinds.

## Students and Faculty Pass Resolution

BE IT RESOLVED: that Websterites work together as members of the Mystical Body of Christ to achieve individually the goals of spiritual, intellectual and social responsibility, as set forth in the Student-Faculty Institute of the fall of '49.

This resolution was the outcome of the Student-Faculty Institute held in the Webster College Auditorium, Monday, September 19, 1949. The Institute took the form of an Open Forum with students as well as faculty members participating in the discussion, each offering valuable opinions and suggestions as to what constitutes the individual responsibilities of the students, and the best methods of carrying out the goals put forth by the resolution passed.

## VOCATIONISTS



Veronica Murphy, '50, and Ann Michenfelder, '49, who will leave to join the Loretto Order next month.

## THE LORETTO FESTIVAL IS HERE;

### LET'S GET UNDER THE BIG TOP!

For it's heigh-ho, come to the fair! on October 13, 14, 15, and 16. Those are the dates that Webster will bid welcome to all at the Fall Festival. The circus top will be seen on the Nerinx Hall grounds, where the rest of the festivities will take place.

The celebration is being given for the purpose of raising funds to pay the interest on the New Loretto Gymnasium. The sponsors of the event, which is open to the public, are the various associations affiliated with the Lorettoes. They are: the Men's Club of Nerinx and Webster; the Mothers Club of Nerinx; the Women's Club of Webster; the Alumnae Association; the Student Government Association of Webster College; and the students of Nerinx Hall. The general chairman of the event is Mr. Raymond H. Bulte.

The Festival is divided into two sections, the first of which is under the direction of the students. Patricia McQuie is the student chairman. Held on

## SGA Appointments Announced Recently

Jo Ann Ritter, Student Government President, announced the following appointments at the recent Student Government Assembly: the Freshman Advisors are Kathleen O'Malley, June Murphy, and Margaret Kolasch.

Kelly Carroll will be the chairman of the annual fall dance to be held sometime in October. Her committee has not yet been announced.

The Budget Committee will be composed of Joanne Boone, chairman; Joan Dufner, Jane Higgins, Betty Raterman, and Carol Gebhart.

October 13 and 14, this division will be planned especially for the children. Besides turtle racing and cake walks, there will be included among the entertainments a marionette show, a circus with clowns and side-shows, and many booths. The chairman of these events are respectively, JoAnn LeCompte and Rita Krebs; Helen Snooks and Miriam Reedy; and Dolores Yates and Shirley Bader. The advertising is being handled by Margaret Wolfe, Ann Keefer, Janet Garbacz, Dolores Yates and Margaret Richardson. Sister Francis de Sales in the Faculty Representative for the students.

The other section, the adult division, is to be held on October 15, and 16. It will feature the raffling of a new 1949 Ford and the serving of a turkey dinner. The Mother's Club, and the Women's Club of the two Loretto schools will be in charge of the dinner, priced at \$1.25 per plate. It will be served from 3:30 to 7 on both evenings. Mrs. Wilson Elsey is chairman of the Webster Women's Group; Mrs. F. E. Franke is the Nerinx Chairman.

The automobile raffle will be under the direction of Mr. Joseph Goeke. Among the other activities will be the booths; this committee is headed by Mrs. G. W. Vooshardt. Reverend Peter Sattler, CSSR is the Spiritual Director and Advisory Sponsor of the Men's Club.

The Loretto Nuns will also have a booth at the Festival containing miscellaneous items. Another feature will be the Handball Games. These games will be held in the gymnasium during the afternoon and evening.

## Lorettoes Spend Summer at Home And in Travel

Our globe-trotting faculty traveled extensively during the past summer. Sister Mariella and Sister Felicia went abroad. Our Acting President visited Ireland, while Sister Felicia studied in Switzerland.

Summer school at Loretto Heights College claimed several of Webster's Lorettoes. Sister Francis de Sales and Sister Mary Louise taught at the Heights while Sister Rose Maureen, Sister Paula and Sister Joecile, S.S.N.D., attended the Guidance Clinic and Workshop for Catholic women's colleges, held there the last two weeks in August. Sister Roberta had spent the earlier part of the summer in Quebec, Canada, where she taught English and served as "House-Mother" to the Websterites studying there. Sister Aubert attended the North Central Association's Co-Operative Study Workshop at the University of Minnesota in June and early July.

The summer school at Webster required the services of Sister Rose Maureen, who resided as Dean of the Session; Sister Edwin Mary who taught English; Sister Edmond, in the Latin department; Sister Helen Claire, mathematics; Sister Helen Therese, education; and Sister Alexander Marie, Registrar.

Sister Clotaire stayed at Webster as librarian. Sister Helen Jean studied at St. Louis University. Sister Joecile, S.L. and Sister Catherine Patrice taught music here. Sister Frederic, Sister Carmela, Sister Adeline, Sister Germaine, Sister Alphonse, Sister Mary Bede, Sister Gregory, Sister Dolorene, and Sister Rose Vincent stayed home doing the many things necessary to keep Webster functioning even in the comparatively quiet summer season.

# Have You Ever Tried Living the Liturgy?

The Web Finds —

## TWELVE OUT OF TWO HUNDRED

Last week we took a poll among the students to determine approximately how many of the girls at this Catholic school attended Liturgical Week, held in St. Louis in August. Naturally, the poll was confined to day students. Some of the answers we got were interesting.

"Are You Kidding?"

A senior, in answer to the question: "Did you go to Liturgical Week?" answered: "Are you kidding?" Her classmate must have enjoyed the remark because she repeated the answer when the same question was asked of her. They both found their absence most amusing. Four students weren't allowed to go out at night alone, although two of the four had nothing to impede their attendance during the day. One girl stayed home to take care of the house while her mother attended. Another student waited until the last day and then went out of town, even though she had been called and expressly asked to attend earlier. Countless people "could have gone, but didn't."

No Reason

A senior had Legion meetings every night. Another had other things to do on three of the nights and just didn't go the other two. A few students worked nights on split hours. Seven said they were out of town that week. And of course, there were those who refused to give any reason at all. The final result of the poll showed that out of almost two hundred day students at Webster, approximately twelve had found the time and energy to attend at least one session of Liturgical Week. Twelve out of two hundred!

We're always talking about "individual responsibility" — but we don't seem to know what it really means. Here, at the Liturgical Conference,

Why Not Have —

## COMPLINE IN THE DORM?

"The Divine Office? Oh, that's what Father says during religion class when we're having a test. He reads it out of a black book. And monks chant it too, don't they? I think it's one of the things they say when they get up in the middle of the night. I don't know exactly what the prayers are, but it's just for priests and monks anyway. I mean, I have about five periods a day filled with classes or assemblies and I don't think any of us would go around reading out of a breviary in between times."

Not Mysterious

It's unfortunate that most people have such a vague impression of what the Divine Office is. We've heard the names of the different divisions of the Office—Matins, Lauds, Prime, Terce, Sext, None, Vespers, and Compline—but that's a little too much for us to grasp, we think. We aren't in a religious order; how can we understand all the rules and divisions? Perhaps the terminology confuses us. It is only natural to be apprehensive of the mysterious. In reality there is nothing mysterious about this devotion, called *Opus Dei* by monks who preserved it from antiquity.

How It Started

Early in the life of the Church, groups of Christians prayed together at regular times, such as early morning or late evening. Gradually they added the practice of praying at

was an opportunity to grow both intellectually and spiritually, but we didn't even bother about it. It was a golden opportunity, but Webster girls, Catholic girls, weren't interested in that kind of gold.

Six Percenters

Of course, there is the six percent which did attend. Mary Ann Dunsford went because she was curious: "I wanted to see what was being done." Betty Ratterman admits that Father Wilmes may have had some influence on her, but that she herself really wanted to go. "I learned what an important part the Liturgical Movement can play in attaining a truly Christian life." Betty Banks went because she wanted to learn more about the liturgy of the Church and its foundations. "I couldn't tell you what I learned because there was so much. You'd really have to see it yourself." It's a shame so few did!

One thing we can't say is that we didn't know about it. In May Father Wilmes spoke to us, telling us about the Week and urging us to attend. During the summer, the Register carried coverage of each of the Liturgical Days held in preparation for the Week, and brought news of the forthcoming meeting. Even the Sodality Bulletin, mailed to each Websterite, reminded us to attend the Liturgical conference if at all possible. Yet a mere dozen out of two hundred Catholics could rouse themselves enough to attend.

Well, those are the facts. You can draw your own conclusions. A dozen out of two hundred attended a conference devoted to the beauty of their own religion—the Catholic liturgy. Yet, if it had been a dance with escorts provided for every girl—how many would have missed?

"Are you kidding?"

—A. G. D.

the third, sixth, or ninth hour, since it is recorded in the Bible that the Apostles prayed at these hours. In the course of time these prayers became what we know as the Divine Office, with its divisions of prayers

## Pius XI

"In order that the faithful may once more actively participate in divine worship, let them be made once more to sing the Gregorian chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies . . . they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or choir, as it is prescribed."

—Apostolic Constitution

"Divini Cultus Sanctitatem." Dec. 20, 1928.

according to the hours of the day. Yet even in early centuries some Christians lost their fervor, and we know from St. John Chrysostom's writings that at his time there was a decline in reciting the Psalms in common. The monks of the Age of Faith and medieval times, however, kept the Divine Office in existence. The Church required her priests to recite it, so the glorious tribute of praise to God did not become

Have You Ever Considered—

## THE WHOLE MAN

A girl  
Walks down the street,  
Flirting,  
Swaying.  
The men  
Look back,  
Eager,  
Interested.  
One  
Goes faster  
To catch up.  
There is  
A blinking  
Of eyelashes,  
A look  
Of surprise.  
The girl  
Says no,  
Reluctantly,  
Then yes,  
Happily.  
The man  
Walks away  
With the glamour girl.

A soul  
Looks at its owner,  
Pleading,  
Pulling.  
The owner  
Looks away,  
Oblivious  
To its plight.  
Sin appears,  
Goes faster,  
To catch the soul.  
The owner hesitates,  
The soul heartens  
But hope gives way.  
It was only  
The hesitation  
Of a moment.  
The owner agrees  
Agrees.  
A cry of agony  
As sin  
Enters  
The soul  
Of the glamour girl.

—A. G. D.

Why Can't You —

## CHANT WITH ST. GREGORY?

Why Can't You Chant

The question which arose most frequently in our Faculty-Student Institute this year could be summed up as follows: How can we at Webster actually live the Liturgy? The answer, at least in part, to this vital question lies in Gregorian Chant.

The mass is a public liturgical function. This means that it should be performed by at least two persons, one of which conducts the rites and the other which approves or consents to the acts. This second person, in order to participate in the full sense, must necessarily use his voice either in speech or in song. The latter method was begun very early in the life of the Church and has been prescribed, approved and highly encouraged by the hierarchy even to the present day. Through this ancient chant the laity can take an active part in the Sacrifice going on at the altar.

Too Few

Gregorian Chant at Webster is something which, though it has been definitely on the increase, still leaves much to be desired. The last five years have brought about the most marked improvement so that today there is a small body of students which can be relied upon consistently to take the lead in the chanting. This group, however, is too small to be a credit to the ideal Webster.

"Dry Stuff"

Perhaps the main objection of the girls to singing or even learning Gregorian Chant is that it is just so much "dry stuff." This, of course, is far from the truth. It is austere and absolute but never "dry." A person undertaking to learn chant must understand that it is written in modes which trace their roots to the days of the ancient Greeks. It is severe in the sense that it follows those modes strictly, allowing no embellishment. It is the purest

form of music known to man as well the zenith in melodic writing.

Chant Is a Prayer

Many students here realize that it is a high type of musical writing but their argument is that chant "just isn't pretty." They are right in the modern sense of the word. You can't leave Mass humming chant as you do the latest hit from Mundy. But after all it was not meant to please the ear—but to glorify God. It is first and foremost a prayer. The music is governed by the meaning of the text. It is entirely free of any rhythmic restraint except for the rhythm of the words. The result is a free flow of melody which, in its simplicity and sublimity, compliments the Sacrifice but never draws attention to itself.

At Holy Cross

But still there is another objection. It's just too hard to learn. To this we say: "Visit Holy Cross Church someday." If seven and eight year olds can learn to do it beautifully, we might learn to do it properly.

Mozart once made the statement that he would gladly exchange all his music to have written the Gregorian Preface.

Some People Have  
Forgotten — It's  
Our Dialogue Mass

The possessive pronoun is very seldom used with the word Mass, and yet the Mass is something which belongs to each and every one of us just as much as our own name.

Not too infrequently we sit through an entire Mass, not realizing or appreciating the wonderful drama which is taking place before our very eyes. Too often, if we do realize the magnificence of the Holy Sacrifice, we fail to make ourselves a part of it. Holy Mass has lost that community spirit which rightly belongs to it, and which truly is the Mass.

Man is a social being, therefore it is with society, in public worship, that God wishes him to make sacrifice. Now the Mass is the greatest act of public worship in the world. Hence, it is the responsibility of man to co-operate with the priest and his fellow beings in giving praise to God.

It would be incongruous if one were to laugh at sorrow or cry at comedy, yet even the most rational of God's creatures fail in a like respect when offering the highest praise to Him. An incongruous situation exists when one prays the rosary or some private novena during the Holy Sacrifice. What a lack of common sense we rational creatures show!

Separate Souls

It has been observed that all through the ages man has tended to form and work in groups. Yet, an observing pastor has said that his flock are like dumb animals once they enter the church: they no longer work as a group, but each soul separates from the one next to it. At the Offertory, as the priest offers himself through Jesus Christ, there is never that response, "Receive O Holy Trinity this oblation which we make to thee." Right here is the morning offering. Man offers himself and all his works through Christ—the perfect sacrifice.

A few moments later man receives his Gift from God—the Holy Eucharist. Again he isolates himself. He buries his head in his hands and closes the curtain about Him. At this moment, however, union in the Mystical Body is strongest. Each member has the same sacramental Christ in him. The Body is one as it has never been before. Is not this the time to sing forth "O Taste and see that the Lord is sweet; blessed is the man that hopes in Him!"

Weak at Webster

Can any one of us deny that this is the best and only way to begin the day? We do not separate our way of life into two categories—spiritual and material. We are the same social beings in the church as

## THE STAFF

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## Pat McQuie Gives A Review of the Rediculous Reverent

It is Sunday morning at St. Stagnatius. As a matter of fact, it is almost Sunday noon for the time is nine minutes after eleven. In exactly one more minute the sole observers of the Introit, namely, three old ladies, a bespectacled man, and two, small, wormlike children enclosed on either side by a father and a mother, will be joined by the rest of the congregation. The rest of the congregation are the Chosen Ones, and they follow the law of the Church to the letter. They are there for the Offertory, the Consecration and the Communion. Well, really to give them their due, they do come in for the Gospel, though there are those who claim this phenomena occurs only because they cannot accurately predict just at what moment the pastor of St. Stagnatius, Father George (Speed) Biggs, will reach the Offertory. The Chosen Ones never miss Mass on Sunday.

### Strict Adherents

There are several Very Strict Adherents to the letter of the law who stay outside and smoke until the Offertory. They have a slogan—"Don't Try to Be Better Than the Church Commands"—which they chant with highly respectable repetition. The three old ladies, the bespectacled man and the two small children surrounded by their parents, are also Chosen, but not quite as fashionably as those who will arrive—in just thirty seconds, now. The old ladies have not heard that fasion has changed, the bespectacled one does not care, and the parents are afraid of what would happen if they didn't get the two small children settled in Church before the influx of the Faithfully Tardy.

It is now eleven and the triple entrance is fashionably full, but only for a moment. It is edifying to see how quickly they enter the portals and to note their humility. Recalling the text about the last being first, they all endeavor to get into the rear pews. However, the Elect can only defy the principle that two bodies are

unable to occupy the same plane at the same time, to an extent.

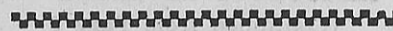
### Last Will Be First

Eventually the congregation is all squeezed into the front and back pews. If they all can't be last where they may later be the first (out), they be the first where the impression of their spirituality may last on those Sinners in the Back of the Church.

Father Biggs is now in the pulpit and as he finishes reading the Gospel there is a great sucking sound as if one huge mouth were holding its breath. This is the Season Between, you see—between Summer, when they are positive of no sermon, and Winter, when they know for sure they will get one. (It was rumored in Informed Circles that Father once said he gave a sermon in winter because the ensuing rise in blood pressures kept the coal bill down. Several important Parishoners went to Father to talk this over but received no satisfaction.)

### Mass in Swift Motion

Today, however, Father leaves the pulpit immediately and the Chosen Ones shift from one foot to the other while a feeling of near unity settles over the fold. This sentiment lasts only until the collection is taken up, when each becomes engrossed with a particularly interesting floor board or a piece of a broken rosary.



### CREDO?

The typical Catholic "hearing"

Mass

Is easily identified:

He is the one who bows his head

As he stands and smokes

outside.

—P. M.



Having passed the crisis, the Mass in Swift Motion continues. Some of the Ladies of the Altar Society admire the flower arrangements and twist expensive crystal rosaries. Their husbands look straight ahead, conscious of the fact that they are more serious than their wives, and speculate on the possible effect of Britain's currency cut on A. T. & T. The younger people in the parish grasp the two inch thick St. Andrew's Missals which they received for high school graduation from some relative in the convent and think about Last Night.

### Breakfast Ritual

In general the parishoners of St. Stagnatius look like a giant geometrical design; all resemble 45 degree angles with their feet toward the door and their bodies leaning toward the altar. They give fully as much attention to the Mass as you would hope to find in any 45 degree angle. Communion times comes and for a few moments some of the angles become horizontal lines. The three old ladies, the bespectacled man and the parents with one child (the other is left in the pew with advice to be good or the priest will get him) go to Communion. The rest of the fold are forced to forego the Food of Angels for they all participate in the ritual of a Big Sunday Breakfast With All the Family—BEFORE Mass, of course, for after Mass, the family scatters.

### Palpitations Occur

Around this time most of the males begin getting Parking Lot Palpitations. This is a strange disease, characterized by glances at the watch, a shifting of the weight a bit further back on the seat and fiddling with the hat. They are worried about the problem of getting the family car out of the lot ahead of all the other family cars. As soon as the priest murmurs "Ite . . ." most of the Palpitators go, though the MISSA is not completely EST.

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## Sister Felicia on Condition of Europe Today

"The thing that impresses me about Europe is its saints," said Sister Felicia. "Everywhere you go you find shrines and great manifestations of faith. It is holy ground. Even unbelievers know a great deal about the Church and her history. Beneath the superficial paganism prevalent among Europeans there is what you might call an understanding of true Christianity. I felt that the basis for a Christian revival will be found there—in Europe."

### "Europe Today"

Sister Felicia and Sister Jean Carmel, who teaches at Loretto Heights, spent ten weeks in Europe this summer. Most of the time was spent at the University of Fribourg where they were enrolled in a course entitled "Europe Today." The course consisted of lectures by various representatives of Catholic scholarship. Sister Felicia felt that there was one theme which ran through the entire course, the need for European unity. No definite plan for achieving this unity, described as vital to lasting peace, was put forward, but it was strongly advocated that it necessarily be based on Christianity. The lecturers also discussed the vital role which the United States should play in achieving this unity in Europe.

### Spirit of Pilgrimage

The Loretines visited the shrine of Lourdes where they found English-speaking people few and far between. "The Europeans," said Sister, "have a real spirit of pilgrimage in which suffering plays an important part." Bishops walked among the sick who were oblivious to the great crowd milling about them—there were 60,000 people there at the time. The people prayed aloud. The candlelight procession at night with the pilgrims singing and praying as they walked, was very impressive.

### Visit To Dr. D.

The sisters were also able to spend a week-end with the Donovans. Dr. Donovan, who is now in Wiesbaden, sent the two Loretines an official invitation by which they obtained a military permit to enter Germany. They found little left of Mainz and Frankfurt. In Cologne almost the only large building standing was the Cathedral. Dr. Donovan said that there is an apathy for clearing away the rubble in Germany. While the cities of England and Italy are rebuilding quickly, the city Mainz still has 15,000 people still missing, probably buried under the rubble.

In Belgium almost every town had a shrine of the Black Madonna, although the people told different stories of each shrine. For a procession of the Black Madonna in a little town in Belgium 267 busses carried people from Brussels to the town.

### The Holy Father

On August 5, the Sisters had an audience with Pope Pius XII. The Holy Father greeted each person, speaking to them in their native tongue and giving each his blessing.

Another thing which impressed Sister was how you could tell the difference between the various cultures of Europe. When you crossed a border, almost immediately things changed—the food, the way to set a table, even the ways beds were made.

Ten weeks being a comparatively short time, and classes taking up the greater part, Sister was of course unable to see absolutely everything which she wanted to see. However, reaching Switzerland, Italy, Holland, Belgium, France, England and Ireland in ten weeks is no small accomplishment. Sister considers the experience invaluable. In fact, we foresee a time for all Sociology students when Sister Felicia

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## LETTERS FROM A JEUNE FILLE AND THE LIFE AT LAVAL

By Joan Hoogstraet  
(Following are excerpts stolen from His Majesty's mail somewhere between St. Louis and the Royal Province of Quebec, summer, 1949.)

Chere famille, (that's French, you peasants!)

The day after our departure found us Websterites gawking over Niagara Falls and exclaiming, "Aren't those gorges gorge-ous!"

During our stop-over at Montreal we slid through the wax works and also had time for a quick visit to St. Joseph's Oratory, a magnificent shrine. We leave now for Quebec, where we will entrench ourselves and endeavor to "en-French" ourselves.

Your darling,  
Dear old folks at Home,

Yesterday I had my breath taken away. I saw Quebec for the first time, across the St. Lawrence in the sunset, with majestic Chateau Frontenac towering over the peaceful city snuggled at its foot. The whole sight cast a spell. Sisert Roberta says Quebec is like that. It sort of gets inside of you. At first you think it a bit eccentric, with narrow streets and crooked sidewalks and confused traffic and quaint houses. But you excuse old folks for their eccentricities (and Quebec is certainly an old lady). I think maybe you even love her more because of them. Those are the things which engrave

her so deeply in your mind and heart.

Pardon the sentimentality,  
Your wandering child,  
Dear Mother, Father, Sister,  
Brother and Dog,

Dinner last night was at Kerhulu's Restaurant. Irreverent tourists refer to it as Curly Lou's. It is one of those places where you are expected to worship theonion soup and patty shells. Well, we Websterites were willing and happy to worship.

All our black market bobby pins, comic books and argyles passed the Customs Investigation. The Officer pulled a funny one. He asked us if we were carrying any stocks and bonds in our luggage. We just laughed at the irony of it. (He laughed too.)

Your prodigal daughter,  
To my most uncommunicative family, (meaning, why don't you write?)

Our house here is charming. I'm sure whoever designed it had the seven Websterites in mind. The front windows look out over a grove of Christmas trees to the far-away mountains, all dark brown in the distance and topped with a hazy bit of white cloud, like big chocolate sundaes with a dab of whipped cream on top. Our back windows are not so poetic. They survey the neighbor's wash-line, waving varied degrees of Paris fashions in

(Continued on Page 4)

## Who Says— You Can Change The World?

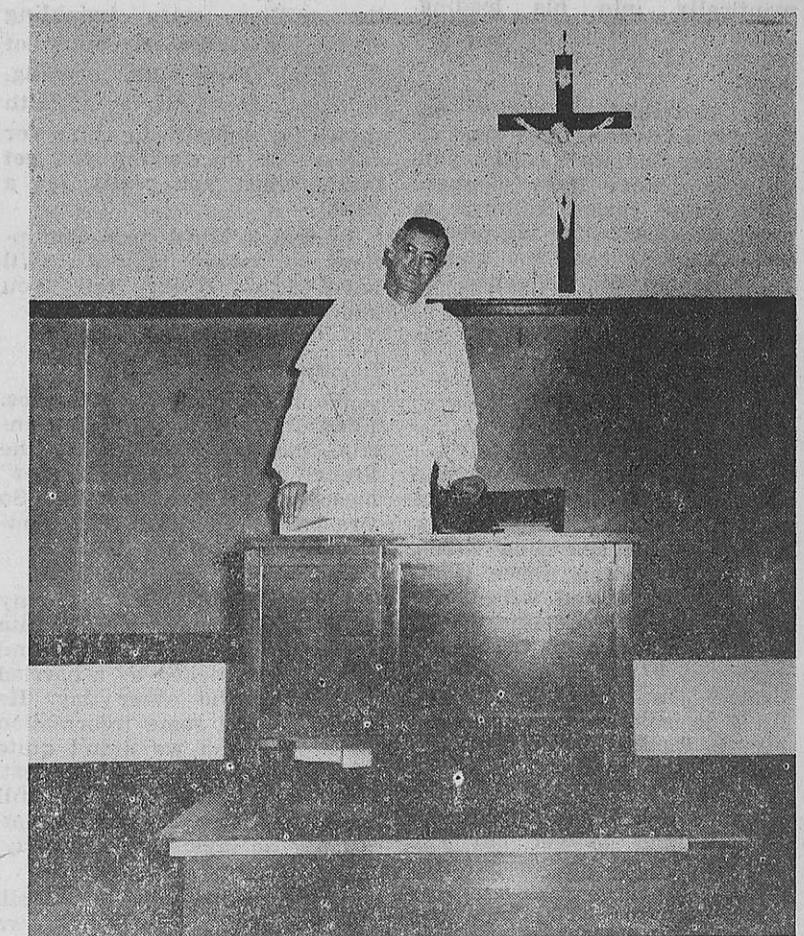
People are pretty optimistic today. They throw around phrases concerning the complete upheaval of the world with the utmost carelessness. It seems that most people look at things like that and think: I know I can change the world, but I'm just too tired to do it now. These hail in the ranks of the complacent. They will never change the world, and a great number of them are Catholics.

Let's face it: in the present lethargy with which we are almost obsessed, it would be impossible for us to change one single person, much less the world. How many of us go to Mass—I mean daily, not just when it's required, on Sundays? How many of us are completely honest in exams; how many of us cheat? How many of us are the worshipping slaves of the mediocre movies and the latest fashion trends—no matter what?

When the world is changed, it'll be changed by better people. It's going to take a lot of good Christian principles lived up to, mixed with a great mixture of prayer and sacrifice. It's going to take good solid citizens who not only know the principles of Christian living, but have the courage to live a truly Christian life in the world of secularism.

—A. G. D.

## Father Farrell Speaks Here



The Reverend Walter P. Farrell, O.P., addressing the Webster College Faculty Institute held at Webster on September 8, 1949. The Institute opened with Mass which was followed by three conferences given by Father Farrell. The lectures were followed by discussion. Father Farrell is the author of the recently published *Companion to the Summa*, considered an excellent work in its field.

## THE CHATEAU WEBSTER



(Continued from Page 3)

## LETTERS FROM A JEUNE FILLE

the spanking Canadian breeze. We have the run of the house and it is ideal. (The kitchen is in a most accessible spot, also.)

Being "broadened" by travel, your baby.

Lovely family, (you see your letter got here)

I have so many things to tell about I'm sure I'll skip lots of them. First of all about school. Everything at Laval, where we study the language, is SO French. The teachers wear French berets, the classrooms have French windows, even the phone booths have French doors. And everyone is so friendly and nice to us. We are, of course, a bit on the un-talkative side, as yet. But we are learning.

We took in a French movie the other night. It was "Nuit et Jour." (That's "Night and Day," you all.) With Cary Grant and a French soundtrack. Picture Cary gazing romantically into his leading lady's eyes and crooning, "toi, toi, toi," instead of "you, you, you!"

A moonlight excursion on the St. Lawrence was one of highlights this week. Can you imagine a cozy little steamer, with white picket railings, a hazy sunset, then the big pearly moon peaking over the mountains to see his reflection in the water.

Heavens, I should get a job writing travel-folders.

The dearly departed.

Dear Mom, Pop, Sis, Bruz, and Pooch,

Saturday saw us picnicking at Lake Beauport: a lodge tucked away in the mountains, a big lake of sparkling water, a tennis court, a dance floor, and a lawn dotted with parasolled tables. Feeling energetic, Mir and Anna and I engaged in a strenuous game of bridge. In French, of course. As if it isn't hard enough bidding in English! And can't you see us all piling into a Model A 1931 Ford one of the kids we met was driving? Honestly, we had to get out and walk so the "heap" could make Quebec's hills.

Tuesday, my dear bourgeoisie, we were rubbing shoulders with the peak of Quebec society. The Lieutenant Governor had us over for tea. He has a nice little place, of about 29 rooms. (And his punch was delicious.)

Wednesday we had our pictures taken. It was too funny. We got on a ferry-boat to pose and the thing started moving! So we had to ride all the way

across the river and back while our friends waited patiently on the wharf for half an hour. And then the photographer got a ticket for parking too long!

That's life,

The Canadian Kid.

P.S. The weather up here is delightful. We've been sleeping under two blankets every night. Do I make you envious?

Dear Family,

Sunday's Mass at the Cathedral was so impressive. The ushers wear tuxedos with red and gold capes and plumed hats. And, as at many Quebec churches, there are gorgeous paintings on the walls.

This week we attended the feast day celebrations at the shrine of St. Anne de Beaupre. Sister Roberta had always told us that St. Anne's was the climax of the trip to Quebec and now we know what she meant. I can't begin to explain the beauty of the torchlight procession with the hundreds of candles winding up the mountainside, seemingly reflected in the million stars twinkling above. And the pageantry of the High Mass next morning. Or the elegant display of faith shown by those who come for cures. Or the feeling you get inside when you really see a cure.

I ought to leave such descriptions to speech majors. (I'll have Rita Krebs tell you about it sometime, okay?)

The Daughter.

Lovely, happy folks,

We just finished our exams. (Yes, they have those in Canada, too.) Optimistically, the French use the word "passer" meaning "to take" exams. So you pass even if you fail. Confusing, no?

I must tell you a funny thing that happened. Rita Guthrie and Jackie Mousel and I were approached by a harried pedestrian the other day. He began asking some information in French and we didn't quite get it, so we asked for a repeat. Well, he repeated, but we still kind of missed the point. Finally he says, very distinctly, "I...don't speak...French...very...well...but..." Well, did we howl! He thought we were natives and we thought he was a native and we were all from the good old U.S.A.

And speaking of same, we'll be back there soon. (Although Ginny Cooper isn't too happy at that prospect. She's really become attached to this place!) Just one more lap to the trip; the Saguenay River Cruise, which Sr. Roberta tells us is

## Concord Reports On NSA; Issue On Stands Now

"The United States National Student Association is the most healthy democratic organization in America," writes Vincent Giese in the October issue of CONCORD, national student monthly now on sale. The feature article, "Leadership in Action," which gives an analysis of the Second Annual NSA Congress at Urbana, Ill., this summer, is complemented with a full report of the Congress and a four-page picture story on NSA.

Giese makes a strong appeal to college administrations not to withdraw from NSA because of disagreement over one or another policy decision made at Urbana. He asks them to judge NSA in terms of program rather than policy, then make an act of faith in their student delegates to implement the student service program on the campus this year.

Other features in the October issue are an article on "Christian Democracy," by Sally W. Cassidy, who concludes that "Democracy is the Catholic political way of life; a report on the World Christian Student Federation assembly held at Whitby, Canada, this summer. Paule Verdet of the CONCORD staff, who attended the Assembly, gives a first hand analysis of how students of various denominations worked out ecumenical problems; and four lithographs submitted by Clarence E. Giese, a student at the School of the Art Institute, Chicago.

Other articles, movie reviews, book reviews, and student news and opinion round out the issue.

## GREGORIAN CHANT

(Continued from Page 2)

Certainly, then, we cannot let the opportunity slip by to make it a beautiful and urgent thing at Webster, a singing testament to the fact that we are living the Liturgy.

—J. J.

## Pius XII

"A congregation that is devoutly present at the sacrifice, in which our Saviour together with his children redeemed with his sacred blood sings the nuptial hymn of his immense love, cannot keep silent, for 'song befits the lover' and, as the ancient saying has it, 'he who sings well prays twice.' Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the colors of angels, and all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the Preface, 'with whom our voices, too thou wouldst bid to be admitted.'

"We exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution will all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their song to the unity of their hearts and minds, as become brothers and the children of the same Father."

—Encyclical "Mediator Dei," November 20, 1947

indescribably beautiful. (So I won't even try to write you about that.)

Thanks for a wonderful summer, parents. And don't forget to have the brass band at Union Station when we pull in.

Love from your gal.

## What Is the Press Commission of NFCCS?

The National Press Commission Is:

An association within the framework of the NFCCS of student groups for the purpose of stimulating, coordinating and extending the influence of Catholic interest in the field of Communications.

Functions of the Regional Press Commissions:

1. To be the clearing point for information of interest to the Region.
2. To inaugurate a publication to be edited periodically, containing commission reports, summaries of discussions, and any other facts a particular school desires brought to the attention of other regional schools: (Regional Officers memoranda and information, plus suggestions of member schools to benefit Region as a whole).
3. To establish a press clipping bureau, when space is available; to file information pertinent to both specific commissions and the Region in general.
4. To cooperate with the National Press Commission in its surveys, and critiques of media of communications; also in the Press Commission Workshops.
5. To cooperate with the Editor of the FEDERATION FORUM, the official NFCCS publication, by gathering regional news and sending said news to the Editor by the 12th of each month.

## RIDICULOUS REVERENT

(Continued from Page 3)

After the Rush

These same early birds may later be found on the steps, surrounded by cigarette butts and cronies. Then, wives chide them gently for leaving, and then all circulate for a little Sunday Gossip with friends—a few of whom remark on the fine sermon and are quietly ignored.

This ends the Sunday obligation and the Chosen Ones of St. Stagnatius go home, leaving the air behind them quivering with witty phrases. As one of the Elect put it, "There's nothing like Sunday Mass to make you realize just what your religion means."

—P. M.

## OUR DIALOGUE MASS

(Continued from Page 2)

we are at work and play.

Two weeks ago the Webster Family celebrated their first Holy Mass of the 1949-50 school year. It was very sad to hear and see so little co-operation in the house of God when we were striving for it in our school. We must remember that there can be no unity outside of God. As rational beings we can reason this. Let us therefore put into practice our conclusions. In the future let's take our role in the drama. To insure understanding of the plot we might read the lines in English. Let's make it Our Dialogue Mass!

—B. A. R.

## NATIONAL POETRY ASSOCIATION

Announces

NOVEMBER 5th

As the Closing Date for the Submission of Manuscripts for ANNUAL ANTHOLOGY OF COLLEGE POETRY

Each effort must be on a separate sheet.

Each effort must carry the following statement:

The Verse Entitled "....." Is My Own Personal Effort

\* Signed

\*College Attended

\* Home Address

NATIONAL POETRY ASSOCIATION

Dennis Hartman, Secretary

3210 Selby Avenue

Los Angeles 34, Calif.

## Why Not Have Compline in the Dorms?

(Continued from Page 2)

extinct even though lay participation declined still more after the Reformation.

The Hours

The prayers are chiefly Psalms. Lessons are taken from both the Old and New Testaments, and special prayers have been composed for the feasts of Saints. The Office of Sundays and weekdays is known as the Psalter. The day is divided into the eight hours mentioned above. Matins, the night Office, is chanted in monasteries after midnight, but may be sung the previous evening. Lauds are sung in the morning. Prime is said between six and nine a.m. Terce may be said between nine and noon. Sext is recited between noon and three p.m. Vespers are sung in the evening, and Compline is said before retiring. Following the various prayers which change with the day, the feast, and the season is no more complicated than following the liturgical year in a daily Missal. When the prayers are recited publicly, the group is divided in two, with a leader and two readers who alternate in reciting the verses.

"Mediator Dei"

Why should you want to know, appreciate, and follow this devotion? In the first place, it is more than another of the innumerable devotions which the Church recommends. It is the official liturgical prayer of the whole Church, and we have been urged by the Pope to awaken to a realization of what a full liturgical life can mean. The Divine Office and the liturgical year are intimately connected. Pope Pius XII devoted part of his encyclical on the liturgy, *Mediator Dei*, to an exposition of the value of the Divine Office in living an ideal Christian life. "... The worship that the Church renders to God... embraces, by means of the Divine Office, the hours of the day, the weeks and the whole cycle of the year, and reaches all the aspects and phases of human life."

Compline in the Dorm

Of course, it is practically impossible for a layman to recite the whole Office daily unless he does it in private, but in recent years parishes are reviving the custom of Sunday Vespers as a regular devotion. More and more we hear of groups of students and workers gathering to recite at least one Hour of the Office. For instance, Sext could be said during the noon hour. Compline is a very fitting way of closing the day and placing oneself under God's protection during the night. Students in residence halls or dorms could easily spare a small portion of their study time for night prayers such as these. The Psalms are too often neglected by Catholics who spend little time on Scripture reading and even less time on the Old Testament.

Pope Pius XII says "The Psalms call to mind the truths revealed by God to the chosen people... they keep repeating and fostering the hope of the promised liberator... they show forth in splendid light the prophesied glory of Jesus Christ... they express the joy, the bitterness, the hope and fear of our hearts and our desire of loving God and hoping in Him alone..."

—G. M.

## SISTER FELICIA

(Continued from Page 3)

will pause in her lecture, look at her class narrowly, lift her hand and say: "Now, in Europe..."

We'll all be listening eagerly to every word.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, MONDAY, OCTOBER 24, 1949

NO. 2

## Election Method For Sodality Queen Changed

A change in the method of electing the queen of the annual Sodality Fall Festival has been revealed by the delegates to the Sodality Union. Chances will be sold to raise money for the missions, as before. But for each \$100 that a Sodality turns in, one vote will be placed in the ballot box for that Sodality's candidate. On the night of the Festival a name will be drawn before the spectators and that girl will be queen for the year.

Irene Wiggins, sophomore, was elected to be Webster's candidate for queen at a recent meeting of the Sodality.

The Festival will be held November 18, at the St. Louis University gymnasium if repairs have been completed by that time. Chances are now being sold on an Oldsmobile convertible by each school of the Sodality Union to secure votes for their candidate. All money will be used for the advancement of Catholic missions in this country and others.

## Gay Nineties Theme Announced by Pat Paul

Pat Paul, chairman of the all-student musical, announced that the theme this year will be the Gay Nineties. The musical will depict Webster's predecessor, the Loretto Seminary for Young Ladies, at that period in history. Although there will be no definite plot, continuity will be provided by taking the listener through the school year.

The show will have two acts. The first act will be divided into three scenes: the Young Ladies on Campus, to the Dance and On the Beach. There will be only two scenes in the second act: To the Theatre, and To the Fair.

Chairmen working under the direction of Pat Paul are: Jean Mattingly, assistant chairman; June Murphy, dance director; Elizabeth Grant, music director; and Delores Green, song director.

Alice Mary Casey and Billie Doyle are in charge of scenery; Mary Therese Lavery and Peggy Schoenfeld, costumes; and Mary Jane Wieck, make-up.

Chairmen of the Ads and Patrons committee are: Helen Manion and Mitzi Mazzoni; programs, Sammy Norris and Mary Fran Stevinson; tickets and ushers, Mary Ann Lakin; and publicity, Gerry Washington and Ann Kraft.

The back-stage crew will be headed by: Mary Hellwig, stage manager; Miriam Reedy, props; and Helen Snook, lights.

Tryouts for the musical will be held sometime before the Thanksgiving holidays. The musical will be sometime in February.

### SENIORS!

Proofs of your yearbook pictures must be returned by November 5.

## "Concord" Editor Here Nov. 12

Vincent Giese, editor of "Concord," national student monthly magazine, will conduct a one-day press workshop to be held here at Webster on Saturday, November 12. All Catholic colleges in the vicinity, and the Newman Clubs at Harris Teachers College and Washington University will be invited to participate.

Besides editing "Concord," Mr. Giese is also directing the Fides Publishing Co., a Catholic Action publishing house. He received his Bachelor's Degree in Philosophy from St. Joseph's College, Collegeville, Indiana; his Master's Degree in Journalism from Marquette University; and has completed two years graduate work in Political Science at Notre Dame University.

## Everyone Invited To Open House At Gym Wednesday

The Athletic Association will hold Open House at the Nerinx gymnasium on Wednesday afternoon, Oct. 26, from 3:30-5:30. The purpose is to afford every student the chance to use the physical education equipment. The trampoline will be set up and the equipment for volley ball, basketball, archery and softball will be ready for use. Students may bring gym clothes or shorts to wear and cokes will be available. Suzie Buckler was appointed chairman of the Open House by the Athletic Board.

At the first regular meeting of the Athletic Association held recently, Dot Welsh, president, outlined the program planned for the coming year. There will be a special sports event for each month. Riding and bowling clubs will be formed. It was also announced that the Constitution is under revision by the Board.

## "Dear Brutus" Goes Into Production



The cast reads their parts at rehearsal. The play is under the direction of Mr. Dollar.

## Sister Joice, S.S.N.D., Gives Paper in Chicago

Sister Mary Joice, S.S.N.D., professor of chemistry, delivered a paper entitled "The Electrodeposition of Molybdenum from Aqueous Solutions" at the ninety-sixth meeting of the Electrochemical Society, Inc., in Chicago on October 14.

The paper, prepared with Dr. L. F. Yntema, formerly professor of chemistry at St. Louis University and now director of research at the Fansteel Metallurgical Corporation in Chicago, is a portion of a doctorate thesis, submitted by Sister Joice in 1942 at St. Louis University. The paper was published in the Journal of the Electrochemical Society for July, 1949.

Purpose of the research recounted in Sister's paper, was to find some metal similar to chromium which could be used for electroplating, and also to find a water solution instead of a fused or molten bath from which the electroplating could be done. The method has not as yet been used commercially.

## Fall Formal To Be Held at Sheraton

Webster's annual Fall Formal will be held on November 4 this year. The dance is to be at the Club Caprice in the Sheraton Hotel. Herb Mahler's Orchestra will provide music. The invitations for the formal are priced at \$4.00.

The chairman of the dance is Kelly Carroll. Other members of the committee are: Jackie Hellman, Mary Frances Stevinson, Alma Monnig, Barbara Meyer and Mary Helen Reis.

## Mary Fran Schaeffer To Compile Directory

Mary Frances Schaeffer will compile the '49-'50 publication of Webster's Student Directory. She was reappointed editor because of her capability on the project last year. This list, containing addresses and phone numbers of the teachers as well as the students, will be available in the book store before the Christmas holidays. The price has not yet been determined.

## THURSDAY NIGHT IS WITCH'S NIGHT AS FROSH ENTERTAIN AT PARTY

The freshman class will entertain the school for the first time when they present the annual Hallowe'en Party at the Nerinx Gymnasium, on Thursday night, Oct. 27.

Carol Shipley was elected chairman of the party by the freshmen after having been nominated by the special committee appointed by the Student Government Board. The various committee chairmen who are working under Carol

are as follows: Judy Herman, who will be in charge of the entertainment; Ruby Novak, refreshments; and Grace O'Bryan, decorations. Invitations were sent under the direction of Emily Byrne. Virginia Sartorius heads the escort committee and Ackie Spaulding is chairman of the clean-up committee.

In all their projects the freshman class is aided by Sister M. Harriet, moderator, and the Freshman Advisory Committee composed of Kathleen O'Malley, June Murphy, and Peggy Kolasch.

## Bishop Helmsing To Address Missions

The Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis, will be the guest speaker at Webster's Annual Mission Assembly, November 7. Bishop Helmsing is very much interested in mission work. He has been Archdiocesan Director of the Society for the Propagation of the Faith, the Legion of Mary, Te Deum International and the Legion of Decency.

On March 30, 1949, he was appointed Second Auxiliary Bishop of St. Louis by Pope Pius XII. He has recently traveled to Europe.

## Coordinating Council To Hold Second Meeting Nov. 4

The Coordinating Council will hold its second meeting Thursday, Nov. 4, at one o'clock in the Cafeteria. Mitzi Catanzaro, vice president of the Student Government Association, will preside at the regular meetings which will take place on the first Thursday of each month. Lois Aubuchon, junior delegate to the N.F.C.C.S., is the recording secretary.

The Coordinating Council was established last year with the following purpose:

To promote a closer collaboration between the student groups and activities on this campus.

To participate in student life from campus to campus in order to incorporate national student activities.

To fulfill our responsibility as Catholic student leaders and to become Catholic leaders before all men.

Members of the Council are the officers of all standing organizations and the chairmen of any committee existing at the time of one of the regular meetings. These chairmen will be members only as long as the committee is in existence. However, the meetings are open to all members of the Student Government Association.

## 2 Foreign Students Get Scholarships at Webster This Year

Anne-Marie Gadaud-Lasnier from Paris, France, and Kazimiera Tomeczek from Poland are to attend Webster College this year under the foreign student exchange program.

Anne-Marie, who arrived at Webster early in October, is a graduate of the University of Paris, where she majored in English Literature and received her degree. At Webster College she is continuing the study of Anglo-American culture. In addition to this, she is an assistant instructor in the French department. Anne-Marie is twenty-four years old and plans to remain one year in the United States.

Kazimiera Tomeczek has not yet arrived, but notice of her departure date from Europe is expected very soon.

Webster College has granted these two girls scholarships in response to a request from the Institute of International Education, the organization which promotes the exchange of foreign students.

## Cast Chosen for "Dear Brutus"

The coming production of the Loretto Players is scheduled for November 11 and 12. Mr. John Dollar is the director of the play, "Dear Brutus." His assistant director is Mary Jane Wieck.

The cast includes:  
Alice Mary Casey .....  
..... Lady Caroline  
Pat Paul ..... Lob  
Mary Therese Lavery .. Joanna  
Jo Ann Le Compte .... Mabel  
June Murphy ..... Margaret  
Billie Doyle ..... Alice  
Betty Compton ... Mrs. Coade  
James Walsh ..... Matey  
Robert Salamone .. Mr. Dearth  
Raymond Lonergan ... Purdie  
John Houle ..... Mr. Coade  
The play is now in rehearsal.

### "PILGRIM VIRGIN"

The "Pilgrim Virgin" is in St. Louis at the Cathedral and will be here until the end of this week.

# There Is a Christian Labor Movement In France

## My Father's Business

Why do men work? Men work to live.

And why do men live? To die and go to Eternal Life.

Then, do men work only to die? And do they work for Eternal Life?

Look at it this way: When you are marching in a parade you can't see it. You can't see where it starts or where it ends. All you can see are the few people on either side of you. So, you adopt their pace and conclude that it is the pace of the rest of the parade.

### THE PARADE

Life is a parade. And the people to your left and right are keeping up a mad pace. They work for success, or, more correctly, they work to avoid failure. They sweat and toil and even sell their souls to escape that stigma of the world, "failure."

But what is success or failure? In relation to the start and the finish?

### THE PURPOSE

Men have only one norm of judging the success or failure of an automobile, a typewriter, a fountain pen: does the instrument in question do the thing it was made to do, or not?

An instrument is something made by another for a definite purpose. Its work must be in conformity with the purpose for which it was made. Man was created to attain God. Then, for what should he work to be a real success?

(Continued on page 3)

## "From Becoming a Bourgeois Priest, Deliver Me, Mary"

Henri Godin, the energetic little priest responsible for the success of the youth movements in France, was a strange man with a strange vocation. He was born in Audeux, a village of about 100 inhabitants, on April 13, 1906, during the height of the anticlerical regime.

### "THE SAINT"

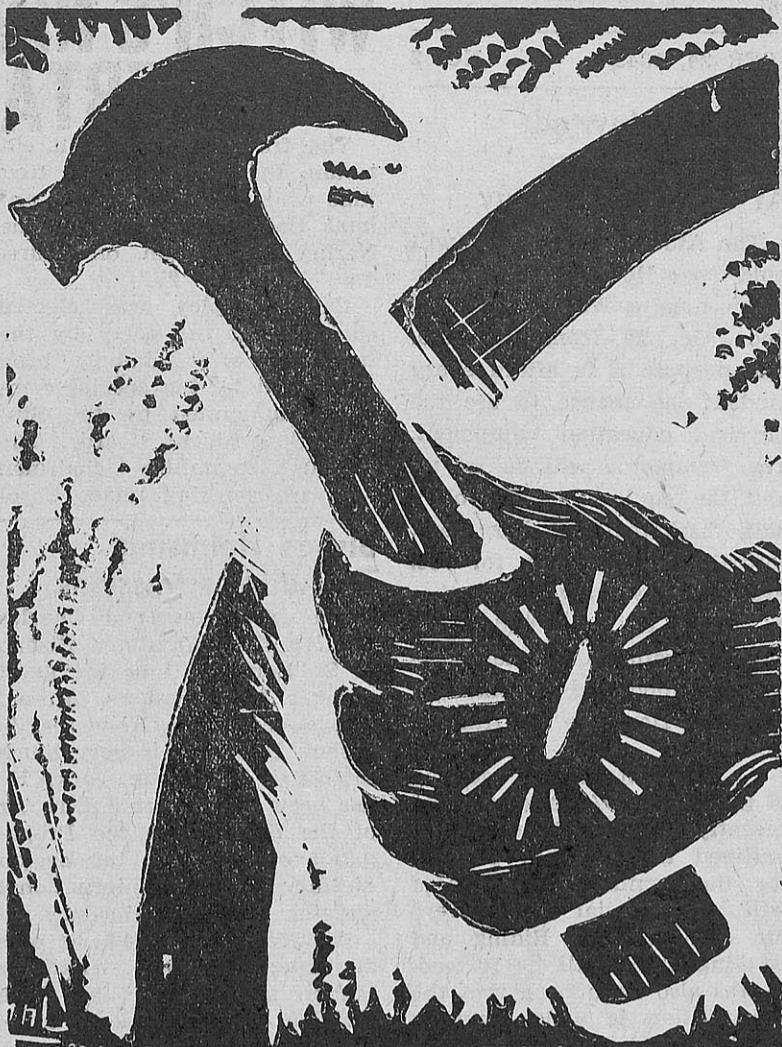
One of his followers described him as "a walking chaos" because of his untidy, careless appearance. He rarely made a good impression on anyone because of this disregard as far as personal appearance was concerned. While still in the seminary, he was labeled "the saint" because of his silence and recollection.

### A HOLY MADNESS

By nature he was a very timid person. In trying to overcome this lack of confidence he went to such extremes that many considered him too bold. He loved practical jokes and was accused of "playing the fool" by more than one of his friends. Another declared that Abbe Godin must surely be possessed by madness — a holy madness.

### THE PRIEST'S PLACE

His idea concerning the place which the priest should have in the community was probably the most important factor in determining his future work. Very early he found that most people thought of priests as bourgeois; they were independent gentlemen once Sunday Mass was over. The Abbe did not think this was at all pleasing to "le Bon Dieu." He believed that the priest should



## THE WEB GIVES — A COMMENT ON OUR POLICY

Lois Schumacher has said that the main task of the school newspaper should be to relate religion to life. That is, in substance, the aim of your student newspaper this year: THE WEB is trying to take your religion, Catholicism, and relate it to your own life, the life of a student.

We, the WEB staff, feel that the school newspaper can be a powerful force in the apostolate of the press. We feel, too, that to function efficaciously as a section of the Catholic press, we have a moral obligation not only to be a good newspaper, but, first and foremost, to be a good Catholic newspaper.

live and work with the common laborer, to feel as one with them, and in that way gain their confidence. He had himself been born of the lower class, but in trying to reach the worker he submitted himself to the severest poverty. The only way to re-Christianize the pagan masses, he believed, was to send priests into their midst who could work on the level of the worker.

### WITH THE YOUNG

Abbe Godin had a great love for young people. To him, the answer to the whole problem was to organize the youth of a country. He became chaplain of the Jeunesse Ouvriere Chretienne (Young Christian Workers) or JOCs as they are popularly known. His interest not only concerned the young people individually but extended into their marriages and especially their families.

### HIS WRITING

In his spare moments, the Abbe wrote of his mission work. Sometimes he worked through the entire night, sleeping only about three hours. The publishers were always much distressed with his poor spelling just as his teachers had been in his boyhood. The sum of his works includes sixteen books and pamphlets and a missal for the worker.

(Continued on page 4)

It would be easy to tell people what they want to hear; it would be far easier to fill up the WEB with trivialities. But too often people don't want to hear anything that would make them think; and trivialities too often beget and reflect trivial minds.

We are whole human beings: you can't relegate the spiritual to a column on the Sodality. You can't put Religion into a cubbyhole alongside others labeled: Editorials, Movies, Gossip, Fashions, etc. It is the soul which gives life to the body and which gives it the opportunity for eternal happiness. You can't take the soul away from man because without it, he is dead.

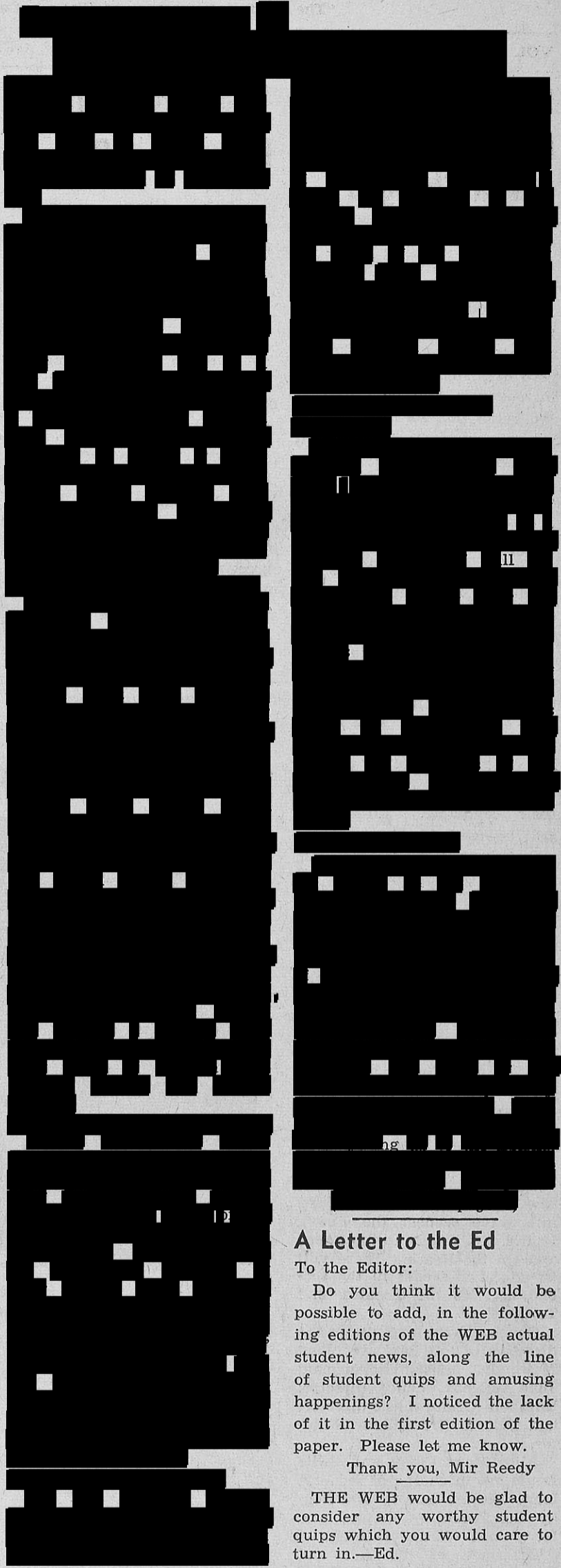
So, when you take the realization of man's integrity from a newspaper, that newspaper is dead. THE WEB wants to live and live as a Christian, a Catholic publication. Our only real platform is Catholicism. We couldn't have a better one.

THE WEB aims to prove that we, as students, can lead Christian lives. We aim to interpret the news from the Catholic viewpoint, keeping you informed of the mind of the Church. We are trying to demonstrate the necessity for taking Religion out of its Sunday cubbyhole and making it the guiding force of our everyday lives. Secularism has crept into our lives to such a degree that the normal Christian has become the abnormal. In place of that secularism, THE WEB is trying to build up a Christian mentality.

To stimulate the student, to challenge him, to show the mediocre among us that we must be saints to attain Beatitude, to prove to ourselves and to Webster that we can have a Christian newspaper—that is what THE WEB is trying to do.

Many people have asked us for our platform. That is it. We believe in it and we stand on it.

THE WEB STAFF



## A Letter to the Ed

To the Editor:

Do you think it would be possible to add, in the following editions of the WEB actual student news, along the line of student quips and amusing happenings? I noticed the lack of it in the first edition of the paper. Please let me know.

Thank you, Mir Reedy

THE WEB would be glad to consider any worthy student quips which you would care to turn in.—Ed.

## THE STAFF

The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo.

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## SISTER MARIE ANTHONY BECOMES — EDITOR OF "HOLIDAY" ISSUE

'Twas the night before the Festival and all through the house, not a lei could be found nor even a balloon—they were all in the Foundation Office.

This I found as I picked my way through the maze of trinkets, clowns and other valuable debris and dimly caught a glimpse of Sister Marie Anthony sitting in the middle of a few thousand chance stubs, which I later learned cleverly concealed her desk, chair, and floor. Having shoved aside several barrels full of these 'student returns,' I discovered another chair and was invited to sit down.

Trying to appear nonchalant about the whole thing, I started the interview by asking Sister about her previous connection with Webster. It seems that Sister is working her way through college on the sixteen year plan—sixteen years at Webster and sixteen years at the Heights. This is her second session at Webster.

When I asked her if she found many changes, she said that she always seems to be looking around for those Sisters who were here at Webster those sixteen years ago. The girls, of course, are new "but lovely", because they made her feel right at home. Things have been moved around and rooms are changed but Sister said:

"You know, 'Pettie,' people expect me to be sad about the changes but I'm an innovator from way back!"

Ten minutes, four visitors, and six telephone calls later, I asked Sister about her years in Denver. It seems that Sister Marie Anthony was connected with the Dramatics Department at Loretto Heights and

St. Mary's Academy. While she was at St. Mary's the work with marionettes as a teaching medium was begun and developed. Sister reminisced that while at Webster in the old days, she had the pleasure of collaborating with Father Lord on several of his pageants. Just this past summer, which she spent in Canada, Sister designed and produced over 500 costumes used in his magnificent production, "Salute to Canada". To which Sister merely added: "It was a small contribution to a great religious drama."

The next question on the agenda was a rather touchy one. Whether or not we would sadly stand on the shores of dear old Webster and fondly wave Aloha to the Gym as she sailed out of Nerinx drive back to the brick factory. This question was being asked while Sister Marie Anthony was showing me a Punch and Judy doll which she had "lifted" from some unsuspecting character for the Children's Carnival. From my own personal observation at this point, I was thoroughly convinced that we would be the rightful owners of the Gymnasium someday, somehow. Sister said that she was very much encouraged by the spirit and backing everyone has given her on the Loretto Foundation. She launched into an animated discussion of what wonderful co-operation the Sisters in the parochial schools have given in regard to the Children's Fall Festival. As she put it: "We can be justly proud of them."

By the way, Sister is not a newcomer to the Foundation Office. She is back in her "same old haunt," having been

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## THE STORY OF HALLOWE'EN — FROM ROMANS TO ROMAN CATHOLICS

On the evening of All Saints, according to popular belief, witches and goblins and evil spirits will roam the earth, and many marvelous and mysterious things will happen. This idea is not new—in fact, it goes back to pagan times, with pagan customs still being retained.

Let us take a trip back through history and visit some different places on Hallowe'en. First stop is Rome.

The ancient Romans call this night the festival of Pomona, because she is the goddess of fruit trees. And, in honor of her, nuts and apples, representing winter, are consumed. Our own custom of ducking for apples probably dates back to this.

Now let's take a peek at the north of England. The English call this evening "Nutcack Night." The principal entertainment on this night consists of working charms and saying traditional words in order to find out who will be your life's partner. It is a popular belief that children born on Nutcrack Night have the power to perceive and converse with spiritual beings.

If we stop over in Ireland, we will find the Druids celebrating an autumn festival called "Summer's Eve." The people feast on all kinds of food grown during the summer. Modern ideas of decorating for Hallowe'en parties with pumpkins, cornstalks, and autumn leaves date back to this time.

The Druids also believe that evil creatures such as witches, ghosts, spirits, elves, and fairies will come to do harm on this

night. So they light large bonfires to scare them away. And the people all gather around the fire and tell stories of their meetings with ghosts, for entertainment.

Now we will go into Scotland, and find out about some of their Hallowe'en customs in ancient times. The Scotch have this formula for peeking into the future to see who your husband will be: Take a candle, and go alone to a looking glass; eat an apple before it, and comb your hair all the time. The face of your conjugal companion to be will appear peeking over your shoulder into the mirror.

Another traditional ceremony of a Scottish Hallowe'en night, tells you what your station in life will be. All you have to do is go out to a barn, alone, open the doors, and take them off the hinges (for the being which will come does not like locked doors). Then take a weight, and go through all the motions of letting down corn against the wind. Repeat this three times; and the third time an apparition will pass through

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### Scoring Ads

It pays to advertise—  
How else would we know  
Of plastic cocktail shakers  
And fabric flowers that glow?  
Just where would culture be—  
No mud packs from foreign lands,  
Musical birthday plates  
Or murals on garbage cans?  
It pays to advertise—  
How else would we know  
How to live beyond the Jones'  
And spend our lives for show?  
—M.R.

### Homo Machinatus

Perhaps	Perhaps
The modern	He will not
Slave	Realize
To the machine	What it
Will not	Means—
Realize	Until
Fully	He comes
The import	To be judged,
Of subjecting	And then,
His will,	It may be
Which is free,	Too late,
His intellect,	For, somehow,
Which is	I don't think
Capable	There will be
Of thought,	Any
To the modern	Robots
Machine.	In heaven.
	Do you?

### Father's Business

Continued from page 2

#### SUCCESS?

Modern morality can see no Godliness in the work of millions of coal miners, crawling in the depths of the earth. (But then, modern morality, too often, can see no God.) It sees no means of sanctification in the task of thousands of street-cleaners who mop up the filth of a city. In other words, modern morality sees no perfection, actual or potential, in any labor that does not lead to wealth, acclaim, "success."

#### THE NEGATIVE SPIRIT

But then, how can modern morality help but see imperfection, wherever it looks? It HAS no perfection to point out. It bases calculations on what Chesterton calls "the Negative Spirit." (To avoid vice, think of disease, it preaches.) Christianity has, what Chesterton calls, "a jollier" viewpoint (to avoid vice think of the Virgin Mary). That's the positive viewpoint, the way in which Christians have learned to think about everything. Even about work.

#### CHRISTIAN AIM

Christianity's effort, down the centuries has not been to make mankind better, for mankind does not change. Instead, Christianity has led men to use the means organized by Christ for making themselves better, each one. Christ came to teach men how to be better, not to change human nature. He came to give men a loftier aim than before. He even assumed the same human nature with men and showed them what a beautiful thing human life can be if lived divinely.

So too, He showed them what a beautiful thing the work of human beings can be if done divinely; that is, with God in mind, in heart, in soul.

#### THE CARPENTER

We have no written record of the Hidden Life of Christ, those eighteen years he spent with his Mother and St. Joseph at Nazareth. There is a clue, however, in the single phrase read in St. Mark (6:3) "Is not this the carpenter?" And what a noble and blessed influence that Hidden Life, thus seen, has exercised on the fortunes of men!

#### THE SALT OF LIFE

It has consoled those whose labor leads only to the "success" of poverty—not the poverty of vagrants or idlers, but the honest poverty which, though it means self-denial, can provide the necessities of a simple life. It has ennobled the duty of the laborer—Our Lord came to show us that labor is the salt of life, not the burden delegated only to the lower classes, suffering under the delusion that idleness is the stamp of aristocracy. Christ, God Himself, labored and toiled. He showed us labor as a girdle of

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## THINK OF REGGIE WHEN YOU — WATCH THE PHORDD'S GO BY

Once upon a time there lived a modern American laborer named Reggie Robot. Reggie was a man of the world—a completely mechanized man since he was of a completely mechanized world. Once he had been a human being, more or less, but Reggie had prayed and prayed to his Fairy Godfather, Kaput Tilism, for a "good job." His Fairy Godfather, a sensible individual (he had once been a Russian F.G., but his godchild, Joe, banished him) realized that Reggie could not possibly hold a "good job" and still act like a human being. Kaput, therefore, pulled a reverse Pinocchio and changed Reggie into the Robot he was.

#### TEN SECONDS LESS

Every morning, with terrifying constancy, Reggie's electric clock pointed to 6:30 and automatically turned on a radio, which in turn, played a record advising Reggie to be up and at the new day. Reggie would throw back his electric blanket (or air conditioned sheet, depending on the season) and promptly stalk to the bathroom. Then he would brush his teeth with Doctor Pest's New Miracle Magic Speed Brush—guaranteed to get your teeth cleaner in ten seconds less—which had been given to all employees of the Phorrd Plant to help cut down on lateness.

#### SWIVEL SLEEP TUB

After this he went through the rest of his routine in the supersonic, symphonic, synchronized bathroom with its new Swivel Sleep Tub. Reggie could afford these luxuries because he is well paid, for a good Robot makes a tidy salary nowadays. This is easily explained. A Robot is one who is mechanically efficient but devoid of sensibility or ability to think. These are highly prized qualities in our economic system, for he also serves (a

purpose) who only sits and waits (for the next piece of flat steel to come down the assembly line so that he may press the machine that turns it into a hub cap and mark a V9 on its exact center.)

#### AN ABERRATION

After finishing his morning routine Reggie patters down the steps, goes into the kitchen, and seats himself, as he does every morning, at the table in the green chair next to the refrigerator. He is served breakfast and the first words he hears every day are "Be quiet or you'll wake the kids". There are two; a boy for him and a girl for her. One of the doctrines in Reggie's well regulated life is that of Systemized Sex. At seven thirty, Reggie quietly quickens his chewing, finishes his coffee, kisses his wife, pats the dog, bolts for the door, grabs his lunch from the hall table, and runs for the bus. (His wife uses their Buick for shopping). He secretly likes to think of himself as a prototype of Dagwood. It is one of his few aberrations from the System.

#### HUNGRY JAWS

Reggie arrives at work promptly at 8:26. He punches the time clock, changes to work clothes, and joins the lines which move with precision speed to their respective sections of the plant. It almost gives him a thrill to think (if another aberration will be excused) that his is an integral part in this great turbulent movement. His machine is all ready for him. Its hungry jaws await the arrival of the hub caps with anticipation almost equal to that felt by Reggie and his cohorts. For the next four hours he operates his machine (he always uses the pronoun when speaking of the device. The management thinks it brings a feeling of ownership to the employees).

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## ON LABOR — THIS IS THE VOICE OF THE CHURCH

When Pope Leo XIII gave to the world his encyclical on the Condition of Labor, *Rerum Novarum*, it was at a time when such pronouncements called for the greatest courage. The ideas contained in the encyclical were then hailed as "revolutionary," but today they have been accepted by most economists and experts on labor as probably the most important ever expounded in a document.

#### "THE RIGHTS OF MAN"

Some have called *Rerum Novarum* a "new declaration of the rights of man." It is not a technical encyclical. More important than technology, it deals with the moral principles underlying the modern social order. It is a magnificent defense of the rights of the working man, their rights as human beings, who, having body and soul, should be considered both physically and spiritually and not, as is usual, to the exclusion of the latter.

#### TOPICS DISCUSSED

The Leonine encyclical discusses socialism, private property, the state and the worker, capital and labor, money, the dignity of labor, the poor, woman and child labor, wages, and unions; but throughout the recurring theme is that the social evils of the modern mechanical age can be remedied only by

a return to Christian living and to Christian institutions.

#### AN APPEAL TO US

Pope Leo calls on everyone to put his hand to the work before the world, to remedy this evil before it goes beyond remedy. "Those who rule the State must use the law and the institutions of the country; masters and rich men must remember their duty; the poor, whose interests are at stake, must make every lawful and proper effort; since Religion alone, as We said at the beginning, can destroy the evil at its root, all men must be persuaded that the primary thing needful is to return to real Christianity, in the absence of which all the plans and devices of the wisest will be of little avail."

#### QUADRAGESIMA ANNO

On the fortieth anniversary of *Rerum Novarum*, Pope Pius XI issued his commemorative encyclical, *On Reconstructing the Social Order, Quadragesimo Anno*. Pius begins his encyclical in praise of the Leonine encyclical, and tells something of the conditions prompting its production in its troubled times.

#### THE SOCIAL MAGNA CHARTA

*Quadragesimo Anno* proceeds to enumerate the benefits derived from the great Christian Social Manifesto of the Workingman's Pope. Pius includes

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## Catholic Daily To Appear As "Morning Star"

In Chicago they are starting another daily paper, but this paper is going to be amazingly different from the Suns and the Tribunes of the country. When the MORNING STAR hits the streets of Chicago, it will be the beginning of what everyone hopes will be the first Catholic daily in the United States.

Six young men and women, none over 28 years of age, chose the title MORNING STAR, one of the titles of Our Lady, for the Catholic daily which is expected to begin publication sometime in November. They have begun their enterprise with little money but with great trust in God and His Providence.

Adolph Schalk, formerly a student at St. Louis University, and who may be remembered for his letters to the Editor on the Fashion Show controversy last year, is one of the staff members.

Robert Hoyt, one of the six on the staff, has written some of his ideas on "The Vocation of a Journalist" in the October issue of INTEGRITY. In regard to a Catholic daily, he states: "A Catholic daily should be concrete, factual, light-hearted, strictly non-pontifical. It will not slant the news, if by slanting is meant the distortion of facts or the insertion of unlabeled editorial comment into news stories. If the paper is true to its nature, it will be the most objective journal in the country. This quality is to be expected in a paper edited by people who are trying to be Christian, for to be Christian means to be truthful and to have a set of values corresponding to the order of reality."

### "Holiday Issue"

Continued from page 3 herself one of the founders of the Office in 1928. Another illustrious Loretine, her companion in this work, was Sister Frances Marie, now President of Loretto Heights College. At that time Nell Costello Holten was secretary of the Foundation, but her position is now being filled by the competent Mrs. Robert Winklemeyer. Mrs. Winklemeyer comes by this praise naturally, for as Sister put it:

"She is so capable, that I could get back in the same old rut after sixteen years without any trouble."

When I inquired of Sister as to whom we owe our undying gratitude for the 'Long Week-End', she leaned across the chance stubs and in a very confidential voice said:

"Well, I guess I had something to do with it. You know, 'Pettie', a holiday is the thing that is closest to a college girl's heart and the hardest thing to get out of the faculty."

Upon this statement, I pledged our unflinching loyalty to our chance books. My allocated twenty minutes being up, I asked Sister if there were anything she would like us to tell the girls. The following statement, therefore, is a direct quotation:

"I love you girls! Oh! Yes, I do!"

Motto: He who gives shall receive.

D.M.

## Abbe Godin

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### RELIGION A CONVENTION

The most famous of his works is "France, a Mission Land?" In this he declares the necessity for townspeople to be re-taught the Gospel. He also declares that these townspeople regard religion as a matter of convention and he emphasizes the necessity for establishing small Christian communities.

### THE LAST UNDERTAKING

Abbe Godin's last undertaking was in helping to establish a "Mission de Paris." Under the Archbishop of Paris, this mission would try to do for Paris what the Mission de France did for the rest of France. As soon as this project was going well, Godin felt certain that he would soon leave his laborers. He was right.

On a morning in January, 1944, Abbe Godin was found dead, asphyxiated by the fumes from his stove. The endeavors and aims of his whole life can be best summed up in the Litany to the Blessed Virgin which he wrote:

"From becoming a bourgeois priest, deliver me, Mary.

From forgetting that I am poor, that I always have been poor;

From forgetting those who suffer;

From spiritual selfishness;

From the ecclesiastical spirit;

From having no sickness to suffer from, no griefs, no disappointments;

From seeing all the difficulties when undertaking any work;

From getting used to my Mass, to Jesus my God in the host;

From getting stale in my ideals as a priest;

From professionalism;

From lack of confidence in you;

From forgetting to think, to speak of you;

Above all — above all from not growing in your love;

Deliver me from laziness, my incapacity (anyhow a little);

Mother deliver me from man;

From pleasure;

From forgetting my working, suffering brothers;

From loving my family less;

From not remaining a poor little religious;

From despising the details of your service;

From scandalising anyone, however slightly."

—J.J.

### Father's Business

Continued from page 3

manliness, saving the body from languor and the soul from pollution. Finally His death, as an inglorious failure, on the cross of a criminal, as one who gained no material success, who left no earthly possessions, proved the worthlessness of the world's standards.

Christ taught us to work, as He worked, for love; to labor, as He labored, busy about "my Father's business."

—J. H.



### Church and Labor

Continued from page 3

what had been done by the Church, what had been done by the State, and finally, what had been done by the parties themselves, by way of unions and employers associations, since the appearance of Leo's encyclical. It is in this section that Pius comes to the famous conclusion that *Rerum Novarum* is the Magna Charta of the social order.

### VINDICATION

The second section of this labor encyclical strives to "vindicate the social and economic doctrine of so great a Master against certain doubts which have arisen, and to develop more fully some of its points." In this division, Pius considered property, ownership, the State, income and wages, capital and labor, just distribution, the proletariat, and the restoration of the true principle of economics.

### THE REMEDY

The third section of the encyclical concerns conditions most of which were contemporary with Pius. Here, he seeks to "expose the root of the present social disorder, and to point out the only salutary cure, a reform of Christian morals." In this he includes the change which has taken place in economic conditions, communism, the changes in socialism, and the chief disorder of the modern world—the ruin of souls.

The Pope then puts forth the cause for the loss of souls and remedies for the social evils which cause this loss. The remedies are like those of Pope Leo: an economic life inspired by Christian principles; and the operation of the law of charity.

Two great encyclicals on labor within forty years! Two great Popes have given to the world a wealth of Christian social doctrine which civilization needs today, just as it did in the times of Leo XIII and Pius XI. With such encyclicals on the library shelves, we can certainly afford to learn the Christian philosophy of labor. In this day and age, we really can't afford not to.

### Watch the Phordds

Continued from page 3

#### THE AMERICAN LABORER

Then comes lunch time and Reggie enters the plant automat and gets his lunch with mechanical efficiency by pressing nickels into the slots. He loves this type of thing for he is sure to get the exact same portion every time. None of the bottom of the pan sort of servings like he used to get in the old-style cafeteria. He sits down at the table with his friends and begins discussing the problems of the American Laborer as seen through the eyes of same. This may seem a weighty subject to be discussing at lunch but in reality it requires very little concentration of thought in Reggie's circle. The questions and answers are stereotyped as the emotion in a soap opera.

#### FREE WORKERS

One new thing had come up though, just this morning. The management had given out circulars by the Planned Parenthood Association. Absenteeism was very bad during the winter when the women workers and even, some times, the men, were forced to stay home to take care of a family of sick children. This sort of thing might easily endanger production in time and the Phordd People had decided a stitch in time might save some worker from having nine and thus endangering production standards by missing his working schedule. Reggie and his friends think that the management has a point but are unwilling to concede it until they have decided if it encroaches on their rights as free workers.

#### SAME ROUTINE

The day ends much as it began, with Reggie rushing to the bus and arriving home at 6:00 on the dot, where he drops his lunch pail on the hall table, pats the dog, along with the children this time, kisses his wife and then rushes upstairs to change into his old army clothes.

#### PUPPETS AND POWER

After supper Reggie plays with his puppets. This is his hobby and one of the things about which he is most enthusiastic. It gives him a feeling of power to be able to manipulate the tiny men, to make them act as he wishes them to act. On the dot of ten he stops directing the puppets and once again climbs to his bedroom.

### Hallowe'en

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the barn, giving you some sign of your kind of employment in life.

Glancing back into the early 700's in Europe, we find that the people have a festival on this night, and, because the Church named November 1, All Saints' Day, the old pagan customs and new Christian ideas have been combined. A similar celebration is today known as Hallowe'en. After this decree the Church, the old Celts celebrated Hallowe'en as the end of the year.

In Roman Catholic countries, Hallowe'en is the occasion for visiting cemeteries and laying flowers on the graves of friends and relatives.

So ends our little trip back through history. We see the gradual Christianization of Hallowe'en, and the abandonment of the superstitious pagan customs. No longer do we feel that "the goblins will getcha if you don't watch out," but that this is a vigil, a time of prayer and penance, of one of the Church's greatest feasts—that of all the saints.

—J.W.

After going through his usual nightly routine Reggie climbs into bed with the feeling of a well rounded day having been accomplished.

#### THE TRAGEDY

Such was the pattern of Reggie's days until the fateful day not long ago. His machine began consuming hub caps with alarming rapidity. Having never been told what to do in such a case he tried his best to think. He climbed onto the conveyer belt in an effort to try and catch the renegade hub caps and before he knew it, he was under the machine. He came out, not a Robot, but an oddly colored hub cap with a large V9 stamped on what used to be his left elbow. He is now a happy section of a wheel on his former employer's new Phordd.

#### WHAT MIGHT HAVE BEEN

Reggie's former friends speak of him with reverence, for it was generally known that Reggie was to have been promoted to radiator caps the following week. This is the saddest part of the whole tragedy: Reggie might have climbed up in the world—to be the figurine on the radiator cap of his boss' new Phordd.

P.M.



VINCENT J. GIESE addresses a group of press representatives from the St. Louis area at the One-Day Press Workshop held here recently.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, MONDAY, NOVEMBER 21, 1949

NO. 3

## V. Giese Directs Press Workshop

"The Apostolate of the Press" was the theme of the Press Workshop held here at Webster on Saturday, November 12. The One-Day Workshop was under the direction of Vincent J. Giese, editor of Concord, a national student magazine, and was held under the sponsorship of the NFCCS.

"Catholic journalists, Apostles of the Press, are certainly called to be saints," said Mr. Giese. To achieve sanctity we must recast our whole lives to have an active refusal to accept things as they are. Regarding the readers, "Catholic journalists must reveal Christ to them in their everyday lives."

Catholic journalists must not only be given the God of St. Thomas, but the God of St. Paul. That is, they not only must know their faith thoroughly from the philosophical and theological point of view but they must be able to present a living Mystical Body to their readers.

After his opening remarks, Mr. Giese conducted two afternoon sessions. The first was on "Editorial Policy" and the second was concerned with "Community Journalism." During these discussions many suggestions were given by which college papers can elevate themselves to the college level. From these discussions came the idea for a student discussion group which is being organized at Webster now.

## Rewrite Your Short Stories -- You May Win \$500 for One

The fourth annual College Writers' Short Story Contest has just been announced by TOMORROW Magazine. First prize is \$500; second, \$300, and third, \$200. Manuscripts will be judged by the editors of TOMORROW and the editors of Creative Age Press.

The prize-winning stories will be published in the spring and summer of 1950. All other manuscripts will be considered for publication as regular contributions and paid for at TOMORROW's regular rates.

Entries should be addressed to College Contest, TOMORROW Magazine, 11 East 44th street, New York 17, N. Y. The deadline is January 15, 1950.

## SEVEN WEBSTERITES TO ATTEND PRESS MEETING DEC. 2-4

Seven delegates from Webster College will go to the National Catholic Educational Press Congress to be held at Marquette University, Milwaukee, Wisconsin, over the weekend of December 2, 3, and 4. The delegates are: Joan Romey, Georgianne McVay, Angela Donat, Joan Federer, Pat McQuie, Joan Hoogstraet and Anna Kraft.

The bi-annual convention, sponsored by the Catholic School Press Association and by the College of Journalism of Marquette University will formally open with an address by Maisie Ward, author and publisher, wife of Frank Sheed.

On Saturday various sectional meetings will be held. Among the speakers will be: Robert Reynolds and Lois Schumacher, co-editors of "Today;" the Reverend Louis J. Putz, C.S.C., Director of Catholic Action, Notre Dame University; J. F. Powers, noted short story writer, author of "Prince of Darkness;" Sister Mary Rosenda, O.S.F., of Alverno College, co-author of "Christian Impact in English;" and Vincent Giese, editor of "Concord."

Saturday evening open house will be held at Mt. Mary College, Cardinal Stritch College, Alverno College and Cardijn Center in Milwaukee. On Sunday there will be a Pontifical High Mass and the convention will close in the afternoon with a address by Bruce Marshall, author of "Vespers in Vinena" and "The World, the Flesh, and Father Smith."

## Five Scholars Join Classical Fraternity

Five students from Webster College were initiated into the Beta Zeta St. Louis chapter of Eta Sigma Phi, a national classical fraternity. The girls received as new members were: Joan Buehler, Shirley Kinsella, Janet Ludwig, and Mary Margaret Thro. Georgeanne McVay is secretary of the chapter for the coming year. Eta Sigma Phi is an honorary fraternity devoted to increasing an interest in the classics. Meetings are held once a month at St. Louis University or at one of the corporate colleges.

## Robert Delehanty Means NSA

Robert Delehanty, from all appearances, is a rather normal young man. A graduate of the University of Louisville, he is at present holding down the job of Executive Secretary to the National Student Association. He has been covering the country from Chapel Hill to Catholic University "on a pair of roller skates" to quote his own expressive way of phrasing the traveling difficulties he has encountered.

### Student Cause

For the past few weeks Bob has been getting from college to college by any and all available means, so that he might explain the purpose of NSA to student bodies, fraternities, and any other group he can corner unaware. We soon discovered that here was a young man who was not as "normal" as he first seemed. For there are few normal young men who are willing to cease their educations in order to work for the Student Cause.

### Value of NSA

Bob spoke at Webster on November 2, and in the same day managed to speak also at Maryville and at St. Louis University. We caught him between Webster and Maryville and leaning from our rather precarious position on the front fender of the vehicle that was transporting him from these hallowed halls, we asked,

"Just what is the value of NSA?"

He muttered something about "Ahmm from Kentucky so I don't talk much" and promptly launched into a monologue on his favorite topic that lasted halfway down Manchester Road.

### Tangible Value

"NSA has now quite proved its worth. It must have positive educational values else it would not interest educational organizations; it has tangible value to students, else it would not combine the support of 318 campuses including all major educational institutions. And it can inspire, too, or it could not induce student leaders to attend its conferences and consume precious hours of their time conducting campus and regional activity and organizations without any remuneration save the satisfaction of disinterested service to their fellow students in this country and abroad."

## Discussion On Student Problems To Begin Here Nov. 29; All Who Are Interested May Attend

A discussion on "Student Government: How is it working here a Webster" will be held on Wednesday, November 29, in Mission Hall. This informal meeting will be the first of a proposed series, each of which

will take up a particular student problem. The discussions will be open to all interested students. Faculty members will not be present.

The suggestion of such a discussion group was made by Vincent J. Giese, editor of Concord, when he conducted the Press Workshop held here at Webster recently. He said that it would serve as a gathering place for true student opinion which the paper would then be able to make use of as such.

The informal discussions are intended to be correlators of student opinion. Their purpose will be given them by their appearance in the "Web," at least the appearance of the opinions which seem most prominent. By such discussions students will perhaps be led on to finding a solution to their problems, whether these solutions may lie within themselves or not.

## Full Schedule For Speech Dept.

The Christmas Pageant will be held on December 19 this year. Under the direction of Mr. John Dollar, the pageant will complement dramatic scenes with singing and orchestrations.

Future presentations to be seen on the Webster College stage will include the works of three nationalities and three eras. The first of these, "Trojan Women" by the Greek tragedian Euripides, will be given by the members of the speech department on January 30. The play will be under the direction of Mr. Harry R. McClain.

During the Lenten season Mr. Dollar plans to present "Tidings Brought to Mary," a play by the contemporary French dramatist, Paul Claudel. It will run two nights, Friday, March 23 and Sunday, March 25.

Mr. McClain will direct the annual Shakespearean drama set for May 11, 12 and 13. This year's presentation will be "Midsummer Night's Dream," a fanciful comedy. Dancers as well as actors will take part in the show. The Webster College orchestra will play the musical score composed by Mendelssohn. Tryouts for this play as well as for "Tidings Brought to Mary" are open to the entire student body.

### Webster Is Normal

This quote so impressed us that we had a difficult time indeed maintaining our position on the fender and his next few words almost knocked us completely off.

Delehanty informed us that Webster was quite normal and here we had been thinking that these ivy clad walls were something unique. But our similarity to other schools lies only in the fact that the greatest number of schools in NSA have a student body ranging in size from 300 to 1000 students. Bob agreed with us that there was no other place quite like Webster.

### Over 25

"Nowhere" he said, "have I been asked if all the NSA officers are as old as I." Bob admitted that he is over twenty-five but then compensated for his antiquity by stating that all the other officers were "kids of twenty-one or so." (He was referring to a question asked him when he called for discussion after his speech to the student body.)

### Purchase Cards

Time was growing short and the fender was getting weak, so we threw a few more hurried questions at this NSA "Traveling Salesman." He let us in on a few of the more cherished dreams NSA holds for this year. An expansion of the system whereby students get a percentage of all goods purchased in member stores of the Purchase Card Plan for Students is planned. This particularly interested us for we had heard rumors that this plan was to be

(Continued on page 4)

## SEVEN ELECTED TO WHO'S WHO

Seven students have been chosen to represent Webster College in "Who's Who among Students in American Colleges and Universities" for the school year 1949-50. The selection was based on scholastic standing, leadership, and participation in extracurricular activities.

Three of the students were elected by the faculty:

### Jody Ritter

Jody Ritter, '50, is the daughter of Mrs. Frank Ritter of Louisville, Ky. This year she is president of the Student Government Association. Jody was also president of her class as a freshman; representative to the Sodality Board during her sophomore year; and class representative to the Student Government Board last year.

### Mary Ann Dunsford

Mary Ann Dunsford, '50, is the daughter of Mrs. James B. Lawler of St. Louis, Mo. Mary Ann was president of her class during the junior year and now holds the office of President of the Language Club.

### Helen Pearson

Helen Pearson, '49, is the daughter of Mrs. R. Hall Pearson, Kirkwood, Mo. Last year she served as president during her junior delegate to the N.S.A. and was class president during her sophomore year. Helen was recently appointed assistant-editor of the Lauratanum.

The following four students were elected by the student body at a recent meeting of the Student Government Association:

### Georgianne McVay

Georgianne McVay, '50, is the daughter of Mrs. Ethel McVay of Fort Smith, Ark. During her senior year she holds the following offices: editor of the Loretine; member of the WEB editorial board; chairman of the classical division of the Language Club; vice-president of the St. Louis University Classical club; and secretary of Eta Sigma Phi, a national classical fraternity.

### Ann Keefer

Ann Keefer, '50, is the daughter of Mr. Keith B. Keefer, Park Ridge, Ill. Ann is chairman of the Ivy Room Committee this year and was head of the Boarder's Spiritual Committee last year. In her sophomore year she was chairman of the Boarder's Activity Committee.

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## FOR CATHOLICS — EVERY DAY IS THANKSGIVING!

This Thursday most of us will sit down before the traditional turkey (or a reasonable facsimile thereof) and celebrate the first American holiday. Our Thanksgiving Day, however, will be a little different from the one which the Pilgrims celebrated for the first time in 1621—not only in the reason why it is celebrated, but in the way it is celebrated.

### Over Indulgence

To the Pilgrims, Thanksgiving was taken in the literal sense of the word. On that day they gathered together over the bounty which had been given them by God and gave thanks to Him. It was a day of prayer, a special day of giving thanks to God. To-day, the commemoration of the early American event really doesn't deserve its title since the day has become a symbol for good eating, large and extravagant dinners, and too often, overindulgence.

### Thanksgiving at Mass

For the Christian, however, the true Catholic, Thanksgiving Day will be one of special prayer and thanks, but essentially it will be like every other day. For to the true Christian, every day is really Thanksgiving. Every day, in the Preface of the Mass we say: "Let us give thanks to the Lord our God." Every day we should thank God for all He has given to us—not only the advantages and opportunities but also the sufferings, the crosses He has permitted us to bear. We should thank God for letting us carry even the tiny crosses which are ours and which, in comparison to the Cross of the Redemption, are like a grain of sand among all the seas of the world.

### Suffering

It is hard to thank God for suffering. But suffering gives us the opportunity to show our love for God and our willingness to suffer for Him as He did for us. To make our suffering meritorious we must have love, for without love all suffering is valueless. With this love, we will be able to thank God for suffering, for life and for Himself, resigning ourselves to His will and trusting in His providence.

### Spiritual Gifts

Too often, too, we not only forget to thank God for suffering, but when we do give thanks, we thank Him for only the material things which we have received. This is, of course, good, but incomplete, like thanking God for our joys and not our sorrows. We utterly neglect the things of the spirit. How often do we thank God for our intellect, for our will and its freedom, for faith and grace, and the privilege of being a member of His Mystical Body? And yet the material things are nothing in comparison with these gifts from God.

### Complete Thanks

Thanksgiving is a laudable thing, but it must be complete. The next time you talk with God don't forget to thank Him for your joys and your sorrows; for your material gifts and your spiritual. Then, with resignation to His will and trust in His providence, we will really be able to realize the full, complete and true meaning of Thanksgiving.

"Let us give thanks to the Lord our God." And let's make every day Thanksgiving.

## PIO DECIMO IS NON-PROFIT PRESS

In 1940, in St. Louis, a group of laymen joined in a common endeavor. They were interested in the liturgy and desirous of bringing others to an awareness of its treasures. To do this they decided that they would use the printed word and art of a high standard.

### Pius X

Monsignor Martin Hellriegel, pastor of Holy Cross Parish, was spiritual director of the group from the beginning. A noted exponent of the liturgical movement, Monsignor Hellriegel suggested to them the title of Pio Decimo, to express the dedication of the Press to the cause recommended by Pope Pius X: "Instaurare omnia in Christo!" "Restore all things in Christ!"

### Liturgical Printing

The Pio Decimo Press is now a well-known liturgical publishing house throughout the country. Wherever members of the apostolate of the press gather, the name Pio Decimo is likely to be mentioned more than once. It has become the symbol of simple Catholic liturgical printing.



It is the humble opinion of the members of the Press that it is prosperous. The number of publications is increasing, and interest in them is mounting. Since it is an apostolate, any profit from sales is put into the work and not into personal pockets.

### A St. Louis Shop

Pio Decimo Press is most in need of independent, responsible fellow-workers to assist in the practical task of distribution. In particular, a shop that could make its publications and others available to the general public is needed in St. Louis. The present mode of distribution is necessarily only by mail.

### Publications

Among the books which Pio Decimo has printed are: "Vine and Branches," Vol. 1: VINE by the Right Rev. Martin B. Hellriegel; "Songs of Sion" by Walter Shewring, author of "Rich and Poor in Christian Tradition;" and "Our Children's Year of Grace" by Therese Mueller. Also, those pamphlets "Our Dialog Mass" and "Our Sung Mass" which are appearing in so many parishes are products of Pio Decimo Press. The Press also prints booklets, cards, pictures, etc. to further the liturgical apostolate.

### "Th Living Parish"

Perhaps the most popular of  
(Continued on page 4)

## THE WEB GETS---

# LETTERS TO THE EDITOR

The staff of The Web would be glad to receive any letters of criticism or comment which students would care to send in. The Letter to the Editor is the best method to use in expressing opinion in regard to your student newspaper. We hope that there will be occasion for you to make use of it, not only to criticize us if you disagree, but to commend us if you approve.

The Web Staff

Dear Editor and Staff:

As I was reading an assignment, for one of my Sociology classes, on Cardinal Manning, I came across this statement: "Mindful of what Our Lord and His Apostles would do, if they were in London, Manning lectured in incisive tones, believing that the most secure way of building for the future was to acquaint Catholics of the present with economic and social problems."

The Web has manifested its belief and answer to the fact that: Our Lord and His Apostles are here, in Webster. A sincere and joy-filled thank you for your last issue on labor.

Gratefully in Christ,  
Mary S. Norris

To the Editor:

Being aware that The Web has taken a controversial trend this year under the direction of yourself as editor-in-chief and your staff, I would like to add my opinions to those you have already undoubtedly received.

First, I think the present school paper appears under a deceiving name. I would say the old Web, the school newspaper, has disappeared and been succeeded by a new effort characterized by religious essays.

Secondly and with regard to the material used, I would say that while it is true that there can be no such thing as too much religion if religion is understood in a general sense as our devoted attachment to God, it does appear that there can be too much religion if religion becomes largely a speculative consideration of our obligations with concomitant exhortations to observe these duties.

There are other profitable considerations for the college student which will in no way imply a preference for the finite rather than for God but which can also be conducive to Christian formation considering the state of life of the student. I refer especially to the arts, literature, and practical interpretations of what is happening on the local scene. Similarly to the Web staff I lose my

contention to some extent on the doctrine of matter and form; however, I think I have a greater regard for matter than the Web staff. I doubt if even I could have conceived the notion of form without reference to matter.

Thirdly I would like to call attention to a certain trend which I would hate to see promoted as normative thought for the Webster student body. I refer to the wonderfully logical fantasy which appeared under the title Watch the Phorrds Go By. It seemed to me to deride capitalism which is the responsible private ownership of productive means. I can't believe that The Web would want this system replaced. It seemed to consider the worker as a mere slave. As a matter of fact I have not been able to see the student of Webster as the reproduction of a robot father. It is surely not a cause of hidden ancestry.

We may all rest assured that while God governs the universe, man will never be a robot. The residue of spiritual vitality and the efforts of honest men (both the works of God) demand co-operation not uprising. Our age and our country have no monopoly on corruption and blindness. On the other hand men in every position and station are searching for the principles of order, some perhaps often doubtful of the Ultimate End. We, on the other hand (at Webster, i.e.) know the End and may promote the effort for order (peace) by our active participation in the means that are commencing to flourish in America today: the rejuvenation of philosophy, theology and liturgy. One aptitude is not for all. But for the student proceeding to a degree, the development of sure judgment in every main facet of man's activities should be a "sine qua non." I believe that the expression of this judgment is the work of the school paper.

Regardless of my criticisms, I congratulate The Web staff in the decided stand it has taken this year. I disagree with the stand but the decision is an example of the vitality which is the barrier against robotism.

Sincerely

Thomas Magner

To the Editor and Staff of the Web:

Congratulations on the growth shown in the Web of this year. The entire paper seems to be on a higher intellectual level, a level benefitting a college newspaper. Let's have more of the same.

Mary Ann Dunsford

## THE CASE OF — THE REPENTANT ROBBERS

Once upon a time there was a band of robbers who roamed about northern Italy pursuing their unworthy occupation among the more wealthy Italians. These robbers were perfectly content in their lives and had no scruples whatsoever concerning the fifth commandment. Their life was very romantic, in a perverted way, containing much adventure and several close escapes. But their perseverance in the art of robbery never wavered.

### The Stranger

The group was in the habit of staying at a particular inn outside Milan, between "jobs." Here, they could relax, eat, drink, make merry, and plan their next robbery—if it needed planning. One night, as they were in the midst of a low-toned discussion, a stranger came to stay at the inn overnight. The robbers looked up from their work and at first were hardly diverted. The actions of the stranger, however, soon attracted their complete attention and the conversation was forgotten. The stranger was a very holy man.

### An Impression

The thieves, were impressed with his sanctity and humility. Even to their spiritually hungry hearts, it seemed as if there was something of the Divine present among them. Nobody spoke. Something was happening to each one of them but it wasn't until later that they realized what it was.

The presence of this holy man had so impressed them, that

almost immediately they repented for their sins and asked pardon of God. This was a strange thing for a band of hardened lawbreakers to do, but they did it and were not ashamed.

### A Game of Morra

Then one of them spoke. "Which of us will go to confession first?" They could not decide until one suggested that they play morra and that the loser would begin the trek to the confessional. The oldest one, the leader, lost. He walked firmly to the door of the room where the holy man, who was a priest, was staying. When he opened the door, he found the stranger kneeling at prayer, and instinctively the pillager of northern Italy fell on his knees.

### The Confessions

When the man had finished praying, the repentant bandit confessed his sins amidst tears and implored the forgiveness of God. His confession was followed by those of the other members of the band. Each one made his way into the confession room and was absolved, and they all slept that night pure in the eyes of God.

But who was this stranger, this priest who converted by his mere presence? Surely, he must have been a saint to have had such an effect on hardened sinners. He was a saint, a saint who is today venerated throughout Italy for his holiness and purity. His name was Charles Borromeo.

**THE C.S.M.C. EXHIBIT MISSIONARY ZEAL**

Once upon a Thursday, six Websterites, numerous pounds of sugar, cocoa, and jelly picked their way into the "Meyer Monstrosity," which coyly hides under the title of a '41 Chevrolet, and set out for the rolling hills of Fertile, Missouri and a privileged visit with Peggy Mason '49, a Rural Parish Worker of Christ the King.

*C. S. M. C. Jelly*

Among those Mason fans present were: Priscilla McCann, "Bunny-sweater" Sloan, C.S.M.C. Buckler, "Party-girl" Reedy, and Driver Meyer. After an hour and a half of numerous and indescribable Webster songs, accompanied by the rattling of 32 pints of "C.S.-M.C." jelly, and thinking we had passed through every town of less than 25 population possessed by Missouri, we reined up the "M.M." and began to inquire as to the location of the Rural Parish Workers of Christ the King.

*Colonial Rose Bar*

This procedure kept up for approximately five miles. Since most of the distinguished local citizens were not exactly familiar with the whereabouts of our friends, we decided to drop in on a small establishment which traded under the name of the Colonial Rose Bar. The proprietress informed me she had heard of "those people" but being a trifle hazy about the whole thing, she said:

"Go down the road apiece to the 'Golden Pheasant'. Ask for Lu and tell him Lil sent you."

*The arrival*

Our expedition proceeded as directed and fifteen minutes later, with the help of Lu, we arrived at the old red brick house which was the home of the Rural Parish Workers of Christ the King, and our own Peggy Mason.

As we eagerly piled out of the car, a Worker, standing on the porch, viewed our sweat shirts and hats, calmly turned her head towards the inside and said:

"Miss Peggy — Webster has arrived."

*The Purpose*

The next hour was one of the most interesting and inspiring we have ever spent. Peggy introduced us to Miss Alice Widmer and Miss Ladonna Herman, the original members, and also Miss Marcella Koch who has joined their ranks. We stepped into their one room, 15' x 18' in size, and seated ourselves comfortably on each other's laps. For those of us who did not know the exact purpose of the Rural Parish Workers, Miss Widmer informed us that they were lay apostles following the Rule of St. Benedict, and doing missionary and social welfare work in southwest Missouri.

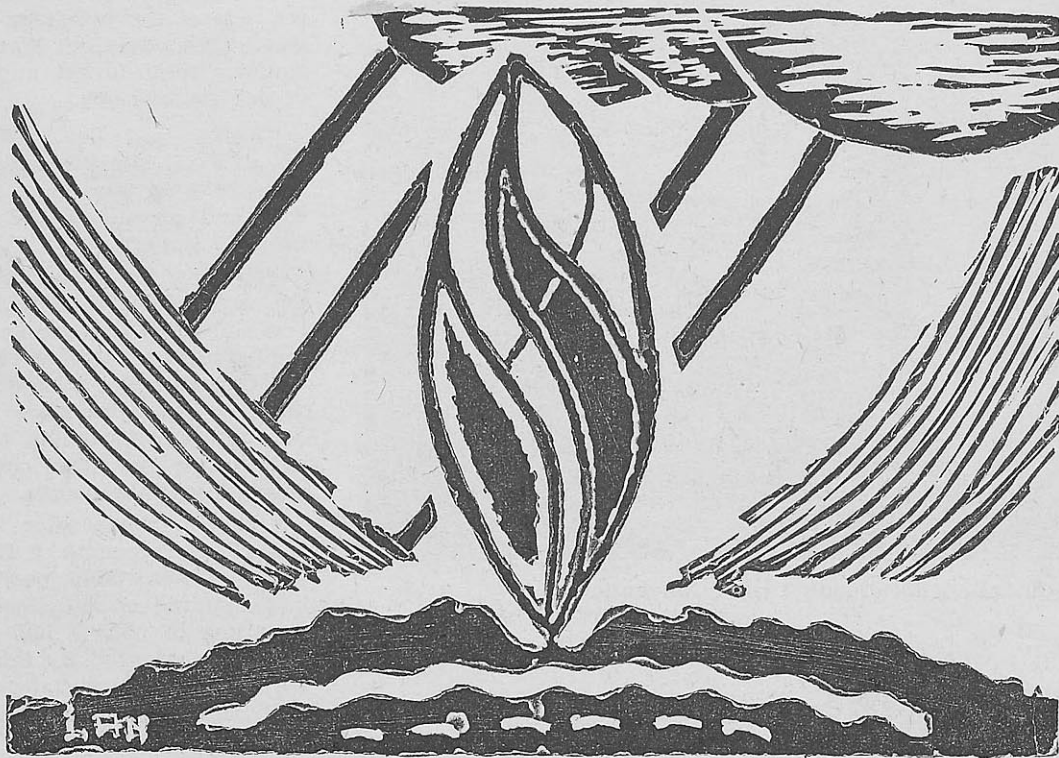
*House Plan*

Due to the poor housing conditions and the voluntary poverty these workers undertake, they are forced to live in one room which is kitchen (one hot plate); living and dining room (one table and two chairs); bedroom (two cots and two folding beds); office (one small file); bathroom (a wash-basin); and chapel (a small wooden table covered by a mended cloth and two candles upon which a placard with the Introit of the day is placed. However, Miss Peggy (as she is called by the other workers) told us of a project under way to remodel the rest of the old,

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**SYMPOSIUM —**

**ON THE AIMS OF A CATHOLIC COLLEGE**



"I have chosen you out of the world, that you should go, and bring forth fruit; and your fruit should remain." Christ to His Apostles; John XV, v. 16.

Education, like politics and religion, is a much-discussed, much-debated subject in our era. People advocate liberal education, technical education, progressive education and various other forms which employ different ways and means, and strive for different aims.

Being students at a Catholic woman's college, we at Webster would be most interested, logically, in the aims of education for the Catholic woman's college. We know that these aims, in view of our membership in the Mystical Body of Christ, must be high. Perhaps most of us have not thought about the subject or come to any definite conclusion. Maybe some of us think ourselves too inexperienced at this time to have definite ideas on the aims of a Catholic woman's college.

So, for those who take the authority of others more qualified to know, the WEB prints these opinions of well-known Catholics on the subject.

**MRS. BOLEN J. CARTER**

*East St. Louis wife and mother*

"The program of a Catholic Woman's College should have as the ultimate aim the fullest possible participation by each of its students in the Mystical Body of Christ; as secondary aim, the preparation of woman for her role as home-maker, with special emphasis on the virtues of charity and humility; thirdly the development of responsibility toward the lay apostolate; and finally as supporting aims the various specific vocations. Such a program calls for a co-ordination of the liberal arts with the fine and practical arts program to enable each student finally to achieve complete integrity in Christian womanhood."

**REVEREND BERNARD I. MULLAHY, C.S.C.**

*Professor of philosophy, University of Notre Dame*

"My formulation of the aims of a Catholic women's liberal college would be something like this: Because it is a college, its most proper and specific aim is to develop the intellectual virtues. Because it is a liberal college, the liberal disciplines, as distinct from the practical disciplines, must oc-

cupy the center of the program. Because it is a woman's liberal college, training in the intellectual disciplines must be adapted to the proper nature of the feminine mind. Because it is a Catholic college, it must aim at the development of a Christian, liberal, feminine mind. Insofar as the curriculum is concerned, the aim must be to integrate Christian truth with the principal intellectual virtues, the liberal virtues primarily and the practical virtues secondarily. Insofar as the college life which surrounds the curriculum is concerned, the Catholic college must realize that it is a Christian community of scholars and must aim at achieving a full and intense communal Christian life. This can be brought about most effectively by living the liturgical life in all its dimensions."

**THOMAS A. BRICKLEY**  
*President of NFCCS, St. Vincent College, Latrobe, Pa.*

"The program of a Catholic woman's college should have as its basic aim the further training of women for their role as Apostles of Christ; it should provide a sound preparation for their role as mothers and home-makers; and should allow ample opportunity for training in the various vocational fields. Such a program would point liberal arts toward the role of women in a program of Catholic social action, and would include both the fine and practical arts."

**DR. WILLIS D. NUTTING**  
*Professor of Political Science, University of Notre Dame*

If our women's colleges, or any other colleges, are going to be alive, they must be allowed to develop their own uniqueness. Each should be encouraged to go as far as it can with its own particular forte. Each should develop its own character, as one of the bright facets of a complete Catholicism."

**SISTER M. FRANCIS BORGIA, O. S. F.**

*Instructor in English, Alvernia High School*

"A Catholic college education ought to provide practice-living, not just hand out cold-storage information. Deep understanding of the liturgy

should be coupled with actual participation, discussions and homilies on the spirit of the season so the student will be enriched as a whole program. The study of the nature of man from philosophy and sociology and psychology should lead into right values on work, leisure, money, family. Above all—some place we ought to learn how to live with people. The spirit would not be one of moralizing-chocked-down-the-throat, but a student community thinking through its problems under intelligent leadership and helping one another to build the whole truth into their lives. In our present set-up, in any, for that matter, young women need to fall in love with the truth through the beautiful in music and art and literature. They need to create the beautiful for more reasons than can be said in less than a book. The skills of speaking and writing and cooking, whatever a woman must have to make things well, are necessary if she is to measure up to the privilege-burden the Holy Father has outlined for her."

**CAROL JACKSON**  
*Editor of INTEGRITY*

"There has been a lot of discussion on this subject but we are more and more convinced that the only solution is the radical, integral one... To produce female saints among women more intellectually gifted than the average. (If you take into account that they are women, not men you will stress the "warmer" subjects— theology rather than philosophy —and including mystical and ascetical—the rudiments of domestic skills—but solidly—neither commercially nor in a bourgeois fashion—literature (Catholic, of course), writing, etc., not omit anything (except business courses, which should be omitted anyhow) but changing the stress, and above all, the usual content."

**VERONICA MURPHY**  
*Former student at Webster College*

"If the call of the times is for action, Catholic Action, then we have to be explicit in stating what is to be done and how.

"There must be some ter-

**Should Philosophy Be Taught In The Freshman Year?**

This question was posed to a random selection of Websterites from all classes. The majority think that we need a better foundation in developing a Christian philosophy of life and in integrating the various courses. Some thing that freshmen would not be able to fit philosophy into an already filled schedule of required subjects, and with the new problems freshmen must face, philosophy would serve only to confuse them. Here are the opinions, pro and con:

**Kathy O'Malley:** I myself think that ethics should be taught earlier than the senior year so that students would get correct principles of right and wrong.

**Rose Ann Sloan:** Freshmen have to work gradually into the process of thinking and philosophy would be too hard for them to start.

**Gloria Nagem:** I don't think logic is too advanced even for high school seniors. Too many kids don't go to college. Most of my class didn't go and they would have been better prepared for the world if they had had some philosophy.

**Beverly Fiorella:** I think general psychology would be a good course for the freshman year.

**Miriam Reedy:** When we studied philosophy of literature in Communication, it made us start to think. A course in philosophy for freshmen would give them a better foundation for the other philosophy courses.

**Jane Baute:** In a way it would be a good idea to start teaching philosophy in the freshman year but the freshmen already have a load.

**Ann Keefer:** Freshmen should have some kind of foundation to start out with, something that they can apply to all fields.

**Dolores Depke:** I think it would be a very good idea to have a course to give freshmen general principles of philosophy.

**Peggy Crawford:** Freshmen have enough subjects as it is, and for the first year, philosophy is too hard for them. They have to get used to college life first.

**Adrienne Goldstein:** I think a course in freshman philosophy would make it easier for the students when they get to sophomore and junior years.

**Mike Riffel:** So many girls go to college only one or two years and since a college student should have some philosophy, it would be a good idea to teach more in the freshman and sophomore years. —G.M.

minology proper enough and strong enough to explain the stand a Catholic student must take. A Catholic Women's College must train us to be actionists!"

**MARY FRANCES KING**  
*Graduate of Webster, instructor at Nerinx Hall High School*

"From my own recent experience I find I attended a Catholic college thinking I was completely imbued with Catholic principles whereas actually there were facets of secularism which I did not comprehend in the proper relationship to these principles.

"My Catholic college did not fail to instill within me a great appreciation for Catholic doctrine as well as a hatred for secularism. However, I did not

(Continued on page 4)

## CONVENTIONISTS



Making plans for the Catholic Educational Press Convention

## OUR REVIEWER FINDS---

## THAT PRETTY YOUNG GIRL

One crisp October evening not long ago Guinevere and I were lounging about the fireplace in our wee domicile. No sound disturbed the crystallized silence of the night except the tinkle of the music box, the roaring of the open fire, and the push-pull of Guinevere's needle in and out of her tatting.

The dainty Guinevere had just suggested that I read aloud from the poems of Tennyson. Suddenly a thought filtered into my memory chamber—that I had, in my portemanteau (having just returned from Poughkeepsie) the latest novel by Laura Jean Libbey, author of "Mrs. Middleton's Lover" and "A Forbidden Marriage."

Miss Libbey was no stranger to us since her portrait had graced the cover of each volume which we had so eagerly absorbed. Guinevere and I both have a deep and everlasting appreciation of her ideals since ours correspond with hers exactly. Do not feel that Guinevere and I would cast our eyes upon the usual novel of today which portrays only the coarseness of lives far below the level of human. As Miss Libbey says in her preface, "Ignorance of wicked ways is bliss, therefore 'tis folly to be wise... The happiest epoch of a young girl's life is the daydreams she has of the lover who shall come to her some day, and of the roseate future stretching away beyond. I should not like to destroy these girlish fancies. It is not pleasant to think of white doves coming

to the muddy pool to drink; it is less pleasant to contemplate innocence drinking at the fountain of knowledge—of the world, worldly."

This latest volume is entitled "That Pretty Young Girl." I began to read it aloud softly, although tears welled in my eyes ere I had scanned scarce a dozen pages. Guinevere whimpered quietly into her tatting as I continued the heart-rending story of the exquisite young Helen Trevalyn, of the vicissitudes and pitfalls in her attempt to choose between love of Arthur Douglass and loyalty to her father. Twice she stood on the brink of marriage to a false deceiver. Twice our hearts froze in anguish; twice she was saved by a timely death of the fiance. Even her true lover doubted her at times; as in duty to her father, Helen slipped her betrothal ring slowly from her lily-white slender hands, Mr. Douglas said, "Helen, can you, whom I have believed little removed from the angels, be the most despicable of all women—a coquette?"

But she proved her loyalty to him when she spoke forth at his murder trial. "My place is by his side," she said, raising her dark, tear-wet eyes to his face, "and—and—if they pronounce him guilty, I will fall on my face dead." This was the very thing the lawyer had feared.

Nevertheless, love conquers all, and the gentle Helen is united with the gallant Arthur Douglas, who was freed, freed to live his life of bliss with "That Pretty Young Girl." Guinevere and I could only agree with the author that "Some find love a blessing, others, a curse."

—G.M.R.

## Who's, Who

(Continued from page 1)

## Dorothy Mullally

Dorothy Mullally, '50, is the daughter of the late Mr. and Mrs. Patrick Mullally, St. Louis, Mo. Dorothy was president of the Mission Committee in her junior year and is now perfect of the Sodality.

## PAT Paul

Pat Paul is the daughter of Mrs. Kay Paul of St. Louis, Mo. During her junior year Pat was assistant chairman of the musical and she serves as chairman this year. She is also an active member of the Loretto Players.

Each of these girls may obtain a key signifying her membership in Who's Who and a copy of the book which will be published this year.

## Pio Decimo Press

(Continued from page 2)

the publications of the Press is "The Living Parish," "a magazine dedicated to Christ and His members within the community of the parish. Stress is on holy living, nourished by the Sacraments and God's Word, and extending into the home." The magazine appears with the seasons of the Church and is edited by laymen. A subscription is \$1.00 per year and should be addressed to Pio Decimo Press, Box 53, Baden Station, St. Louis 15, Mo.

A courageous undertaking in an apostolate which demands the heroic, the Pio Decimo Press is showing us that it is possible to establish a self-supporting Catholic institution.

It stands as proof that we can "restore all things in Christ" if we all work together. For it will take many Pio Decimo Presses and much work and much apostolic endeavor before we can fulfill the words, of Pius X. But certainly the end is great; and surely it is worthy of the apostolic means.

## Delehanty—NSA

(Continued from page 1)

put in effect in the St. Louis area, in the near future. Bob verified this possibility. Another project that is most important in NSA this year is that of exchange students between here and Europe. NSA is planning to send close to a thousand students overseas this summer. A biweekly news sheet containing information of student interest from member colleges which will be given out to each student in the member colleges is also planned.

## Southern Chivalry

We arrived at our destination and Robert leaped out of the auto and helped us off our fender with a fascinating display of southern chivalry. We informed him that he was undoubtedly one of the most charming speakers on whose fender we had had the pleasure of riding and told him that any time he returned we would gladly assemble a group who would be more than happy to listen to him speak again. So, being an above normal young man, he blushed, and hastily glanced through his brief case.

"Well," he said, "if I finish with the rest of the schools I am supposed to visit in my year's assignment, I should be back to see you—all around

## Mission Work

(Continued from page 3)

rambling house.

## Average Day

As Peggy took us through the rest of the building, which was of the post Civil War vintage, we tried to get a picture of her average day.

"Well," said Peg, "We get up at 6:45, stumble over four beds, fold up two, dress in the cold and go out to get wood for the stove."

Prime is the next thing on the schedule. After this they leave for 8:15 Mass in their temperamental station wagon, the Church being a mere eight miles away. Breakfast might be anything, depending on the will of the hot plate and the generosity of the people.

"What happens after breakfast, Peggy?" quoth I from a very uncomfortable position I had acquired on the floor, due to a keg of nails I had fallen over nonchalantly. By this time we had seen the upstairs which had very little in the way of floor, walls or windows.

## Their Work

It seems that most of their time right now is spent in doing much of the reconstruction work themselves. However, the workers visit rural families and try to help them with their problems. Most of these people are employed in tiff mining and are in extreme need now as only one out of the sixteen mines is open. All the children have to attend public school as no parochial school is available to most. However, out of the 130 children in their district, the Workers have succeeded in getting 87 to attend one of their three catechism classes on Sunday. These children come from miles away and have to be fed because for some of them, it is the only meal they will have all day.

At this point, there was a short interlude while Peggy gave her thanks to Suzie and all the C.S.M.C. members for their help with the breakfast project.

## Block House Needed

In addition to such apostolic work, there is also quite a bit of clerical work to be carried on. Miss Widmer has just finished a post card appeal for contributions to help with repairs and construction of a small block house where they might store clothes and food for the people with whom they work.

Sometimes there is recreation in the evening, if time and work permits. Compline is at 10:00 p.m. and the only light goes out at 10:30.

It was a group of greatly subdued Webster girls who left Peggy, much different from the crowd that had arrived, very much impressed and very proud of all the Workers who are doing so much for Christ our King.

—D. M.

## Fashion Note

"A woman should not wear man's apparel and man should not wear woman's apparel, for he who does these things is abominable before God." —Deuteronomy XXII, v.5.

1956." And with these words, Robert Delehanty, Crease Ridden Traveler, faded into the sunset. —G.A.M.

## Symposium

(Continued from page 3)

learn the meaning of "full Christian living" and "living with the mind of the Church" as well as I might have if I had been instructed in theology, liturgy, and Scripture. My hatred of secularism consisted of a hatred of the sins of our era: divorce, remarriage, birth control, irreligious education and a few other "publicized" violations of the moral law which I knew to be eternal and must not change with the "mores" of the day.

"Yet not until recently did I realize that my motives for work, my participation in college recreation were often as secular as you would expect to find in a secular college. In a word, I felt that as long as I was within the hallowed walls of a Catholic college I was immune from secularism."

CHARLES D. HOGAN JR.

Past President of NFCCS  
Xavier University, Cincinnati, Ohio

"How often do we pick up an alumnae newsletter, a school paper, or even a secular newspaper and see that a noted actress, scientist, educator, or the like will address the student body of this Catholic women's college? A phrase analogous to successful graduate usually appears somewhere in the story. Yet how often do we hear of a good Catholic mother presented to the students as a successful graduate? She must be the most successful of all the graduates, else the college holds contrary views to the Catholic Church regarding the sacred purpose in life of women."

JAMES TED HARRIS, JR.

Past President of NSA; LaSalle College

"The development of a sense of social responsibility, appears to me to be thoroughly consistent with the objectives of all Catholic education, and is probably one of the lesser emphasized. Closely allied with this, of course, is the training and inculcation of methods and techniques of vigorous social action. As a student, a citizen, and a Catholic mother, the young Catholic woman, I believe, must be able to transmit to her fellow students, fellow citizens, her husband and her children the zeal for an integrated social living from which action—right action—may flow."

LOIS SCHUMACHER

Co-editor of TODAY

"In theory every Catholic women's college is convinced that the education it offers is far superior to that of any secular college, if only by virtue of religious training. But in practice we constantly ape the secular colleges, constantly try to prove that our process of education is just as good as theirs and even just the same as theirs, that our graduates are not different, are not misfits, are just as successful. Which, of course, is stupid. If our colleges were really fulfilling their function they probably would not be able to boast so many successful graduates, as the world uses the term. Nor can I conceive how graduates with truly Catholic mentalities could fail to be different, could fail to be "sore thumbs" ("misfits" if you will; many people will call a sore thumb a misfit and a bother, when in reality it is a manifestation of a disease or disorder in the body) in a society whose whole tenor is pagan and materialistic."

Complete Cast Also Announce Today  
by Pat Paul and Jean Mattingly

"There Go the Girls" will be the title of the Student Musical to be held in February. The title was announced today by Pat Paul and Jean Mattingly, chairman and assistant chairman respectively of the musical. The title was submitted anonymously in the contest held to find a name.

At the same time the chairman and assistant chairman announced the cast as follows:

In the first scene, "On Campus," there will be three solo songs. Dozy Yates will sing "Homework," Joyce Voss will sing "Smarty," and Ruth Schumacher will sing "Take Me Out to the Ball Game." Gretchen Oberste, Priscilla McCann, and Doris Simmons will compose a trio for "O'Bryan, to Ryan, to Goldberg."

The second scene, "At the Dance," will feature a dance solo by Dotty Fisher. Her escort will be Ann Ehrenberger. The next number, "Sweetheart of Sigma Chi," will be sung by Marjorie Slicker, Joan Seiffertt, Mary Cleary, and Mary Woods. Rosemarie Henry will have the last solo in this scene, "Good Night Sweetheart."

The third and last scene of Act 1 will include "But Her Bathing Suit Never Got Wet," a duet sung by Pat Whittington and Ann Keefer; a solo number, "I Don't Care," by Pat Paul; "Bicycle Built for Two" sung by Mary Hellwig and Leslynne Benson; and a chorus arrangement of "Moonlight Bay" composed of Betty Compton, Mary Therese Lavery, Lois AuBuchon, Gloria Nagem, Ruth Slicker, and Joan Hoogstraet.

In Act II, scene 1, "At the Theatre," the following numbers are scheduled: "Gallagher and Sheen" a duet by Miriam Reedy and Joanne LeCompte; "Only a Girl in a Gilded Cage," solo by Dolores Green; "Highland Fling" which includes a solo sung by Cecilia Waddock and a dance specialty by June Murphy; "Yankee Doodle Dandy," a solo tap by Peggy Kolasch; "Mary," a solo dance by Jean Mattingly and including a chorus; and "Give My Regards to Broadway," a chorus featuring a duet tap by Rita and Sammy Sloan.

In scene II, "At the Fair," Jeanne Devereaux and Judy Herman will sing "Trolley Song." "Rings on My Fingers" will include a solo sung by Jean Kelley and a dance by Marilyn Heckwolf; Helen Snook and Nancy Auringer will sing "Playmates"; and "Good Ole Summertime" will feature a band composed of Juanita Lattier, Peggy Fiorella, Marian Sly, Alta Royal, and Mary Lee Holzem. The last number, "Old Fashioned Walk" will be sung by Jeanne Sandbrink and Adrienne Goldstien.

Accompanists for the different scenes will be Phyllis LePee, Joan Wilbret, Sara Sarullo, Elizabeth Grant, and Joan Hoogstraet. The cast for the choruses will be posted on the Musical bulletin board.

### ADVENT WREATH HERE



Dorothy Willard, Mary Sam Norris, Marian Sly and Rita Mae Sloan keep the spirit of Advent.

## OSP Announces Fund Raising Drive

"The fund raising drive of the Overseas Service Program was recently officially launched in 209 Catholic colleges throughout the country," it was announced by Patrick Cotter of Canisius College, national chairman of the drive. The money realized in the drive will be used for needy students in the war-devastated and impoverished countries of Europe and Asia.

Mr. Cotter reported that the Catholic college students of the United States had sent more than \$500,000 in money, clothing and books to the students of sixteen countries throughout the world during the past two years. At least 200,000 foreign students were affected in some way or another by the charity of their American brethren. "In these days of a world struggle of ideals of good and evil, we, as Catholics, should do all we can to bring Christ to the student world—we must and can double our efforts of the past two years," Mr. Cotter added.

Miss Ethel Dignan, executive director of the Overseas Service Program, Mr. Richard T. Murphy, Vice-President of the National Federation of Catholic College Students, and Mr. Cotter recently finished a tour of all the Catholic colleges in the country. They reported that co-operation and zeal is more apparent this year than ever before and that many schools have already held fund-raising activities.

The Honorary Chairman of the Overseas Service Program is the Most Reverend Richard J. Cushing, Archbishop of Boston. In a recent letter to the Presidents of all American Catholic colleges, Archbishop Cushing called the work of the

## Traditional Banquet Scheduled Tonight; Juniors Follow "Christmas Card" Theme

The junior class will present the annual Christmas Banquet tonight at six o'clock, followed by a program in the Chapel and an entertainment in the auditorium. The theme this year is "Christmas Cards" and is carried out by decorations in the Ivy Room, Pink Room, colonnade, cafeteria, and auditorium.

The juniors will serve the dinner in the school cafeteria. At the Chapel program, which begins at 7:30, Ruth Schumacher and Louise Gioia will sing "Jesu Bambino" and "O Holy Night"; the students will sing Christmas carols; and a prayer will be read.

The program presented in the auditorium is withheld in part. It is known that toasts will be given as follows: Dr. George F. Donovan will be toasted by Betty Ratterman; the Sisters by JoAnn LeCompte; the priests by Janet Garbacz; the lay faculty by Helen Snook; and the seniors by Barbara Faure. Highlighting the program will be the presentation of the senior class pins by Father Sattler.

### "Christmas Greetings" Presented by Seniors

The seniors presented "Christmas Greetings" to the student body this afternoon at one o'clock. The traditional Senior Assembly had a Christmas card theme, presenting four tableaux culminating in that of the Nativity, the true Christmas card.

Dorothy Thomas, president of the senior class, addressed the assembly and presented a gift to the faculty. The gift, given by the senior class, is a sanctuary lamp, which will be installed in the chapel in the future.

Program a "most necessary work." He went on to describe the program and urged that it receive the support of all.

Shirley Elsey, president of the junior class, served as general chairman for the Banquet. She was assisted by the following chairmen: Marge Richardson and Shirley Bader, in charge of decorations; Helen Pearson, entertainment; Alma Monnig, food; Elizabeth Grant, invitations and escorts; Mary Schlotterbeck, gifts for the lay faculty; Jeanette Fresenberg and Susie Buckler, chapel program; Pat Gits, table decorations; Mary Fran Stevinson, programs and favors; Susie Buckler, servers; Mitzi Mazzoni; and Mary Jo Van Brunt, in charge of the clean-up committee.

### Websterites Will Carol Over Radio at Hotels

In accordance with Webster tradition, a group of students will sing Christmas carols at the Melbourne and the Sheraton Hotels on December 21 and 22. The girls, who have not yet been selected, will also carol in Webster Groves on December 21, 22, and 24. They will also present radio broadcasts over stations W.E.W. and K.M.O.X. on December 18 under the direction of Mr. McClain.

### Music Students' Recital Presented in Assembly

The Music Department presented its first assembly program last Monday in the college auditorium for the students and faculty of the college. A similar recital will take place in March when the freshmen members of the department perform.

The December program included the following piano selections by Chopin: Betty Ainsworth played Mazurka, op. 24, no. 4; Mary Lee Holzem, Nocturne in E Minor; Jeanette Jablonski, Etude Posthumous; and Jean Mattingly played Etude, op. 25, no. 9, or the Butterfly Etude. Lucy Lee played The Lark by Glinka Balakirev.

The second part of the program presented the voice students: Katherine Encazou sang Tristesse by Chopin; Adrienne Goldstein, Ouvre Ton Coeur by Bizet; Jean Kelley, Blue Are Her Eyes by Watt; Jeanne Devereux, Domani, O Me Felice (Osteria) by Fillo; Marianne Kossakowski, Ah, Je Veux Vivre (Romeo et Juliette) by Gounod; and Ruth Schumacher, Mon Coeur S'Ouvre Ta Voix (Samson et Dalila) by Saint-Saens.

### Acting Class to Present Greek Tragedy Cuttings

The students of Mr. McClain's acting class will present under his direction cuttings from *The Trojan Women*, a Greek tragedy written by Euripides, and *Antigone* by Sophocles at the first Monday assembly after Christmas.

In the first tragedy Pat Paul will portray Hecuba; June Murphy, Helen of Troy; and Mary Jane Wieck, Menelaus. Mary Therese Lavery will take the part of Antigone in the second cutting.

The chorus of a Greek tragedy consisted of fifteen actors who spoke as one person; it was very important to the play. Sybelline Doyle will interpret this part for both presentations. Rita Rinker is accompanist.

### Students Join Santa; Plan St. Malachy Party

Santa Claus has a date with nearly 260 children of Saint Malachy's parish at the traditional Christmas party given by Webster students under the direction of the Mission Committee of the Sodality. The party will take place Friday, Dec. 16. Each child will receive a gift from a college student and this gift serves as an admission to the Christmas Banquet for the student who presented it. Fruits and candy will be served to the children who attend the parish school or are taught by Webster students in the catechism classes at St. Malachy's each Sunday. All students are invited to the party.

### Miss Gund Announces New Varsity Members

Announcement of the members of the varsity was made by Miss Gund at the last meeting of the Athletic Association, Friday, Dec. 9. Playing forward positions again this year will be Patty Whittington, Kelly Carol, and Shirley Elsey. New forwards are Bette Banks, Ernestine Jordon, Ruby Novak, and Paula Garvin.

Barbara Meyer, Barbara Faure, Dot Welsh, Kathlyn Moore, and Cathie Higgins will retain their position as guards. New guards are Sue Henniger, Mary Ann Schraeder, and Marian Cook.

### NEXT DISCUSSION TO BE ON CLUBS AT WEBSTER

The next of the student discussions sponsored by the WEB will be held on Wednesday, January 11 at 4:30 p.m. in Mission Hall. The topic for this discussion will be: Clubs on Campus—Are They Achieving Their Purpose?

All members of the student body are invited to attend. The last discussion had Student Government as its topic and attendance indicated that the students were interested in discussing their own problems and wished the discussions to continue.

Holy Hour  
of  
Reparation  
St. Francis Xavier  
(College) Church  
New Year's Eve  
8-9 P.M.

THE BISHOPS ARE WORRIED —

This Is a Danger Even More Fearsome Than the Atom Bomb

"Father read the Bishop's Pastoral Letter to us this morning. You know, I'm kind of glad when there's a pastoral instead of a sermon. You should hear his sermons—then you'd know what I mean. Of course even pastorals are always about things we know by heart anyway."

How Much Effect?

The same old things. Secularism, Catholic education, marriage and the family. Any Catholic knows what the Church thinks on all these subjects. Look at all those encyclicals. The Popes have covered the field completely, haven't they? And yet how much effect have the encyclicals had on the whole Church?

Important Problem

We can see that the encyclicals have not been absorbed, for Catholics as a whole have not yet taken notice of their position in the modern world. The Council of American Bishops recently issued a Pastoral Letter on the Christian Family. Apparently, the bishops do not think that the dangers to family life have decreased. They regard this problem as one of the most important that every Catholic has to face.

Subtle Onslaughts

The Bishops consider the danger to family life more fearsome than the atom bomb; generally speaking, our country no longer realizes the dignity of family life. There are no open attacks on marriage or family life, as such, but there are more subtle onslaughts on the rights and duties of parents.

The Letter

The Pastoral Letter explains how the state has need of the family, how the type of family life determines the type of citizen. The Bishops also state plainly that the government must protect the fundamental right of the parent to govern, supervise, and instruct the children. This is a right which is at present being attacked. The permanence of marriage has been questioned for a long time.

The Dangers

"After 35 years of war and its effects which have wrought incalculable injury to family life, we call for an intensive effort to restore the virtues and practices guaranteeing family stability and peace." Furthermore the bishops remind us that the Church depends on family life for growth and increase of devotion. The dangers of a bad Catholic marriage should be obvious to us, but is it obvious what the danger of a mediocre Catholic marriage is? Here is where we come in.

How Different?

As college students, we are learning what the basis of Christian marriage should be. The Bishops recommend courses on family life for high schools, colleges, and study groups. We see the marriages of friends our own age and can usually tell whether their family life is being built on a Christian foundation. But how are our marriages going to be any different from those of pagans? "Well, now you know we wouldn't get divorced. And you know we aren't going to practice birth control."

"Sacred Sanctuaries"

That is the minimum difference between a Catholic and a pagan marriage. Refraining from the two most obvious sins against the married state is not enough, to revive the Christian family in America. How are we to build the "sacred sanctuaries" of the homes the Bishops have requested?

The Holy Family

The building of a family life centered around Christ is necessary; the building of a daily routine of prayers and reception of the Sacraments. The Bishops are pleading for "... a rebirth of all those virtues which make family life a mirror of the Holy Family of Nazareth. Joseph, the honest workman, is still the guardian of families. Mary, the Mother of God, is the Blessed Mother of every Catholic home. And Jesus, subject to them, His creatures, is the model of every child. To Jesus, Mary and Joseph, we commit your hearts, your souls, and your homes."

Weekend at Mizzou Proves Profitable

Your humble N.S.A. representatives present a short report on the first assembly of the newly appointed Missouri Region of the National Students Association.

Jogging Along

As Mitzi and I boarded the public service vehicle, Friday, December 2, laden with suitcases, briefcases (giving us that diplomatic flair), and some make the 12:30 bus, we never doubts as to whether we would dreamed of the vast accomplishments we would make at the meeting. While we jogged along in our choice spot over the wheels, we meditated on questions we wanted to consider: possibility that our bus driver Robert's Rules of Order, and the did not know the meaning of the word Fear.

We Made It!

Needless to say we made the University of Missouri in good time and were met by a cheerful committee of one. He assured us that Reed Hall (registration center) was only a few blocks away. Hours later, we, and a few other hardy delegates, made it. We registered and were assigned to sorority houses. We were happy to see familiar faces from the N.S.A. congress this summer and even happier to see lots of new ones from non-member schools who would be joining our ranks soon. We found our sleeping

(Continued on Page 4)

TOO MANY HAVE FORGOTTEN — THE OTHER GIFT

When angels came They sang two gifts: One was a Child The other was peace. The latter had been found And lost In the Eden Garden. The gift of Christ Brought back to man The second gift of peace.

Today the word is much maligned To mean solely the cessation Of hostilities. But St. Augustine said That peace is tranquility, The tranquility of order. Not mere order, For that can be forced Upon a people, But calmness and resignation To the order of God — That is peace.

We search for peace so volubly And yet we fear it. We are afraid To immerse ourselves in it, To find ourselves surrounded By its wholeness. We search for peace and yet We fear that interior peace Of the individual Which really leads man To world peace And social peace And comes only with resignation To the will of God.

THE WEB TELLS —

A MODERN CHRISTMAS CAROL

Ebenezer Scrooge (reformed) sits warming his hands at the thermostat. Suddenly, through the Venetian blind glides the Spirit of Christmas Yet-To-come.

Advent

"I represent Christmas Yet-To-Come. Another name for me is Advent. I remind you that there are four weeks devoted to preparation for Christmas, four weeks which are not simply premature Christmas celebrations, but which have a significance all their own.

Joyful Penance

"Mother Church would put you on a diet of Advent if you'd let her. Then you'd still have an appetite for Christmas when it came. Advent's four weeks stand for the four thousand years man waited for the coming of the Saviour. Those weeks are a time for joyful penance. If your Advent mortifications are done in a spirit of love for the Christ Child, as yet un-born, they will bring a feeling of true inner joy on Christmas morning, when His feeble baby cry will be heard for the first time. You can pray and sing with the Church during Advent, Eb, to remind yourself that Christ is coming, though downtown stores would have you think that He

"Christian peace For the Christian Is peace with a struggle." Truly, it costs A terrible price; But if we submit It can Through Christ, Lift us to a plane Beyond ourselves Here on earth.

We know that only in heaven Will we be able To achieve the fullness Of this peace. For it is reserved Especially For the Kingdom of God. And God knows We are unable to fathom The fullness of peace On earth.

So, at Christmas, He sends His Only Begotten Son To show us Some part of the peace Which is Divine.

"These things I have spoken to you, That in me You may have peace. In the world You shall have distress: But have confidence, I have overcome The world"

already had come and gone. (In fact, some of them would lead you to believe He's gone for good.)

Live with Church

"Don't be fooled, Eb. Go on and light up the candles on your Advent wreath to remind you of His near approach; make the Christmas Novena, a novena of longing and expectation; live these days with Mary and talk to her about how eager you are for the birth of her baby; live these days with the Church. That will keep you in the Spirit of Christmas Yet-To-Come."

He vanished down the air duct.

Christmas Present

Ebenezer is again sitting, this time before his television set, watching the Fred Waring choir give out with "Hark the Herald Angels Sing." Suddenly, the Spirit of Christmas Present slides down the aerial.

"Merry Christmas Ebenezer," says he. "I am the Spirit of Christmas Present. Why are you sitting here so calmly, not celebrating?"

"Sir," answered Scrooge gravely, "your colleague informed me that I should keep Christmas in a Liturgical way, so I have abolished the Christmas tree, gift giving, Santa Claus and such other fol de rol, and I intend to hear three Masses and go to bed."

Fresh New Life

For heaven's sake," shrieked the spirit. "Every family should have a Christmas tree. But let them remember, if they please, that the fresh green tree stands for the fresh new life our Lord is bringing with Him at Christmas. And let them remember: Better to buy a smaller tree and give a larger donation than buy a larger tree and have it droop earlier.

Symbols of Love

"And as for gifts. St. Francis said it is in giving that

(Continued on page 4)



"It happened that a decree went out at this time from the emperor Augustus, enjoining that the whole world should be registered: this register was the one first made during the time when Cyrinus was governor of Syria. All must go and give in their names, each in his own city; and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judaea, the city called Bethlehem, to give in his name there. With him was his espoused wife, Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery. She brought forth a son, her first-born, whom she wrapped in his swaddling clothes, and laid in a manger, because there was no room for them in the inn. "In the same country there

THE STAFF

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CHAUNCEY AND CECILY ASK —

What Are You Brewing New Year's?

Cecily spun before the mirror with a gyroscopic whirl that, to her mind, partially expressed the effervescent glow that zippered through her body. She mentally pronounced her gown perfect. What could be a more appropriate garment for welcoming the New Year than this filmy creation, this fashionable design that was vaguely reminiscent of the seventh of the Seven Veils? She practically purred at the pure perfection of it.

Exotic Exit

The diaphanous folds were pinioned against her body in an Isenberg clip at the waist and teensy-weensy rhinestone straps. Chauncey had sent her a black orchid and she was feeling like a "reel" life Brenda Starr as she threw her sable-dyed, mink toned, natural, let-out rabbit stole about her be-Revloned shoulders. She glided toward the stairs, being careful to switch on the indirect lighting. This evening was going to be the most perfect possible, from entrancing entrance to exotic exit.

Nothing Potent

Chauncey stood at the foot of the stairs, drinking in this vision of pulchritude for want of something more potent. Too bad Cecily's father had to be such a beastly old dotard. A little drink here at the house would have been the perfect commencement to the evening's entertainment.

Mirrored Mantel

Chauncey had always pictured himself as something of the "devastatingly distinguished man about town" type. His favorite pose was before a mirrored mantel, one arm casually propped against it, while his other hand toyed with a Martini, all the while allowing a supercilious smile to play about his features. He cherished the hidden yearning to be noticed one day by a Calvert talent scout.

Sans Liquid

A deep voice brought Chauncey down to earth and Cecily down the stairs. Cecily's father could not bear the thought of the young ones going out into the chill atmosphere completely sans liquid refreshment. Wouldn't they care to join him in a toast to the New Year?

Chauncey Glows

Chauncey glowed with an earthy glow at the mere mention of such and he fairly galloped through the library door and snatched one of the glasses, moving quickly to the mantel. The father and daughter opened the door and followed him in.

Down with Seven-Up

The sleek young man raised the glass to his lips and even before he tasted it, the bubbles tantalized his nostrils. Champagne, Chateau Webster, '49, he thought to himself. Having gulped it in one swallow, he began to sputter and choke. He was barely able to retain his composure and restrain from guffawing at the absurdity of the old boy. 7-Up! Cecily's father, in his senility, had forgotten that a man of twenty-one has come of age.

Low-Slung Coupe

Leaving this unpleasant memory behind them, Cecily and Chauncey sped off in his super edition, hopped up, low slung, chartreuse coupe. He had chosen the color to match the design in his favorite hand-painted tie.

Swing and Sway

The party was in full swing and sway when they arrived. Most of the guests were swaying, though a few more energetic ones were swinging, at each other or from the lighting fixtures, depending upon temperament.

Abner Dean

Cecily and Chauncey joined a group before the fireplace. He admired the cornices on the mantle and she had discovered that diaphanous dresses were drafty. Chauncey, the efficient one always, managed to acquire a tray of drinks for them, and he and Cecily settled down to a cozy evening before the mantel. They chatted about a recent symphonic arrangement of Mule Train, the philosophy of Abner Dean, and Existentialism. They were not members of the common herd and in their conversation did their best to prove it.

Pandemonium

Then suddenly it was midnight. With Cinderella-ish swiftness pandemonium seemed to break loose. Cecily found herself "greeted" by several steel-sinewed young men and was beginning to fear that the Isenberg clip did not offer much security if one more of the buss busy boys bestowed another upon her quivering lips, which were trembling not from force of emotion, but from the breezes that dipped about her (by now) de-Revloned shoulders.

Deadly Points

She retired to the Ladies Room and filed her fingernails to deadly points, adjusted her clip and came out to face whatever the New Year might bring. She longed for the pause that would not be fresh and looked about for her escort.

A Blend

She spied Chauncey across the room. He blends in so well with all this, she thought proudly. Why, he almost seems a part of that mantel! And to think that he was all hers—for the season. He was so suave, so smooth, so supercilious, she was musing, when a blast from a little tin horn sent a chill careening down her clavicle. It was Chauncey's own special tin horn and he just loved blowing it. She wished him a Happy New Year in the accepted manner, then went to warm herself at a plate of crepe suzettes.

(Continued on page 4)

BIRTHDAYS

The child  
Sleeps  
In peaceful  
Tranquility  
As His mother  
Prays  
Softly,  
Humbly,  
To the God  
Of the just.  
Above the cave  
A star  
Proclaims  
A Saviour.  
The mother  
Raises her eyes  
To the star.  
Unaware that  
At that moment  
There appears  
Above the straw-made bed  
The faint  
And mournful  
Shadow  
Of a cross.

ELSIE FINDS —

THE CHEMISTRY OF CHRISTIAN DRESS

Elsie was the big chemistry major. All day long she worked with retorts (all kinds), test tubes and hydrogen sulphide. She had experimented, and calculated, and worked hard. Now she was ready for the project.

Elsie, the chemistry major, had noticed the extreme dress of some of the girls. Other girls wore what Elsie termed Christian dress. But she had only observed a few of these modestly clad girls, because they were not included in the night life of the Gang.

So Elsie decided to find out about this dress business. She would analyze Christian dress, and pagan dress. (But now that she thought about it, she realized that she would have to study pagan dress by the process of synthesis, because it was entirely too scanty to be broken down and studied. She would have to build it up.)

So Elsie worked and worked and finally came up with the Answer. This is how she figured out the chemistry of dress:

PAGAN DRESS:

Symbol: EVIL

Occurrence: Found wherever God and His Mother are hated.

Physical Properties: an acid which eats away clothing leaving it:

1. low necklined
2. dangerously strapless
2. strapless
3. backless
4. short
5. tight

Displaced Persons Enter the Ranks Of Labor in U. S.

The international problem of the million-and-a-half persons displaced from their homelands by the war is resolving itself into smaller national problems. To some countries these Displaced Persons are a blessing, not a problem at all. South America, for instance, can't seem to get enough of them. She finds that they are the perfect solution to her acute labor shortage.

Types of Jobs

Of the 66,000 who have already entered this country some are skilled laborers and some are not. Most of them find work on farms or in homes as domestic servants. A good percentage are equipped to do office work or enter the building trades. A large number find employment in factories. There are even a few doctors, lawyers and scientists among them. At the present time the requests of employers for DP's exceed the numbers available. This is easy to understand when you consider that the average DP is a willing worker who is fighting hard to make a place for himself in a new world.

Few Complaints

For the most part, the labor set-up is satisfactory to both employer and DP. There are few complaints against wages, conditions or the like. However, in order to protect both parties against any abuses that may arise, the Displaced Persons Commission has requested that they abide by a set of rules.

Commission Rules

In these rules the Commission requires that the employer give assurance that he will pay the prevailing wage in his com-

Chemical Properties:

1. is essence of evil
2. leads to sin
3. can be neutralized by only one thing, Christian dress

CHRISTIAN DRESS:

Symbol: MARY

Occurrence: found wherever God and His Mother are respected.

Physical Properties: a base which leaves clothes:

1. cute
2. pretty
3. colorful
4. lovely
5. Marylike

Chemical Properties:

1. is essence of good and God
2. leads way to heaven
3. neutralizes pagan dress.

Elsie then began to compare the results. It was Christian dress all the way. Pagan dress led to sin. It led to Satan. The final experiment was to devise a test for Christian dress.

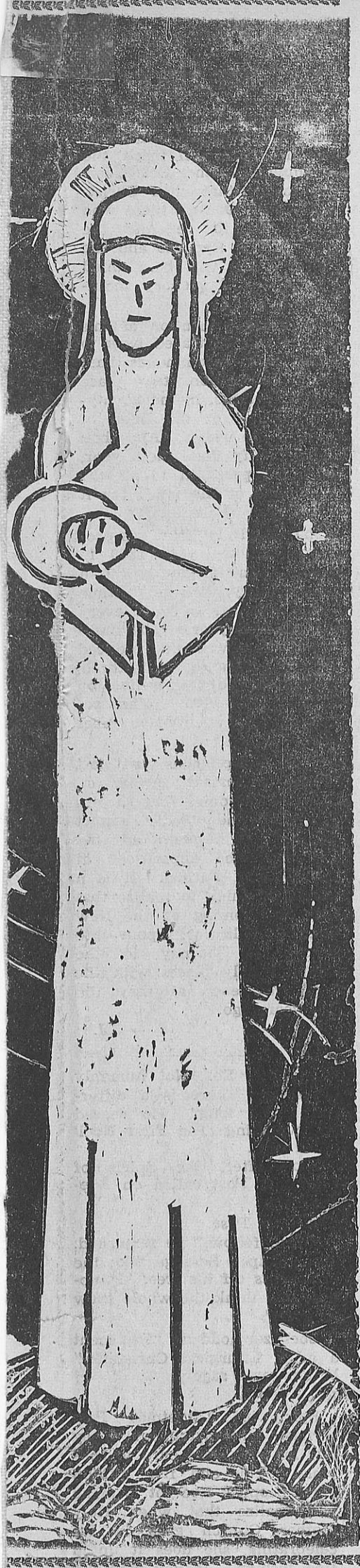
This is it: When you are buying a dress, think if you could imagine Mary as wearing it if she were here. She is shocked when you wear immodest clothing, and you are dedicated to her. So the next time you buy a dress, remember the test. It is the one thing you cannot afford to fail. —M.J.W.

Xmas Xample

The child, with eyes in wonder bright,  
Turns on the switch at eight each night.  
He has done this thing since October last  
'Cause each night Santa has had a broadcast  
Then through the calm of the living room  
Comes the quick clatter, the terrible boom  
As Santa's laughter, in tones loud and shrill  
Sends straight through each parent's heart a chill:  
For Santa promises all good girls and boys  
A whole sackful of his sponsor's toys.  
"Jim and Irene must try and be good  
Or Santa won't treat them as he should;  
Sissy must stop berating her brother,  
"And Rita must be polite to her mother."  
So the kiddies behave as the very best  
Hoping that good deeds from Santa will wrest  
A higher priced gift than the children next door:  
Their slogan: "Be good, perhaps you'll get more."  
Thus Santa's tinsel-clad seduction  
Points out the Christmas spirit's destruction.  
The glow no longer springs from within  
"X" marks the spot where "Christ" has been.  
—P.M.

munity for the type of work performed. He does not have to sign a binding contract specifying the amount in dollars and cents. There is no routine check of wages made since the DP can tell of any substandard salaries when he makes his semiannual report to the Commission. These reports are required of every DP during the first two years. So far there are only rare instances where employers have been under-

(Continued on page 4)



were shepherds awake in the fields, keeping night-watches over their flocks. And all at once an angel of the Lord came and stood by them, and the glory of the Lord shone about them so that they were overcome with fear. But the angel said to them, Do not be afraid: behold, the news I bring you is good news of a great rejoicing for the whole people. This day, in the city of David, a Saviour has been born for you, no other than the Lord Christ. This is the sign by which you are to know him; you will find a child still in swaddling clothes, lying in a manger. Then, on a sudden, a multitude of the heavenly army appeared to them at the angel's side, giving praise to God, and saying, Glory to God in high heaven, and peace on earth to men that are God's friends."—Luke II, v. (Knox translation.)

## Midnight Mass Theme Of Christmas Pageant

An enactment of the Midnight Mass and its relationship to the Christmas story was presented last Sunday afternoon in Webster's auditorium. The Christmas Mystery Play was under the general direction of Mr. John G. Dollar, speech instructor.

The scenes presented were: Zachary at the Temple, the Annunciation, the Marriage of Joseph and Mary, the Inn Scene, the Shepherds, the Coming of the Magi, and the Nativity Scene.

Alice Mary Casey, Mary Jane Wieck and Sybelline Doyle, members of the directing class, were the individual scene directors. The stage sets were done by the stagecraft class. The choral group, under the direction of Mr. George Schaeffer, sang the choral parts of the Christmas Mass. The use of polyphony added to the general effect of the singing. Also assisting were the students of Holy Cross Grade School.

The roles were filled by members of the speech classes. The performance was open to parents and friends of the student body.



Betty Ratterman, as Zachary, raises her arms in supplication for a Messias.

## Moses Mentioned Holy Year First

The opening of the Holy Doors in Rome on Christmas Eve this year will mark the beginning of another Holy Year. This means that until Christmas Eve of 1950 all those who visit Rome to venerate the tombs of the Apostles and the See of Peter will be granted a very special plenary indulgence.

The earliest mention of this practice can be traced back to Moses who recommends that special celebrations take place at fixed periods. In the twenty-fifth chapter of the Book of Leviticus he writes, "And thou shalt sanctify the fiftieth year, and shalt proclaim to all the inhabitants of the land: for it is the year of jubilee."

The first Holy Year was proclaimed in the year 1300 to celebrate the beginning of a new century. At that time it was planned to occur every one hundred years. The number of years was soon reduced to fifty, then to thirty-three, and finally to twenty-five by Pope Paul in 1475. It has occurred every twenty-five years since then.

Today the pilgrims visit most of the important shrines on the way to Rome. The shrines that will undoubtedly attract the greatest numbers are the scenes of the apparitions at Lourdes and Fatima. It is a wonderful thing to realize that with the coming of the New Year, Catholics will pour into Europe to journey to the Church's holy places with the same reverence as they did 650 years ago.

—J.J.

you know, Eb. Not humanly Christian. There is a difference. 'So long.' He soared off, whistling 'The First Noel' as he flew.

Soon after, the Spirit of Christmas Past called on Ebenezer.

### Christmas Past

"Well, fellow," he remarked, as he helped Scrooge take the ornaments off his tree, "I suppose you think the whole show is over."

Ebenezer nodded. "I've spent a good, Liturgical Christmas," he answered sagely.

### Keep It Up

Spirit of Christmas Past shrieked with merriment. "They told me you were hard to convince. You and five million other people. I've got to make you realize that when Holy Mother Church goes in for celebrating, she does it up in fine fashion. If you stop going to daily Mass now, Eb, you'll miss the post-Christmas liturgy. You won't meet the celebrities on the post-Christmas calendar of saints. You'll miss out on renewing your Christmas spirit with the Christmas preface and canon that's said all the way into January. First Chapter

"You can't quit reading the book after the first chapter. Christmas is only the beginning of the Liturgical Year. Stay with us for the New Year and Epiphany Installments, please. You'll be sorry if you don't."

Out he went, chuckling to himself at the way these Christians just got warmed up to a feast and then dropped it cold.

"When will they learn," he moaned, "that it's fun to be Liturgical and that Christianity is synonymous with Joy!"

—J.H.

## ZACHARY IN THE TEMPLE

### Missou Weekend

(Continued from page 2)

quarters for the weekend with the aid of some chivalrous Frat. men.

### A Cup of Coffee

That night we set up an agenda and heard a few pointers on "A University Community" from Dr. T. A. Stubbs, Dean of the School of Medicine at Missouri University. We all got acquainted over a cup of coffee afterwards.

### Kelly and Klopff

Saturday was a jam-packed day. N.S.A. National President, Robert Kelly, really sold N.S.A. in his wonderful speech that morning, and Gordon Klopff at the University of Wisconsin, Counselor of Student Activities, strengthened us, as well as observing representatives, in the opinion that here was an organization to which every institution of higher learning should belong. Win Martin, President of the Student Government at Mizzou, informed us of workshop meeting places, handed out a few maps; and feeling like participants in a treasure hunt, we started out after lunch for our various meetings, which were continued until late that night.

### Sleep

By that time weariness was beginning to get a hold on us. Poor Mitz confided that her sorority roommate got pinned and spent a sleepless night . . . so did Mitz.

### Wheelbarrows

At the Sunday session, we received a mimeographed copy of everything that had been said or thought since we arrived, thanks to an alert Mizzou Student Government office staff, who, even supplied us with wheelbarrows in which to transport them. Then the whole assembly took a look at the conclusions that our workshops had reached, and discussed each one.

### Fresh Ideas

We got a wealth of fresh ideas on faculty-student relationships, student apathy cures, leadership training programs, faculty evaluation, election procedures and policies and organization of N.S.A. on the campus.

### Displaced Persons

(Continued from page 3)

paying DP labor. If investigation shows that the wages are below average, the DP is taken away and placed in another job.

### How to Apply

In order to hire a DP, the employer must give assurance in advance that a suitable home will be available to him and that others will not have to be displaced to make room for him. The employer must also give assurance that the DP will not become a public charge. He must see that transportation costs will be paid from the port of entry to the place of employment.

A DP can be fired at any time for inefficiency or in cases of a general layoff. He can resign whenever he desires. In either case the employer is not bound to find him another position.

### Takes Four Months

In applying for a DP, the employer can express his preference as to nationality, religion, age, sex, skill, and marital status. The whole process of finding a DP who fills the requirements usually takes about four months.

### New Constitution

Things moved fast from there on. The busy constitutional committee submitted a new constitution for ratification. Many hours of debate later, it was finally unanimously ratified and is to be approved now by member student governments. We also elected Tess Hartigan, Fontbonne, Regional Chairman, along with a strong supporting string of officers; established regional dues; and got a budget drawn up by a finance committee. Plans for a spring assembly, probably to be held in St. Louis, were also made.

### Lucky Kids

After a rousing vote of recognition to the Missouri University Student Government and those who had worked so hard in organizing our 'First', exhausted, and talked out, Mitz and I boarded a 5:30 bus along with many other St. Louis delegates, satisfied that we had accomplished a big job in a short time. We were lucky to get our previous location over the wheels.

—J. J.

### New Year's Brewing

(Continued from page 3)

### Pry Away

The New Year sped by on wings of song and laughter. People started drifting out, either self-propelled, or by the generosity of friends. Cecily pried Chauncey away from the mirror with some difficulty and from his sixth tray of refreshments with even greater effort.

### Ghastly Thought

She obtained their coats and directed him with gentle but firm hand toward the car, which now not only matched Chauncey's tie but also his complexion. As she shifted and prepared to journey homeward a ghastly thought struck her. Today was a holiday and that meant Mass. Well, might as well get it over with.

### Slightly Stewed

Dawn was breaking as she pulled up at the Church of St. Stagnatius. Why can't Catholics have a drive-in church like some of the other religions, she thought as she directed her suave, smooth, slightly stewed escort up the steps. She did feel a bit smug, however, at even being here at Mass this morning. It was evidence of devotion that few of her friends bothered to display.

### A Little Religion

Cecily felt, though, that a man liked a little religion in a woman, and thus made a habit of going to Mass on all holydays. Not that Chauncey was in any condition to notice right now. His thin snoring whistle was beginning to attract attention.

### Next Year

Cecily stuffed a kleenex in his mouth and turned her attention again to Mass. She wished she had not had those last half a dozen drinks or so. She could have gone to Communion. Candlelight did so much for the color of her dress and it was a pity not to show it off. Oh well, next year might be different. Perhaps next season's man might have a better influence on her.

—P.M.

### OPINION

"School papers should direct student opinion not merely reflect it." —REV. LOUIS J. PUTZ, C.S.C.

### Christmas Carol

(Continued from page 2)

we receive. He didn't mean, because you give Aunt Hattie a bottle of cologne she'll give you one. No, he means make your gifts symbols of love. Give them in Christ's name. And be sure to give a good big gift to the poor who need it. The Christmas gift that's the most fun is the one you know you aren't going to get back.

"Santa Claus not Christian! Quick, Ebenezer, the missal! Whose feast is December 6? Say Saint Nicholas. Now say it real fast. What does it sound like? Sure, Santa Claus is just Saint Nick. Tell little Annie or Bobbie that Santa is good Saint Nick; that he's so full of charity and kindness he runs around giving toys and making kids happy.

### Family-ness

"Christmas is a time for happiness and fun, Ebenezer. And it's a time for family-ness, if there is such a word. Get the clan together. Midnight Mass is something to remember if the whole family goes together, kneels side by side at the Communion rail and then sloshes home to a breakfast of wine and fruitcake and family-ness, that's the only word for it.

### The Crib

"The Christmas crib becomes the center of attraction in a family where it's been moved and seconded to situate Mary and Joseph, etc., not on the floor under the tree as per usual, but on the living room mantel or the dining room buffet. Then everybody gets a better look at Baby Jesus.

### Carols

"And Christmas dinner tastes better, it seems, after Junior's recitation of the gospel story; plum pudding burns more brightly, it seems, if you light the fire singing a good carol. Not "All I want for Christmas is My Two Front Teeth," but something like "Adeste Fideles" in four part harmony with grandpa holding up the bass.

### Christianly Human

When are you people going to wake up to the fact that you can (you will, you must) be a human being while you are being a Christian. It's just that you must be more Christian than human. Christianly human,

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, TUESDAY, FEBRUARY 7, 1950

NO. 5

## Elizabeth Grant is Appointed 1950 Literary Magazine Editor

Elizabeth Ann Grant has been appointed to the editorship of the Loretine for the year 1950-51. The appointment was made

by Sister Mary Louise, S. L., moderator of the literary quarterly. The Loretine is published in the cultural interests of the student four times a year. All the material used is student work

Elizabeth is a junior music student and the associate editor of the magazine this year. She is now directing the operetta, Chonita, by Liszt, to be presented by Nerinx Hall in the spring. This is in relation to her plans of future choral directing. She is also vice-president of the Music Guild at Webster. 'Liz' very recently has become a Catholic. She was baptised on December 3, 1949. Her home is in Covington, Kentucky.

### KAPPA GAMMA PI STORY CONTEST IS ANNOUNCED

Kappa Gamma Pi, national Catholic honorary sorority, has announced its rules for the annual short story contest. This competition is sponsored by the Portland Chapter of the organization. The rules are as follows:

- 1.) Stories must be the original work of an undergraduate woman student of a Catholic college affiliated with Kappa Gamma Pi, and must not have been previously published.
- 2.) Stories must be typed, double-spaced, on one side of the paper, and not more than 3500 words in length.
- 3.) The nom de plume of the contestant should appear on each page of the manuscript. The contestant's name, address, nom de plume, the name of her college, and the signature of her English professor should be enclosed in a sealed envelope accompanying each manuscript.
- 4.) Each contestant is asked to submit three copies of her manuscript—one original typed copy and two carbon copies.
- 5.) Kappa Gamma Pi reserves publication and all other rights to all stories submitted.
- 6.) No manuscript will be returned nor is any responsibility assumed for loss of manuscripts.
- 7.) Manuscripts must be post-marked not later than midnight, March 15, 1950.

Mail entries to: Miss Elizabeth Medland, 2135 N. W. Flanders, Portland, Oregon, or to Miss Rose Mary Bocek, 6006 N. Mississippi Ave., Portland, Oregon.

### IMPORTANT

The next informal student discussion will be held on the economic problems of students at Webster College particularly. This discussion is scheduled for Wed., Feb. 8, 4:30 P.M., in Mission Hall. All students are invited.

spoken of Dr. Donovan that everything he did and said was for the betterment of Webster College and the aid of the Loretto Order.

### NFCCS to Sponsor European Tours

A Student Pilgrimage to the Holy Year in Rome has been announced by the Overseas Service Program of the NFCCS. To take place during July, August and September of this coming summer, the pilgrimage has been termed "the greatest concrete expression of faith ever manifested by American Catholic collegians." An estimated 2,000 students from both the secular and non-sectarian universities will journey to Rome for the Holy Year celebrations to take place from August 27 to the 30. On those four days students from every part of the world will meet together in the Holy City.

The pilgrimage has been arranged with the co-operation of the International Catholic Travel Committee and will afford the American students the most inexpensive European tour being offered this year. Prices range from \$524 to \$554 and are all inclusive. Five different tours are being offered to the collegians.

They are: Tour A—\$552 visiting Paris, Lourdes, Nice, Florence, Assisi and Rome; Tour B—\$521 visiting Paris, Brussels, Turin, Courmayeur (Italian Alps), Aosta and Rome; Tour C—\$539 visiting Paris, Munich, Oberammergau, Venice, Trento, Florence and Rome; Tour D—\$524 visiting Paris, Brussels, Amsterdam and the five day "World Congress of Pax Romana," Milan and Rome; and Tour E—\$554 visiting Zurich, Fribourg for a five week course in the Fribourg University Summer School, Florence and Rome. All tours except E leave New York by boat August 3 and return to New York by boat September 9. Debarkation and embarkation in Europe is through the French port of LeHavre.

### Six Seniors Present Recitals, Art Show

Four seniors will be presented in recitals by the Music Department in February and March. Delores Green, voice student, and Jeanne Reno, piano student, will give their recitals on February 5. Jodie Ritter, piano student, and Joyce Voss, voice student, will be presented on March 5. Juliana Tong, piano student, and Irene Thomas, voice student, were presented in recitals on January 12.

A recital will be given by the new music students at Webster College during a student assembly scheduled for March 6.

Ann Keefer, Marian Kienzler, and Marg Wolfe, senior art majors, will hold an exhibit of their works on the afternoon of March 2, in the art laboratory.

Tour E leaves New York by air July 15 and returns by air August 31. The Tour E price does not include the cost of tuition, board and room while attending summer school; it is estimated that these will add another \$185 to the price (\$100 tuition and fees, \$85 room and board). Optional air transportation is available to all at an additional \$50 round trip or \$35 one way.

The newly refurbished S. S. Roma has been chartered by ICTC for the trip. For all phases of the tours chaperons will be provided as well as chaplains to conduct religious services on the ship and in Europe. The tours are open to all students as well as faculty and friends and high school graduates of the class of 1950. All requests for information concerning the tours should be addressed to the International Catholic Travel Agency, 39 West 55 St., New York, New York.



FUTURE LORETTINE EDITOR ELIZABETH GRANT

### Ellen Faull To Sing Here on February 11

The Music Department of Webster College will present Miss Ellen Faull, soprano, in a recital on Saturday, February 11, at 8:30 P.M. in the Webster College Auditorium. Miss Faull is a leading member of the New York City Opera and has appeared on both television and radio programs as well as in extensive concert tours.

Tickets for Miss Faull's recital may be purchased at the Music Department.

### Sodality Sponsors Communion Breakfast

The Sodality is planning a Mother-Daughter Communion Breakfast for Sunday, Feb. 19, at Webster College. The resident students and their mothers will attend Mass at the College Chapel. Day students and their mothers will attend Mass in their parishes. A breakfast for all students and their mothers will then be held in the Webster College cafeteria. Ann Kellogg and Eileen Franke are chairmen of the event. The definite time has not yet been set.

## DR. DONOVAN RESIGNS AS PRESIDENT OF WEBSTER



DR. GEORGE F. DONOVAN

George Francis Donovan, Ph.D., announced his resignation as president of Webster College. Dr. Donovan, who has been on leave of absence from the college for 2 years, will continue his work with the government in Germany. He and his wife are living there now. He has been with the government since September, 1948. The work which he did included cultural and educational relations; he has worked with secondary and university schools in curricula and teaching methods.

During his stay he was the second layman in 92 years to address the Fulda Conference of German Catholic Bishops. His present position is under the civilian administration of high commissioner John J. McCloy; this appointment was made in

October, 1949. His position will now give him the opportunity to put his educational ideas into actual practice.

Dr. Donovan has been president of the college since 1931, being one of the youngest college presidents in the country. He was also one of the four laymen to head Catholic colleges and universities in the United States. At Webster he was head of the history department, taking an active part in its teaching program. He was instrumental in bringing to the college outstanding personages for the assembly lectures.

He has furthered the introduction of Negro students to the school, and the expansion drive for the new gymnasium. He was also a past president of the Serra Club, a Catholic laymen's organization. It can be

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## The Opinion Is —

## There's No Point to Points!

(Ed. note: This article was written as a result of the discussion held on the Point System in a recent meeting of the Co-ordinating Council).

For the past two years we have taken valuable class time at the beginning of the school year to hold what we called Student-Faculty Institutes. Each discussion brought us to the conclusion that self-responsibility was the only answer to our problems. But now a program is being presented to us for acceptance which gives us little credit for any sense of self-responsibility and even less for the proper use of our mentality. This program is the Point System for extra-curricular activities.

The faculty committee which devised the system had reasons for thinking such a system necessary. Let us consider these reasons:

1) There are girls who have taken on so many extra-curricular activities that their studies have suffered. True enough. But is it not part of the training a college should offer that a student learn what her capacity is? Should she not learn to stay within her capacity of her own free will while she is still in school? Should she not learn to say "no" without being forced into it? Is the average college student not aware that her primary duty is to her studies?

And should she overrun her mark is it not better to have her learn by bitter experience than by saying, "No, no, Precious! Musn't touch that presidency! You've got your 16 points' worth already." And what provision has the point system made for the girls who are honestly able to make straight A's and still belong to every organization in school and a few on the outside? (This is not a rare type at Webster.) Are we children that decisions must be made for us? Or are we adults capable of forming our own judgments and conclusions? If we are not capable of doing this have we any right to be in college?

2) Some girls graduate with-

out any extra-curricular activities to show their potential employers. True again—But! Is it fair to present a list of activities, as a recommendation to an employer, which were literally forced upon the student? Will she be any more of a worker, any more of a leader, any more of a responsible person because she joined clubs motivated by a four-point minimum hanging over her head? Is it fair to the organizations to clutter them with members whose only interest in them is the points they carry?

What provision does the system make for the student who is forced to work her way through school and cannot participate in even one activity without injury to her health or her studies? What about the student who finds herself incapable of handling more than her normal load of studies? And if, for the benefit of these girls, points are attached to such things as the Student Government Association to which everyone must belong anyway, what is the benefit of setting a minimum? Every girl would reach that minimum almost automatically.

(Continued on page 4)

## Students Decide That the NFCCS-Inspired Co-ordinating Council Should Co-ordinate

(Ed. note: The report on the last student discussion, the topic of which was "Student Government" was lost in the fire which seriously damaged the Webster News-Times in December).

The predominant note in the recent discussion held on the subject of "Clubs at Webster" was the role the Co-ordinating Council should play in the co-ordination of club activity. The opinion was presented that the Co-ordinating Council was not fulfilling its purpose as understood and that things discussed were too often vague and not specific or definite.

## Christian College Life

Another person said she thought the Council had too many people in it to work effectively; she suggested there be one representative for each activity, and the club should decide who that one representative should be. Others said that the Council is not too large, but

## The Saga Of —

## Daisy and the Bus

This is the sad story of Daisy Day-Hop, whose whole life was changed because the Public Service Company of St. Louis wouldn't issue bus passes for college students.

## No Need

Daisy went on to college and for some reason P. S. Co. stopped issuing passes. They felt that labor (whose problems we do not attempt to solve here) and higher education (higher, we might note, in price as well as in subject matter) needed no financial assistance.

## Vague, Not Vogue

This smart college set can well afford to pay, said P.S.C. Look at the clothes college women wear, Vogue creations, right out of Charm magazine. And look at the life they lead, sipping Martinis in the glamorous smoker, lounging on the campus in umbrellaed deck-chairs, stepping out in dazzling numbers for dancing at the Chase Roof. These college students can well afford to pay.

Of course, maybe Public Service Co. didn't know about Daisy Day-Hop who was getting through college on her second last nickel and working at Stix on Saturdays to pad the corners.

## Two Cents for Music

Daisy's first year at college wasn't too bad. She got A's and B's because, although it took her over an hour to get to school, she budgeted her time by studying on the bus. But came the revolution:

During her second year in college P.S.C., in a spirit of unbound amicability and consideration installed music on buses to soothe the harassed nerves of the weary traveler. And, to pay for the music (though we are tempted to wonder where the sponsors' money goes) they upped carfare two cents a shot.

## Class Catastrophe

Day by day Daisy's funds dwindled. And honestly she tried to keep up with her studies, honestly she did. But it isn't easy, memorizing the in-

nards of a frog while jogging crazily along to the accompaniment of 57 variations on "Old McDonald Had a Farm" played by four sour violins. So she flunked out in Science. Then she caught flu while waiting for some of P.S.C.'s new equipment (paid for, they said, by the price hike) and got so short winded she got F in gym. Finally she flunked out in Verse Writing Class because of the catastrophic effect those bus-radio commercials had on her. (Though didn't we once hear P.S.C. promising no commercials on bus radios?)

(Continued on page 4)

"Be a Valentine"  
Is a Good Theory

When Claudius was emperor of the great Roman Empire, a Christian was brought before him, and the emperor admonished him to worship the Roman gods. But the Christian refused and said that if the emperor had the grace of God, he would not even say these things, and would forsake his empty gods.

## Fabricated Gods

There was a retainer in the court and he threatened the Christian lest he insult the sanctity of the gods. The Christian remained calm: the Roman gods were but fabrications of men and Christ is the only true God and the One who can save their souls.

## Pagan Prefect

Now, after a while, the emperor was almost convinced by the Christian and it seemed as if he would accept the grace to believe. A prefect, however, who was also there, strongly admonished the emperor against renouncing the faith of his fathers and that of his childhood. The emperor remained firm.

## Prince's Daughter

The Christian was committed to a prince's house as a prisoner. Upon reaching the house, he asked Christ to shed on it His light in order that the dwellers therein might believe. At this time, the prince had tried in vain to have the sight of his daughter restored, and when he saw this man, this Christian whose Master had performed supposed miracles, he decided to try him.

## Miracle of Prayer

The prince told the Christian that if he restored the sight of his daughter he would do anything he desired. The Christian prayed, and from that hour the blind girl saw and the whole house received the light of Christ.

But even these feats did not deter the emperor who had rejected forever the grace of God. He ordered the Christian beheaded in 280. Soon, when we celebrate his martyr's feast, remember his faith, his martyrdom, and the power of prayer. Then you can try to "be a Valentine" in the true sense of the word.

## Do We Venerate—

## Comfort of

"It is written of the Son of man, that he must suffer many things and be despised."

Carrying the blood-stained cross of Calvary, He was reviled and spat upon by those of whom He came to save. The cold iron of nails through human flesh, the thrust of a disloyal sword into a weakened side, the chalice of sins: sufferings of the God-man.

"Christ also suffered for us, leaving you an example that you should follow his steps."

His was the great suffering which no one is able to endure. The Infinitely Wise allowed the suffering of His Son and admonishes us to follow in His steps. So often we do not understand suffering, yet in the Son is contained the essence of suffering, physical and spiritual. And men have said, complacent in comfort, that it is the spiritual which must be redeemed because it has "lost face" — redeemed from the superstition of the suffering of the Cross.

"Christ therefore having suffered in the flesh, be you also armed with the same thought."

Men have also said that the suffering of the flesh is odious, for they have nothing to suffer for, nothing on which to expend the love of which they are capable. For suffering is an instrument, an instrument of God which comes to teach a man of his nothingness, of the worthlessness of the material body compared with the spiritual soul, of the essence of the patient and resigned suffering of Lazarus. The search for a comfortable sanctity is a search for an echoing hollowness. The sanctity of the Cross was solid; it was not comfortable.

"For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound."

For many years men have sought comfort in science and have found only an empty easy chair. Some have decided that



## the Cross?

they have been only "hollow men" and they are now searching for that Absolute which is the happiness of the soul and the will. But do they know that they will only find comfort through suffering? For Christians do not suffer in despair, they suffer in hope; and as they suffer, so are they comforted in the spirit,

**"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable to his death."**

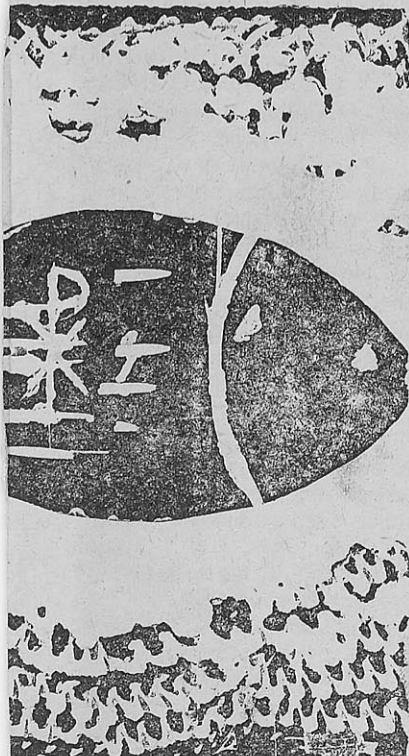
Suffering is the measure of our membership in the Mystical Body, for as the Head has suffered, so the Body suffers. As students we perhaps do not experience the higher suffering, but surely we do get some taste, some slight sip of what it does mean to suffer. We must try, with the help of God, to understand now, what will be required of us as women. We must try not to search always for the easiest way to accomplish things; often the hard way, as the Way of the Cross, is the one which will help accomplish our eternal salvation, though, it is true, ignore our worldly comfort.

### We Will Understand

Those few among us who have suffered will understand. Those of us who have yet to experience the joy of suffering mentally and physically for the love of God will learn now and understand later. For the greatest thing is that we suffer with hope, and though we suffer in body or in spirit, our soul pleases God with this suffering and is made grace-full.

**"But the God of all grace, who hath called us to his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you."**

Now is coming the season of Lent. It is the season of suffering. It is the season of hope in God.



## The Web Gets — Letter to the Ed

Dear Editor,

I'm here at Webster to learn to be a teacher. In my Education courses much stress is placed upon the importance of creating good student-teacher relationships. The future teacher is imbued with the belief that only in a friendly mutual admiration atmosphere can there be success.

What then does the student teacher think when she goes into her own classes and finds tension in one, obvious favoritism in the next, and mutual misunderstanding in the last? Does she think, "Oh, well, it can be different in college classes!" Why can it be different? Why should college classes allow personality feuds? Whether student or teacher is at fault it matters little. They exist and by their very existence break down the efficiency and success of our classes.

And now to place the blame. It falls on both parties. We students are to blame; teachers, you also.

In discussing this, I have questioned students as to why complete bliss can reign in one class, yet in the next class where the attendance is virtually the same, tension, back-biting, and general unpleasantness prevail. The answer given to me was that the students don't like the latter course; therefore, they resent it and the teacher as well. This is a big failure on the part of the student.

Students also talk too much. Christian charity alone ought to quiet some of the petty Ivy Room tattle-telling. Underclassmen have big ears and easily-prejudiced minds.

(Continued on Page 4)

## The "Fallen Idol" Finds That — We Make Each Other

"The Fallen Idol," a movie produced in England, was taken from Graham Greene's story, "The Basement Room." Greene wrote the screen play, which accounts for the excellent dialogue and treatment of the characters. The picture is rated on the "B" or "Objectionable in Part" list by the Legion of Decency; however this listing does not prohibit Catholics from seeing the movie. The "B" rating is a warning that we must use discrimination when choosing one of these movies, as we may be susceptible to the ideas contained in them.

### Wife vs. Girl Friend

The problem of divorce and adultery is the reason for this picture's objectionable rating. Baines, the chief character, desires very much to be rid of his wife, not only because she is so hateful, but because he has a girl friend. These three characters are played so skillfully that one would tend to be sympathetic toward them.

### Baines the Idol

Ralph Richardson plays the part of Baines, the butler, who is idolized by Bobby Henrey, as Philip, the son of the ambassador. Philip has been left in the charge of Baines and his wife while the ambassador is away. Mrs. Baines loses no opportunity



The Catholic University Players as they were leaving Webster for Quincy, Illinois, their next stop. The station wagon is supplemented by a car and a truck for traveling.

## Much to do About Something

Armed with my complimentary ticket instead of the conventional bouquet of roses, I prepared myself for my first real contact with members of the "The-a-tre." After knocking timidly on the dressing room door, I was admitted to the basement ladies lounge of Nerinx Gym by someone who looked like the cosmetic manufacturer's "Girl of the Year." There, amid make-up, wash

bowls, bobby pins and costumes, were four of Shakespeare's favorite proteges.

### Hot Radiator

Not feeling too much on the "in" of things, I slid behind the radiator, as that happened to be the only vacant space at the time, and watched the operation of "Girls Against False Eyelashes." I found this almost as interesting as that of supplanting their own hair with that of others.

Since I hadn't had much to say up to this point, the girls helped me out of my anonymity. Teddy, the red haired "Beatrice," supplied most of the statistics.

### Pretty Good Odds

The company of players was formed last spring at Washington with a cast of eleven men and four girls (pretty good odds, I'd say). All are graduates of Catholic University; some have their M.A.'s and others are working toward Ph.D.'s and are also teaching at the University. Their touring company started out on September 28 and will run until February 10. During the course of this time they have covered 7,000 miles and 15 states. The performance at Nerinx was to mark their Diamond Anniversary performance.

### What! No Gems

At this time one of the other girls wondered where the diamonds were. Rather quickly, I started apologizing and mumbling something about the Loretto Foundation Drives, etc., when she broke in and assured me she was but making with the humor.

In answer to my query as to where their next stop might be, "Hero" informed me they were heading back east and Quincy College would mark their next sojourn. Kansas City was the farthest point west they had

pushed in the wilderness.

### K. C. Not Up To Date

The mention of Kansas City brought grimaces to the lovely "natural" faces of the girls. It seemed that upon arriving at the place where they were to stay, they walked into the room and found nothing: No beds, rugs, lights, chairs, no-z-zin. But, then, they came prepared to dress in boiler rooms, on stairways, as they had to do once when running in competition with an all-girl orchestra or in just any old elevator you happen to have lying around.

After the performance, I was fortunate enough to meet "Benedict" who travels in the person of 32 year old (single) Bill Callahan, the president of the company. Despite his clipped front tooth, which, oddly enough, had not caught my attention during the performance, he is a most gallant and courteous gentleman. According to Mr. Callahan, the present company is planning to subdivide next year, so as to form another company to perhaps tour the South, and to include another of Shakespeare's comedies.

### Three Years Yet

At present the troupe moves about in a car and a station wagon while the costumes and scenery, which, can be assembled and taken down in an hour, bounces about in a truck. The players have their eyes on Broadway or Washington in about three years.

Perhaps one of the most interesting features about these people, and probably a great factor in their success, lies in the fact that Jew, Methodist, Lutheran and Catholics alike say the rosary together daily in a station wagon and for a project that has been dedicated to Our Lady of Fatima.—D. M.

(Continued on Page 4)

## Rev. Mullahy Uses Sacraments as Theme

"And I don't want to see any one of you going around with your faces like a four-way cold tablet," said Father Bernard I. Mullahy, C.S.C., on the first day of the Junior-Senior Retreat. But he didn't have to worry, because being lifted from the natural to the supernatural for three days was enough to make everyone go around beaming.

There was much, however, which set us thinking; like the questionnaire given to the Notre Dame boys. When asked which virtues they preferred in a girl, the overwhelming vote was for purity, followed by intelligence, honesty, piety, beauty, loyalty, sincerity, personality and modesty.

The Mystical Body was the basis for the entire retreat, with the Sacraments as the focal points, the channels of grace. In the Mystical Body, Father said, Christ wants to live His life over again in us; it is a prolongation of His own life. It is up to us, His members, to show the world how to love, to "dare to be different" in being Christian.

As a daily prayer menu, Father suggested the following: Integral Mass (Holy Communion), Prime and Compline, the rosary, visits, mental prayer, spiritual reading, and quickies, or short ejaculations.

Pride was pointed out as the root of almost every sin. Four types, the pride of authority, complacency, sensitivity, and timidity were explained. Even a venial sin is an infinite evil because it is against an Infinite Being. The most horrible thing about Hell is that it is a living death; as St. Augustine says, the souls there are in a constant state of dying.

In the conference on matrimony, Father spoke of the sacrament as uniting two hearts in the Heart of Christ. He suggested having a spiritual shower for an engaged girl a few nights before the marriage. He also told of solemnizing an engagement, a custom which is now being revived and which makes the engagement spiritual and brings home its importance to the people involved.

At the night discussions, Father answered questions pertaining to the Liturgical Movement and the Lay Apostolate. He brought out the fact that although the individual apostolate is important, the organized apostolate is more important because it is better able to achieve its purposes through united effort. He also explained the Catholic Action cell and how it is employed in other colleges; he said that every Catholic college should train its students in the techniques of Catholic Action.

## Priests Pause For Web



Rev. Bernard I. Mullahy, C.S.C., and Rev. William McAuliffe, C.S.C. do a little conferring with each other.

### Frosh-Soph Retreat Stresses Sanctity

The Freshman-Sophomore Retreat, conducted by Father William McAuliffe, C.S.C., was characterized by conferences concerned with the basic principles of a Catholic life. Father McAuliffe opened the retreat by stating that we would not stress the virtues, as is usual in most retreats, because he believed that a thorough and true realization of the basic principles of our Christianity would lead us naturally to the practice of the virtues. Therefore, the conferences he gave were upon the Mystical Body, the Indwelling of the Holy Ghost, the Sorrowful Mother, the Mass, modesty, and the liturgy.

In the first of these, that upon the Mystical Body, he presented in great detail the doctrine of the Mystical Body, elaborating upon the fact of our membership in a real Body, called Mystical not because it is imaginative, but because, by its very nature, it is spiritual and awe-inspiring in its implications. By our participation, we partake of the life of Christ, and with the coming of Christ into our hearts, the Holy Ghost as so comes to make us even more Christ-like. If we could only apply the knowledge of these doctrines, knowledge that we already have, said Father McAuliffe, we could attain true sanctity and fill our lives with love of God and man.

Father ended his conferences with the one upon the Mass as a liturgical prayer. The most perfect expression of the union between God and man, the Mass is also the best prayer possible, both for us as individuals and members of a congregation.

— A. L.

### The Points Have No Point To Them

(Continued from Page 2)

3) Too many offices are held by the same people. The point system would uncover hidden talent. This is very true. But we already have a rule which allows only one major office per student. And if a particular student finds she is able to handle one major plus many minors, and if the student body wants her to hold these, can there be much harm involved? We do need to spread our offices among more people but let's go about it like rational beings instead of like puppets to a point system! Let our nominating committees be made to see that there are more than a dozen capable girls in school. Let us learn that the word "election" can concern more than just a chosen few. That too, is part of the training we need and expect to get A's for the "hidden talent" — can there be such a thing in a school of this size?

One of the first metaphysical laws states that the mode of action follows the mode of being. If talent is present it is bound to come up at some time in four years without the aid of points. If it doesn't the possessor must be consciously suppressing it or is too lazy to use it. You cannot make a leader by forcing him into a position or responsibility. And if the girls who complain that they never get a chance would get up and show us that they want a chance we would have no trouble in filling each office with a different individual.

Guaranteed?

According to this system points would be allotted on a grade-average basis. In other words the A student would be entitled to more points than the

B student, and she in turn more than the C student. But can leadership be measured by A's and B's? Many times a C student is better equipped to hold several offices than her superiors in studies. Should she be given more time by restricting her activities, is there any guarantee that she will use this time for becoming a B student?

Math Mass

Should this system go into effect, what enforcing powers could it possibly have? What punishment could be handed out if a student refused to comply with the minimum or persisted in taking on more than the maximum? As it stands the system can resolve into only one thing: a complicated mass of mathematics for some poor soul! If the system meets with the approval of the student body one small addition will have to be made in the setup—one lollipop will have to be awarded with every two points. —J. J.

### Daisy and the Bus

(Continued from page 2)

Daisy saw her pocket book getting smaller and smaller. It cost her so much carfare to go to work on Saturdays she found it more profitable to stay home. And, of course, inevitably, when salary stopped coming in, tuition stopped going out.

Vicious Circle

What a blow to Daisy when she boarded the bus for her last trip to school to hand in her resignation to the dean, and found that P.S.C. had installed a bigger and better fare box with an automatic grinder yet, to take the patron's money away faster and more efficiently.

A Good Pry

Well, if it's as bad as all that, you say, why doesn't somebody do something about it? Somebody is doing something. Trying anyway, that is. The National Student Association, N. S. A. to you, is making a stand, and whether it will meet with any more success than trying to pry a hunk out of the Rock of Gibraltar with a toothpick remains to be seen.

Left Flat

Sufficient that N.S.A. is trying at all. Rome wasn't made in a day; nor can Public Service Co. be convinced in a matter of hours that college folks, most of them (except the select few who drive their own cars to school) are having a pretty hard time. Why P.S.C. is so eager to help kids to grade school and high school and then leave them flat when it comes to the really expensive part of their education we can't figure.

The Odds

Nevertheless it's an organized move on the part of N.S.A., and a move in the right direction. It's about time somebody said something to show that college students aren't just a bunch of radical Psych majors who intend to change the world with fantastic theories. They're intelligent, thinking human beings, who recognize a raw deal when they see it and have the nerve to get together and try doing something about it, even though the odds against them are 12 cents to one. —J.M.

### "The Fallen Idol"

(Continued from page 3)

Philip runs away because he thinks Baines has done it. Later, when he is brought home, his statements arouse suspicion concerning Baines; Philip lies, thinking he is helping Baines. The evidence that Mrs. Baines was killed accidentally is found, however, and Baines is safe. As the picture closes, Philip faces a new problem; his mother, whom he cannot remember, returns from a long stay at the hospital.

Boy's-Eye-View

"The Fallen Idol" is a realistic movie. We see everything through the eyes of the little boy. All the photography has been arranged so that the boy's-eye-view opens the scene. It is a movie which does not fall into the easy classifications that can be given to Hollywood movies. Most reviewers refer to it as a drama of suspense, and that is certainly its keynote. The suspense is not so exaggerated that it fills the whole picture constantly, however, and the humor which we find throughout the picture adds much to its realism.

Baines Not Blameless

It is not devoid of deeper meaning that that of entertainment, however. All the sympathy of the audience has been with Baines throughout the picture. At the end, he admits when he explains to Philip that "We make each other," that he himself may have been responsible for the hatefulness of Mrs. Baines. —G. M.

### Student Discussion

(Continued from page 2)

discontinued. One termed them a "farce." It was mentioned that the sole function of the Loretto Players was to put on plays, and that this could very easily be part of the work of the drama department. Some are getting nothing out of the club and suggested that they put on their own plays, so all the members could participate, and obtain money to bring speakers to the meetings.

Together or Not?

Some thought that the Language Club was not as successful in combining all languages in one club. Also, the meetings were said to be too much like class; this year reports are being given on the development of the drama. Others, however, thought it was good to bring them all together and to learn something about languages other than the one you pursue, since the cultures are really so correlated. Some said they would like the topics to be announced so they could read something on the subject before the next meeting, but this suggestion was criticized as too ideal and seldom carried out.

In general, the opinion was that the clubs should give us something over and above what we get from class, and if they don't, they should be disbanded. A representative of the NFCCS who was present said she would look into the Co-ordinating Council situation and would try to present her findings at the next meeting.

# A. M. Casey, P. Garvin To Co-edit Web

## THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, FEBRUARY 28, 1950

No. 6

### FUTURE SENIOR AND JUNIOR HAVE PREVIOUS PAPER EXPERIENCE

The appointment of Alice Mary Casey, junior, and Paula Garvin, sophomore, to the positions of co-editors of the *Web* for the

school year of 1950-51 has been announced by the *Web*. They were chosen by the present editor and Sister Edwin Mary, moderator, on several points, including journalistic ability and scholastic standing.

Alice Mary is the daughter of Mr. and Mrs. Thomas J. Casey, Jackson, Miss. She was the editor of the school paper in both her sophomore and senior years at high school. During her freshman year at Webster, Alice Mary was secretary of her class and also served on the Nominating Committee. This year she was chairman of a committee working for Aid to Foreign Students. Last year a poem written by Alice Mary was printed in the *Anthology of College Poetry* and this year two more poems will be printed in the *Anthology of Modern American Poets*.

Paula is the daughter of Mr. and Mrs. James F. Garvin, University City, Mo. She graduated from Visitation High School in 1948. There she had written for the school paper and served as president of the Athletic Association. During her two years at Webster Paula has written for the *Web* on various occasions. She is also treasurer of the sophomore class.

### The Editors



Alice Mary Casey and Paula Garvin, future Co-editors, look over a few editions of the *Web*.

### Prominent Lecturer Addresses Assembly On Broadway Theatre

Mrs. J. H. Jordan, prominent St. Louis lecturer spoke to the students of Webster College on "High Lights of the Current Theatre" on Monday, February 27.

Last November Mrs. Jordan went to New York to review such current Broadway plays as *South Pacific*, *The Madwoman of Choillot*, *Lost in the Stars*, and *The Real McCoy*. She also saw the last play enacted at Catholic University, Washington, D. C. where interest in the University's drama department is centered around their little theatre movement.

One feature of Mrs. Jordan's assembly lecture was the dramatization of selections from current plays as a means of emphasizing her point. Mrs. Jordan resides in Kirkwood and is a book reviewer for Stix, Baer and Fuller.

### 'Student-Directors' Present One-Act Plays

Three members of the Directing Class, conducted by Mr. Dollar, will present a one-act play as part of their class requirements in the Webster Auditorium on Wednesday, March 20. Mary Jane Wieck will present *The Clock*; Alice Mary Casey, *The Wonder Hat*; and Billy Doyle, *The Minuet*. The cast for each play will be announced at a later date.

### Reverend Mother Edwarda To Go To Europe For Holy Year

Reverend Mother Edwarda, Mother-General of the Loretto Order, will sail for Europe on August 2 of this year. Mother will be accompanied by Mother Kathleen Marie, Secretary-General of the order. They will sail from New York on the *Maritania* which arrives in Cobh on August 8.

Tentative plans include spending a week in Ireland where they will visit Kilarney, Blarney, and Our Lady of Knock. Mother Edwarda also plans to visit the home of her grandparents in County Kerry.

From Ireland the pair will journey to Rome where they hope to have an audience with the Holy Father. They also plan to visit the Cardinal Protector of the Loretto Order, Cardinal Tisserant. In Italy they also will see

### Basketball Varsity Ties Maryville

The Webster Varsity tied Maryville College 24-24 in their game played at Maryville Sunday at 2:45 p.m. On the preceding Friday night Webster bowed to Lindenwood.

The Webster College varsity will meet Washington University on March 9; Monticello, March 11, 7:45 p.m., Nerinx Gym; Harris Teachers College, March 21, 7:45 p.m., Nerinx Gym; and the Alumnae game on March 26, 3:00 p.m., at Nerinx.

lade and a *Nocturne* by Chopin;

### Senior Drama Majors Will Present Recitals

Three members of the senior class who are majoring in either speech or drama are making plans for their coming recitals. These recitals take the place of an oral comprehensive examination. Mary Hellwig, speech major, will present "Seventh Heaven" in the Webster Auditorium on March 15. Pat Paul, drama major, selected April 26 as the date for her recital, but the title has not yet been disclosed. June Murphy, also a drama major, will give her recital on April 19. The tentative title is "Peg of My Heart."

the House of Loretto.

The Shrine of Our Lady of Lourdes will be an important point on the trip. From there the Mother-General and the Secretary-General will go to Belgium where they will visit the birthplace of Father Nerinck; the seminary where he pursued his theological studies; and the parish to which he was assigned. Here they will also visit living relatives of Father Nerinck.

Reverend Mother Edwarda and Mother Kathleen Marie will sail for home from Cherbourg, France on September 14 aboard the *Queen Elizabeth*. They will reach New York on September 19.

Mother Edwarda stayed at Webster for several days last week and left Sunday. She was elected Mother-General of the Loretto Order in 1940. This is her tenth year as Mother-General.

### NFCCS Sponsors Week of Prayer

More than 200,000 American Catholic Collegians will unite in the observance of a National Week of Prayer from February 22 to the 28. Their purpose will be to pray for peace, the success of their Overseas Service Program and the intentions of Our Holy Father, the Pope.

On each of the more than 200 college campuses throughout the country, the totals of Masses, Communion, Stations, Rosaries, etc. will be gathered together to form a gigantic Spiritual Bouquet for presentation to Pope Pius XII. The presentation will be made by the student pilgrims who will journey to Rome this summer with the pilgrimage being conducted by the Overseas Service Program.

This national crusade of prayer, certainly the largest ever undertaken in the American Colleges, is the result of a demand by the students themselves that more be done to make the Catholic influence felt in the world. Under the slogan, "NOTHING CAN DENY ACCESS TO PRAYER, THE GREATEST AID OF ALL", they have banded together to pray for peace.

### Echaniz To Appear Here In Recital

Jose Echaniz, pianist conductor, will give a recital in the Webster College Auditorium on March 11 at 8:30 p.m. On Friday, March 10, Mr. Echaniz will hear thirteen Webster College music students in auditions.

In his recital Mr. Echaniz will play selections from the *Sonata op. 31, no. 2* by Beethoven; a *Balade and a Nocturne* by Chopin; the *Toccata op. 11*; and *Au Bord D'Une Source* by Liszt.

Mr. Echaniz makes his home at Rochester, New York, and teaches at the Eastman School of Music there. He has appeared with symphony orchestras throughout the country and in Cuba. Among these are the Chicago Symphony and the Rochester Philharmonic. He has conducted at Grand Rapids, Michigan and in Havana.

### WC Chaplain To Leave For Post in Texas

The Reverend Gilmore Guyot, C. M. has been named superior of St. John's Seminary in San Antonio, Texas, it was learned Thursday. Father Guyot was chaplain at Webster this year. He has been stationed at Kenrick Seminary for the past twelve years. He will leave within the next ten days for his new post.

### College Poetry Club Sponsors Contest

Mike Riffel, president of the Poetry Club, has announced the opening of a poetry contest in which any student of the College may participate. The poem submitted must have Easter as its theme, and the deadline has been tentatively set for March 15. The poems will be judged by several people who are not closely connected with the college. More details will be issued at a latter date.

### Three Students Present Original Compositions At Music Guild Meeting

At their monthly meeting, on February 16, the Music Guild presented three of the members of the composition class, playing selections of their own composition. The girls, Ruth Schumacher, Jean Mattingly, and Jeannette Jablonski, played four selections.

Next month, on March 16, the Music Guild will present an instrumental program, planned by Sister Joecele and directed by Miss Pech. It will feature string trios and quartets, and the orchestra.

### J. Le Compte Receives Honorary Colonel Rank

Jo Ann Le Compte, sophomore, was chosen Honorary Colonel of the St. Louis University Reserve Officers Training Corps, at a Military Ball held Tuesday, February 21. Jo Ann was one of three candidates from Webster.

# What Is Catholic About the Catholic Press?

## There Is A Catholic Press; But It Needs Readers To Grow

In spite of the still-existing pietistic tendencies of the Catholic press in the United States, in the past few years there has been an amazing increase in the number of worthwhile Catholic magazines. It is true that we still lack one thoroughly good publication of general interest which would vie in popularity with secular magazines. Nevertheless it will not be possible for the growing Catholic press to continue unless Catholics pay a little attention to those magazines in existence now.

### NEWS MAGS

Two of the older magazines, COMMONWEAL and AMERICA, should be a must in the regular reading choice of anyone who reads the daily papers or TIME and NEWSWEEK. Both are weekly news magazines which interpret the latest political, religious, and social happenings from the Catholic viewpoint. You'll also find plays, books, and movies reviewed by Christian standards. AMERICA is edited by the Jesuit Fathers and COMMONWEAL is published by laymen.

### ADOLPH SCHALK

THE CATHOLIC WORLD is a monthly dating back to the 1880's and has articles on current events, especially in politics, literature, and religion. Websterites might be interested in Adolph Schalk's article, "Green Faces and Green Manners," in the January issue. It concerns ways of combatting Negro segregation and he mentions the St. Louis situation in particular.

### CATHOLIC WORKER

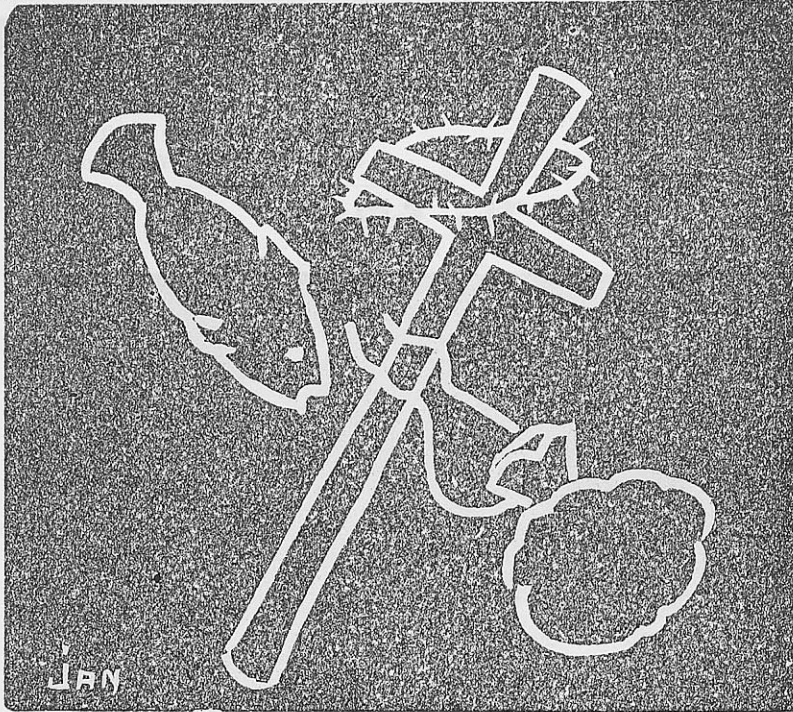
THE CATHOLIC WORKER, published by the organization of that name, and edited by Dorothy Day, is in newspaper format. No one should overlook the chance to subscribe to it, since eleven issues cost only twenty-five cents. In the CATHOLIC WORKER you will find realistic accounts of the daily life of the members of this organization, who have their headquarters in the slums in order to minister to the outcasts no welfare office will notice. The CATHOLIC WORKER aims at bringing back the conception of the dignity of work and if you want to know the part work should play in your life, watch for this paper.

### MISS ETNIRE

One new magazine which has thus far received little publicity is RENASCENCE, of special value to the student interested in the Catholic literary world. It is published semi-annually by the Catholic Renaissance Society and contains critical articles and book reviews. Take up the last issue, Autumn, 1949, and look for "The Catholic Revival in South America," by Miss Elizabeth Etnire.

### INTEGRITY

INTEGRITY, now entering its fifth year of publication, is a mag-



## The Morning Star— Christianity Invades the Dailies

Christianity affects everything. The newspaper is concerned with everything. Ergo, arises the necessity for a Christian daily newspaper.

A group of Lay Apostolate workers are attempting to publish THE MORNING STAR with just that idea in mind.

This is not a reaction against the failure of secular newspapers to cover the Catholic news adequately; nor is their sole purpose to put out a paper that will avoid the almost universal errors of sensationalism, overemphasis on sex, or political and economic bias. Their main purpose is to give the country a paper that will provide a medium for the exercise of Christian judgments in the affairs of the world.

azine designed to snap Catholics out of complacency. Each month the entire issue is devoted to various phases of one subject which is a problem in modern life. The topics have varied from mental disease to recreation to marriage to modern city life. Carol Jackson and Ed Willock are co-editors; notice Mr. Willock's cartoons, especially the center spread.

### CONCORD

CONCORD, originally published by Young Christian Students in South Bend, is now independent of that organization, but so far has continued in the original idea of attempting to build a Christian student community. The articles, written by students, show the relation of the student both to his college life and the world situation. Vincent Giese, who spoke at our Press Workshop last fall, is the editor.

### TODAY IS TOPS

In her address to the Catholic Press Congress last December, Masie Ward referred to TODAY as the outstanding magazine published by young people. It contains short stories, poems and articles on personalities in the news.

(Continued on Page 6)

Secular newspapers cannot convey the truth simply because they are secularistic. One cannot publish a newspaper without making judgments and if one's standard for evaluation is false or inadequate, one's judgments must necessarily be wrong and misleading. However, when these same judgments are made in conformity with the Christian code of values—the only adequate measure of reality—the possibility of misinterpretation and error is greatly lessened.

THE MORNING STAR will not slant the news. Their angle will be a straight up and down one because Christianity is not a point of view in the common meaning of the word. Opinion limits the truth of a thing. Christianity is the manifestation of truth itself.

The dominant feature of the MORNING STAR will undoubtedly be integration. It will try to interpret events in light of the supernatural, the really important light. It will not be a paper of editorial comment. Actual occurrences will be stressed, but not someone's opinion of the occurrence. All the work of producing the paper will be performed by the staff as a service, an apostolate and a vocation. The staff itself has said: "If we use the graces given us, this newspaper can help to dispose others for the reception and use of grace. This is the vocation of a journalist."

The first issue of THE MORNING STAR has not yet gone to press, but when it does it will mark a significant step in the progress of the Catholic press. For the MORNING STAR will be progress—not in the modern sense of increased technical efficiency—but in the medieval sense of coming closer to God. The paper will be a form of progress for the staff and for the people it influences, in making them aware of Christian principles in their daily application.

No other medium has a more

(Continued on Page 6)

## An Evaluation of The— Current Catholic Press

By far the greater part of the Catholic press today is not even Christian.

That seems like a broad statement to make, but unfortunately it's true. Excluding the few apostolic Catholic periodicals which have begun or developed in recent years, the remainder of the Catholic press has far to go until the day when it could be called truly Christian.

The Church has called us to action and yet the Catholic press insists on passivity. Only at separated intervals (one wonders if almost accidentally) can apostolic pieces be found in these publications. For the most part they remain static, printing the standard reports on cures for Afghanistan arteries, articles on "Want to Make a Million Dollars?", the latest hair styles for the maiden and the matron, and a section devoted to appetizing recipes.

In the part of the magazine supposedly devoted to more serious topics of contemplation, you can invariably find some pseudo-pontifical article on Communism. In fact, Communism is standard editorial material. They concentrate much on the threat of the Communists, seldom afford a solution, and, most important, lose sight of the more basic evil of secularism.

The secularism of the world should be the reason for the virility of the Catholic press. It gives the press a greater mission. Unfortunately, the secular press reaches almost everyone; it makes people categorical about religion, that is, like the magazines themselves, the people who read them begin to put their religion into a separate column, to make it a Sunday morning sort of thing. How much, then, an apostolic press could accomplish by relating everything, literally everything, to religion. It could do a lot towards spreading Sunday morning over every minute of the week.

The pietistic Catholic magazines don't realize it perhaps, but they are themselves succumbing to secularism to some degree.

This is especially illustrated in their advertisements. Many of the ads are for great money making schemes. Others have suggested "Catholic" greeting card selections (the cards carry pictures of various flowers,) miracle drug cures, or glowing metal banks of Christ, the Shepherd (at the age of four).

Articles on the latest hair styles for the glamorous older women and the All-American Girl have taken up space. Here and there one of the magazines will have a department devoted to a poor imitation of Beatrice Fairfax who will try desperately and seriously to tell a girl why her boy friend doesn't like her since she peroxidized her hair.

The fiction in these magazines is usually poor. The short stories sound like something out of Redbook or McDonough's Magazine of the 1890's. They are often melodramatic, loosely written and devoid of any significant meaning. If the Catholic press doesn't have enough writers to write Catholic short stories for their magazines, they shouldn't just print mediocre ones. However, there are undoubtedly many writers who can write Christian material, but either these magazines don't give them an incentive, or don't accept their work.

Then there are the digest magazines which try so hard to imitate the original Reader's Digest, the grand-daddy of them all. This imitation is really a bad thing for the Catholic press because it shows a lack of original thinking. It also shows an approval of digest approach, the supposed solution for the modern rush.

The mediocre Catholic magazines are those which recommend movies and books immediately if they concern a Catholic in any way. They recommended "Come to the Stable" because it was about nuns. They would recommend The Robe because it contained a character named Christ. They do not provide the average Catholic with penetrating reviews to guide him in his reading and movie-going.

(Continued on Page 6)

### THE STAFF

The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo.

EDITOR-IN-CHIEF ..... Angela G. Donati  
NEWS EDITOR ..... Anna Kraft  
ASSISTANT ..... Joan Federer  
EDITORIAL EDITOR ..... Jeanette Jablonski  
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## The Web Gets A—

## Mexico Message

BY TONI URANGA  
(EX. '51)

By saying that my "manana temperament" has kept me from writing this article sooner, I'm setting the atmosphere for my topic; because after long discussions with myself, I have decided to write something about Mexico, a perennial source of interest, and the object of much misunderstanding.

The idea of writing on this subject came to me when the article was first assigned me; but feeling that, being a little prejudiced on the matter, I might not do justice to such a theme, I rejected it.

## UNFORGETTABLE FIVE DAYS

Then remembering that many a man who spends two months in Mexico City photographing quaint locations and "queer" Indians, publishes an "Analysis of the Mexican Situation" upon his return to his country; remembering that virtually every woman who takes an "Unforgettable, Five Day Tour through Romantic Mexico", lectures on Mexican culture and customs at her next club meeting; remembering that LIFE, in less than two dozen pictures, summed up "The Drama of Mexico" (parts of that article were quite accurate, I must admit), I saw no reason why I couldn't express my viewpoint on the subject, hoping to make up in background what I lack in objectivity.

## QUEER QUESTIONS

I have a great love for the United States, its people, and some of its customs. In all my dealings with Americans I have never encountered anything but friendliness, kindness and help. But I have often been irritated by the well-meaning but stupid queries made about my country: Do we wear shoes? Are there any cars or do we use burros? Do we live in adobe huts? How do I like American food?

## TEN MINUTE TALK

This has not happened once, but over and over; it hasn't happened only to me, but to almost every Mexican who ever talked ten minutes to an American. Not that being asked about one's country is irritating; it is the fact that most Americans seem to know so little about anyone but those in their own region, that a neighboring country seems remote and completely strange.

## FRAMED MIND

It is this provincialism, which seems to be possessed in such a high degree only by the people of the United States, that is responsible for most of the misunderstandings between the people of the two countries. Individuals as such are not responsible for this attitude, I admit; most of the persons I have met are very eager to learn what Mexico is really like. But there seems to be a national "frame of mind", shared alike by the educated and the uneducated, which assigns civilization, culture and anything worthwhile to the U.S. alone, and confines the other countries to the outer darkness of "quaintness" and backwardness.

## HOLLYWOOD VERSION

This outlook is strengthened by

the articles which periodically appear in newspapers and magazines, by the crummy jokes about "Pedro" or "Manuel" used in radio programs, and above all, by the Hollywood version of Mexico, in which any similarity to the real country is merely coincidental.

Yet anyone who knows Mexico—the real Mexico—even slightly, will be enchanted by its ancient traditions and by its modern progress; by its color, its joy in living, its simple faith. He will, in short, see that this land is so beautiful, that, as a poet once said, the Mother of God once left Heaven to come live here.

## Supernaturally—

## It Pays Not to Advertise

The history of advertising is the history of the degeneration of human morals. It is the clearest indication of men's substitution of fictional values for real ones. The fact that the sophisticated men and women of distinction have invaded the back covers of even some Catholic publications is a sure sign that the modern outlook is horribly distorted. The fact that Catholic magazines advertise such things as "Baby Jesus Banks that Glow in the Dark" proves that the situation is getting dangerously near to the absurd.

## STILL GREEDY LIARS

Besides being ridiculous and sometimes embarrassing, advertising is a real evil to society. In the days of the guilds, when Christianity was probably most prominent as a social force, advertising was strictly forbidden in order to stabilize economy. Medieval advertisers were looked down upon and, in some cases, tried as criminals not because they did harm to society, but because they were considered greedy liars. It was not until the fifteenth century, when capitalism and secularism took hold that advertising was tolerated. It is only recently that it has become widespread. There is no doubt that it is now reaching an all-time high.

## IGLOO ICEBOX

Advertisers have already finished lining the trails through the Amazon region with Campbell's Tomato Soup signs. No doubt there is a refrigerator in every igloo by now. But they still insist on playing on man's animal instincts and creating artificial demands for material luxuries.

## THE ANIMAL IN US

It is significant that men who desire to sell quantities of things to people, whether they need them or not, must play on man's instincts. It is an indication that the advertisers are regarding man in a strictly natural light. They do not have enough respect for the dignity of man to regard him as a being with an intellect and free will which are capable of bringing him to perfection. Instead, they concentrate on the concupiscence of fallen nature, on the animality of man.

## STRANGE GODS

There are two important seasons why modern advertising is emphatically wrong. The first is

In the dim lit sanctuaries of the press, anxious editors awaited more news concerning this whirl shaking event. Type setters hovered at their posts expecting the story to break any minute. First mention of this thing had come on the Heavey Hooper program. The news had rocked the larger portion of the planet's populace. The affair was unprecedented in the complete annals of the columns. Finally, the word came through on the Loudyella Parsimoni show. Loudyella gurgled excitedly into the mike, bubbling with the effervescence and nasal twang common to all of her species.

that it is a form of idolatry. It is a mass violation of the first commandment, "Thou shalt not have strange gods before me." In place of God man has put the strange gods of security, pleasure, wealth and luxury. Instead of looking to God as his goal, man now looks to the '51 Ford.

## BAD, BAD, BAD

The second reason is the emphasis on sensual pleasure. The sins of gluttony, impurity and sloth are glorified and made desirable. Advertisements are designed to make men eat more, become sexually excited and lazy. The dignity of work has been utterly lost and that which makes life easier physically, although much more difficult spiritually, is that which is made most appealing. The whole advertising movement seems to be rooted in greed, lying and pride. The act itself is bad the motive is essentially bad and certainly the influence is bad.

## SERVICE—NOT GREED

The sad part is that the advertiser is not at all aware that he is doing wrong. In fact, advertising has become such an essential part of modern living that it is taught in many Catholic colleges and universities: How to make people buy needless things against their will (for if it wasn't against their will, you wouldn't have to advertise). Of course, it is not wrong to advertise necessities on a small scale so people may know where these things may be procured. But the motive for this must be service, and not greed.

## CIGARETTE AD

It is a wonder that intelligent people are taken in by the advertiser. Most of us can look at a definitely immoral cigarette ad, know it is immoral and yet not realize it. How much more difficult then, it is for us to penetrate the really evident subtlety of the seemingly moral advertisers.

## PROFIT NO SUBSTITUTE

If the world is to become Christian again in any sense of the word, this lavish and sensual thing called advertising must not be part of our lives, and especially our Catholic lives. A civilization in which profit is substituted for love is not civilization at all.

Think twice the next time you look at an advertisement. Remember, you are the victim.

—J. J.

## Sturgeon Ends Up A Dead Fish

## MUCH MARRIED

"Hell-o from Hollywood. Inclusive! Kiddies, I finally have all the dope. All America has been waiting for further word on this exciting adventure in love. It was only a few days ago that the much married, maddeningly evasive Sturgeon Sermon was caught beaming his seldom seen smile at a waitress in one of those quaint Beverly Hills tap rooms that have become so popular lately. (Sturg has been divorced from his fifth for six months and isn't remarried yet. Friends have been terribly worried. The chief party game at Hollywood gatherings for the past few months has been psychoanalyzing Sermon, trying to discover his reason for failing to conform to cinematic conventions).

## SILENT AS A FOOTFALL

"Well, people, talent scouts, producers, and columnists have all been prodding the little girl for more information but she has been more silent than a footfall on the plush carpet in Sturg's front hall. But as soon as I approached she saw that I was a friend in deed and she whispered it all in your Loudyella's ear and now I'm letting a few of my special friends in on the secret.

## GAMIN-LIKE GIRL

"It all started when he tipped her half a dollar and came back for the change! Isn't that romantic? She is a darling girl with deep green eyes and an enchanting hairdo—short cropped to look like that of a high school basketball star—that give her a gamin-like appearance. She is addicted to turquoise nail polish and six inch heels.

"That's all for tonight, kiddies, but I'll be back next time with more news of your very favorite people."

## STORY BOOK ROMANCE

All over the nation this item caused untold excitement. The public gasped with a sigh that was heard 'round the world and hoards of the nation's lovelies dashed out to get jobs as waitresses, the profession now deemed "most likely to precede an entrance to notoriety". The Magic Wrist Radio business boomed, for none wished to miss the least

chapter in the story book romance of the century. At Sixth and Broadway a young man started upon hearing a sinister whisper behind him that fairly chilled his spine, but it turned out to be, not the Shadow, but L. Parsimoni and her morning message from the Mecca of the Maudlin.

## 75 SABLES

"This is definitely top secret but you know me—all the facts or none at all. It is rumored that the scintillating sables She is sporting (in spite of the 75 weather) were His gift after their last flight to New York. She simply loathes flying but can't bear to think of Him being all alone up there with no one to talk to. Looking at the moon from 10,000 feet in the air must seem like a colossal De Mille production number. Can you imagine anything more romantic? He seems to be more and more attracted to her. They are with each other constantly, and I do mean constantly. He just can't seem to tear himself away."

## STURG SURGES

Ubiquitous Loudyella daily penned reports on Sturg's surge toward 'amour, while her competitors groaned, thinking of the forfeiture of fame engendered by their lack of Loudyella's talents of persuasion. Nothing escaped her kittenish comments.

## EVIDENT EMOTION

"Guess what, kiddies." The Star Gazers of America (not to be confused with any astronomical society of the same name) have nominated Sturgeon Sermon "North Star for 1950." And Sturg's box office rating has climbed to second in the list of favorite male stars. Only Skipalong Passidy is ahead of him and we feel sure that Skip's higher rating is due to popularity among children who fail to appreciate the depth of emotion evident in Sturg's performances. I have always known that the American public wouldn't let one of those foreign fellows overshadow the home talent. When a local boy makes good you can be sure of hearing about it. And you know from whom so don't forget to tune in next time, kiddies."

(Continued on Page 4)

## Webster To Be Made Co-Ed

There is a bargain within your reach. If you are one of those who has been dreaming of going to Europe for the Holy Year, and then forgetting the whole business as a pipe dream for millionaires only, stop and reconsider. A trip to Europe is now being raffled at a price so small, so insignificant that any and all can afford it. For 20 cents, two tenths of a dollar, the price of a pack of cigarettes, it is possible for you to go to Europe, if you're the lucky winner.

The tour covers cost of transportation, room and board while in Europe, sightseeing fees, just about everything. The tour is being raffled by N.F.C.C.S. and proceeds from the raffle will go to aid students in foreign countries. Starting for Europe on August 1, 1950 with a large group of Catholic students, the winner will see the world, be in Rome for a special audience with the Pope, and be back in time for the fall session of school.

It is possible also to make plane reservations for this tour at your own expense if you are not a betting woman. If you do win the tour and decide you'd rather stay at home near the old swimming hole, N.F.C.C.S. will make a suitable financial settlement instead of awarding the tour. You can't lose. Get your chances today!

## Helen Pearson, '51' Enters Novitiate

Helen Pearson, former member of the junior class at Webster College, entered the novitiate of the Sisters of Loretto at Nerinx, Kentucky, on Wednesday, February 15. She had just completed the first semester of her junior year in college.

During her two and a half years at Webster Helen held the following offices: sophomore class president, delegate to the N. S. A., and assistant editor of the *Lauretanum*. Last November Helen was one of the three students elected by the faculty to represent Webster College in "Who's Who Among Students in American Colleges and Universities." Helen is the daughter of Mrs. R. Hall Pearson, Kirkwood, Mo.

## School Papers

(Continued from Page 4)

idea instead of keeping up our end of the foolish banalities that usually make up lounge and dormitory conversation."—*The Mount Mirror*, Mount St. Scholastica College.

"Now we don't become laymen when we leave school and take a job; we are laymen now, and as such we must work out our salvation as lay people here and now. It looks like a tough assignment—and it is. It means fighting—me. That other me that Thomas Merton is talking about in *Seeds of Contemplation*. It means lending a dime to another girl when I know I'll never get it back; it means offering to "do" the boards, sweep the room, or dust for the girl who has to get to work after school; it means going with another girl at noon hour, not because I like or dislike her, but because she needs me—the understanding, the cheerfulness, the companionship, that I have and that it is my duty to give if ever I am to become a saint. An dbecause I am striving 'toward lay sanctity' in a girls' school, it means an unrelenting struggle to be charitable towards others in speech—the kind word, the encouraging word, the sympathetic word, the assuring word, and in her absence, the defensive word."—*The Madonna News*, Aurora, Illinois.

## Bear The Flame

(Continued from Page 3)

"I have felt for a long time—in fact ever since I knew and loved Christ, and I still feel—that the Church is the total Revolution.

"It is as a churchman who wishes to be nothing more than a man of the Church, that I tell you these things. Do you understand?"

There's the crux of the thing: do we really understand? If we don't get at least some insight into the point after reading WHO SHALL BEAR THE FLAME?; if we don't understand that only through being Christian and through Christian action, will we ever achieve the Christianization of the world, then the object of the book will be lost. The torch will still be absent from our hands.

## Enters Loretto Novitiate



Mrs. R. Hall Pearson and daughter, Helen, before the latter left for the Loretto Novitiate.

## Catholic Writers

(Continued from Page 3)

which is mediocre and sometimes not even Christian, but the rise of writers with the force of Bloy, Bernanos, Undset and Greene certainly shows a movement towards true Catholic literature.

### BLOOD WITHIN US

Perhaps these writers find their true power in that they write from NECESSITY. They do not merely recall or build on memories and experiences. They are perhaps the best example of what the German poet Rilke meant when he said: "Only when they have turned to blood within us, to glance and gesture, nameless and no longer to be distinguished from ourselves—only then does it happen that in a most rare hour the first word of a poem arises in their midst and goes forth from them."

Though Rilke spoke specifically of poets, who can deny that the writers of true Catholic fiction are not poets of grace and that his words can't be equally applied to them?

## Reading Room

(Continued from Page 4)

dated back to the second week in January? Did you know that there were just sections of such papers as *The Catholic Interracialist*?

Some students complain that the lighting is bad. Others say that such magazines such as *Theatre Arts* should be abolished because it costs too much money for a subscription. However assignments are given in this magazine by teachers of speech classes, and one copy is hardly adequate for twenty or thirty students. On the other hand, some magazines are never used.

## The Morning Star

(Continued from Page 2)

continuous and subtle influence on the people. The newspaper is so very capable of forming the minds of its readers by the very context of the news, by its judgments of what is most significant and what to play up, and by the attitudes and premises in its editorials. THE MORNING STAR, then, will record the same news as the other dailies but will regard natural significance in terms of the supernatural. It will be bringing truth to others, a spiritual work of mercy.

In Memo No. Two sent out to those interested in the paper, the staff recorded in a short paragraph their total aim. They said: "Our job will be to record the victories and defeats in the war between Christianity and secularism. We will look at daily happenings through the eyes of faith and show them in their eternal spiritual context. We will write in terms of Christ and the crisis."

They have set their goal high; but they have also put their trust in God's providence. They are confident God will provide for them and that the Holy Ghost will breathe His spirit into their work.

—P. G.

For the purpose of improving our reading room, we suggest that such magazines as *Catholic Digest*, *Integrity*, *Today* and *America* be put in and kept in the reading room. Other magazines could be kept there, and these would provide a full, balanced reading diet. We suggest that the lighting be improved, and most of all, we suggest that the students use the room.

—J. W.

## Sturgeon Sermon

(Continued from Page 5)

### THE SIX INCH HEEL

The Grapevine rumored that the A. M. A. was protesting the fad of 6 inch heels that had been jumping across the country, as a result Loudyella's broadcast. She arranged to interview a doctor in order to discredit the vicious tale. It might add an intellectual note to her program also. Anything for a laugh.

"Well Dr. Lucas, what do you think of this treacherous tale?" queried Loudyella.

"I think", ventured the Doctor...

### POLYSYLLABLES

"You mean that its really all absurdity to state that high heels could malform the foot?" interrupted the uncerimonious mistress of ceremonies, as if eager to use the two polysyllabic words she had found in an old Thesaurus just for the occasion.

"Well, not exac . . ." countered the Doctor in a feeble and bewildered tone. He made a mental note to resign from the A. M. A. if they gave him another task of this sort.

### RECOMMENDATION

"That is to say," went on Loudyella, "that you might even recommend these shoes, is that right?"

"Just a min . . ." the Doctor, now reduced to a quivering mass of nerves, stammered.

"Thank you Dr. Lucas. Now kiddies, you see how absurd that story really was. Probably an attempt on the part of some Communist to disrupt our economy by ruining the shoe business. When a doctor tells you it is all right, you can bet your Hypocritic oath it is."

### THE STORM BREAKS

Time marched on and He and She marched in and out of the dim wit haunts whose popularity was eclipsing that of even Martha's Vineyard since the public learned They frequented them. The stars were in their orbits and all was right with the world until suddenly...

The storm broke! With quivering vocal chords Loudyella announced the truth.

### PHOTO FINISH

"Sturg has finally announced his intentions toward Her and they are horribly honorable. He plans to settle down in the little house they built with the income from the sale of photos of Sturg looking at a North Star in the center of which Her face is enshrined. They plan on raising dozens of not cocker spaniels, or parrots, or baby lions—but a combination of all three, children! They are going to trust in the North Star and a truck garden, for Sturg will, of course, make no movies after this.

### FALLEN IDOL

Yes, the idol had fallen. It was whispered that Sturgeon wore "Hug-me-Tight" garters and that his girl friend was a stand in for the Boy with Green Hair. The whole episode was reputed to have caused more suicides than Valentino's death had ever elicited from the matinee millions.

## The Catholic Press Needs Readers

(Continued from Page 2)

In particular TODAY tries to make students realize the significance of the lay apostolate. Bob Reynolds and Lois Schumacher are co-editors. TODAY is published monthly, October through June.

### FOR YOUNG PEOPLE

Among other magazines started by young people lately are two published in Milwaukee. CHALLENGE, edited by the Young Christian Students of Milwaukee, is on the high school level and is concerned with teen-age problems. VIVANT is written for and by young married couples. It has been in existence for a year and a half and up to the present has been supported by donations. The growing circulation, now 2500, may mean that it will have to be done by a commercial printer and subscriptions taken.

The last-mentioned magazines are only examples of the courageous beginnings in a vitalized Catholic press. One of the important things to remember about most Catholic magazines today is that they are without the financial backing and advertising that causes secular magazines to succeed.

### CHRISTIAN MESSAGE

The responsibility for the continuance of many of these publications lies on the shoulders of the Catholics who should not wait until there is a Catholic magazine which looks like the SATURDAY EVENING POST or LIFE. Furthermore, the things which Catholics, from their contact with the secular press, have come to look for in a "good" magazine are not necessarily what the Catholic press will eventually produce. The essential thing in the Catholic magazine is the Christian message it carries.

—G. M.

## Current Press

(Continued from Page 2)

It is encouraging, however, to see new apostolic magazines becoming part of the Catholic press. It is just as encouraging to see long-established Catholic periodicals take up the work and gear themselves to the apostolic spirit. With the growth of these magazines, which a person could pick up and know immediately were Catholic, perhaps the rest of the Catholic press will take the hint. Truly, it is a hint of an explanation.

### FILMSTONE EPITAPH

But the women of America as a whole were not to be broken on the rack of disillusionment. They sat near their radios, cleansing their nails of the passe turquoise hue, barefoot, and weeping as Loudyella added her epitaph to the list on the filmstone of Sturgeon Sermon. Her voice was malevolently benevolent.

"Don't worry, kiddies, actors are only people and every once in a great while they get out of line with their press agents' advice. Sturgeon is a dead fish, but contemplate the glory of Ingrid, and tune in next Sunday when I'll be back with more news and views on the newest and naughtiest in Hollywood."

—P. M.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, TUESDAY MARCH 21, 1950

No. 7

## Freshmen Will Edit Next Issue of Web; New Staff Chosen

As a customary feature of Freshmen Week, the next issue of the WEB will be written and edited by members of the freshman class. The following freshmen have been appointed for positions on the staff: chosen for co-editorship are Dee Nelis, Mary Ann Westerman, Pat Kelly, and Shirley Kinsella. Each of these girls will act as editor of one page. Carol Shipley was appointed Business Manager and Circulation Managers are Ginna Sartorius and Joan Wilbret.

Other freshmen who will assist in this edition are: Dorothy Franke, Janet Ludwig, Nancy Manne, Ann Long, Frances Sailor, Nancy Hanby, Margaret Mary Thro, Maud Martineau, Nancee Osborne, and Pat Price.

Responsibility for the complete publication from the first reporting to the final distribution of the WEB rests with these girls. The issue is due shortly before the Easter vacation.

## Lorettoines To Attend North Central Meeting

Sister Rose Maureen, dean of studies, and Sister Mariella, acting president of the College, will attend the 55th annual meeting of the North Central Association of Colleges and Secondary Schools to be held in Chicago from March 20 through March 24. They will attend a meeting of the Midwest Unit of the National Catholic Education Association on Tuesday, March 21, and then the general sessions of the North Central Convention from Wednesday until Friday, March 22-24. Sister Francis Jane, dean of women, and Sister Mary Luke, principal of Nerinx Hall will also attend the meeting on March 21 of the National Catholic Education Association.

## PRINCIPALS FOR 'TIDINGS' PRODUCTION



Miriam Reedy as Mara; Mary Therese Lavery as Jacques; and Peggy Kolasch as Violaine.

## TO SUMMER IN QUEBEC



Left to right: Joan Halbruegger, Paula Garvin, Gloria Nagem, Janet Ludwig, Priscilla McCann, and Marilyn Heckwolf.

## Sophs Introduce Square Dancing

The members of the sophomore class were responsible for an innovation in class activities when they sponsored a Saint Patrick's Day Party with square dancing as the main feature of the evening. The party took place at the Loretto gymnasium Friday, March 17, from 8:00 until 12:00 p.m. Rev. John Conduit was the caller for the square dancing.

Joan Federer, chairman of the party, was assisted by the following girls: Jane Baute, in charge of decorations; Janet Garbacz, Les Benson, and Juanita Brungardt, publicity; Ruth Slicker, Dolly Wittges, and Pat McQuie, arrangements; and Joan Schuler and Barbara Meyer, invitations.

## Sophomores Take Part In National Testing Program

The sophomore class of Webster College participated in the National College Sophomore Testing Program on Monday and Tuesday mornings, March 13 and 14. This test is sponsored by the Co-operative Test Division of the Educational Testing Service. The purpose of the program is to provide the participants with standard objective measures of achievement at the end of the student's first two years of college.

On the first day the sophomores took co-operative English tests and a co-operative Contemporary Affairs Test. A co-operative General Culture Test was given on the second day.

## SIX WIN SCHOLARSHIPS TO LAVAL; ANTICIPATE FRENCH LIFE 'AU CANADA'

The following two sophomores and four freshmen will receive scholarships for a six weeks course in French during the coming summer session at Laval Uni-

versity in Quebec: Priscilla McCann, a graduate of Lowell High School, Lowell, Mass.; Paula Garvin, a graduate of Visitation Academy, St. Louis; Gloria Nagem, Mount Merici Academy, Waterville, Maine; Janet Ludwig, Nerinx Hall High School, Webster Groves; Marilyn Heckwolf and Joan Halbruegger, Ursuline Academy, St. Louis. The scholarships are awarded each year to the six winners of a competitive examination of students in the French department at Webster College. Two of the scholarships are presented by Mgr. Alphonse Parent, vice rector of Laval; two by the Ursuline Alumnae in Quebec; and two by anonymous donors. This year there were 25 students eligible for the examination and 12 who participated.

The students will leave June 21, and will stop at Detroit, Toronto, Niagara Falls, and Montreal before arriving in Quebec. Registration day at Laval is scheduled for June 27. They will take courses in grammar, literature, phonetics, and conversation. The University also sponsors excursions to various places of interest in and around Quebec. One of the highlights of the trip will be a pilgrimage to the shrine of Sainte Anne de Beaupre. There will also be a two day cruise on the Saguenay River after the course is over. They will leave Canada on August 7.

Sister Roberta, head of the French department, will be in charge of the trip. While in Quebec she will teach English at Laval. Sister Roberta will be accompanied by Sister Francis de Sales who is planning to study philosophy; Sister Ann Francis and Sister Clement, who will study French.

## Mr. Dollar Will Present Paul Claudel's 'Tidings' Mar. 23, 25 at Webster

The Tidings Brought to Mary by Paul Claudel will be presented on March 23 and 25 in the Webster College Auditorium. It is under the direction of Mr. John G. Dollar, speech instructor. Those in the cast include; Margaret Kolasch, Mary Therese Lavery, Peggy Houseman, Miriam Reedy, Cora Waye and Mary Lou Buchanan.

The scene of Claudel's play is France in the Medieval Era. It is the story of a young girl who is afflicted with leprosy. She becomes like our Blessed Mother in living the words: 'Be it done unto me according to Thy word.' Her suffering with love, and her resignation form the action of the play; and contain the message which this Lenten drama is bringing to Webster.

The scenery is under the chairmanship of Dottie Fisher. Joan Hoogstraet is in charge of the music which will be Gregorian Chant arrangements. The costumes are by Mary Jean Wood; lighting by Helen Snook; publicity by June Murphy; make-up by Rita Krebs; and programs by Betty Compton.

## Tatterman Puppets Make Webster Debut

A recent change in the schedule for Assembly programs made it possible for Mrs. William Ireland Duncan to present the Tatterman Marionettes on March 21 in a program entitled "Meet the Marionettes." The Tatterman Marionettes are produced by William Ireland Duncan of Western Col-

## Mr. McClain Chooses Shakespeare Cast

The cast for the coming production of Shakespeare's *A Midsummer Night's Dream* was announced by Mr. Harry R. McClain recently. The play under Mr. McClain's direction will be given in May. The cast is as follows: Theseus . . . Mary Ann Westerman Lysander . . . Betty Ratermann Demetrius . . . Mary Jane Wieck Philostrate . . . Mary Lou Buchanan Egeus . . . Betty Compton Bottom . . . Sybelline Doyle Quince . . . Mary Therese Lavery Snug . . . Mary Haberl Flute . . . Joan Hoogstraet Snout . . . Miriam Reedy Starvling . . . Helen Snook Hypolyta . . . Margaret Fox Hermia . . . Cora Waye Helena . . . Rita Krebs Oberon . . . Jean Mattingly Titania . . . June Murphy Puck . . . Pat Paul

Others in the cast include Mary Ann Soraghan, Katie Massery, Marilyn Heckwolf, Jeanne Reno, Janet Ludwig, Jackie Hellman, Leslynne Benson, Carol Shipley, and Kathleen Condon. The play is one of Shakespeare's more famous comedies and this year's production will continue the tradition that Webster has in presenting Shakespeare annually.

lege, Oxford, Ohio. Mr. Duncan is also president of the National Puppeteer Association.

## The Child: Victim Of Our Paganized Environment

Raising children correctly seems to have a art beyond the capabilities of countless American parents. They are baffled by the presence of the little one in the home. Everybody is trying to find out what to do with the child—we can see this from the great mass of books, magazines, and pamphlets written on the subject, to say nothing of all the mother's guidance clinics enjoying great popularity. Not every American family relies on guides to the care, feeding, clothing, and controlling of children, but it seems evident from the volume of material on the market that millions of people grasp avidly at any scraps of information concerning that mysterious creature, the Child.

### FREEDOM FOR THE CHILD

It also seems likely that quite a few people are bungling the job of parenthood. How else can we explain the juvenile delinquency figures? Some children are "repressed" until they escape and run wild; most are given too much freedom to begin with. Solving the problem of too much or too little freedom requires not only common sense but several basic principles. Psychologists say that one shouldn't make the child a misfit, different from his playmates. Yet Christian parents cannot permit a freedom that lets the child ape the mistakes of his playmates. There are a few obvious situations which we can remember were not typical of our own childhood.

### RADIO RESULTS

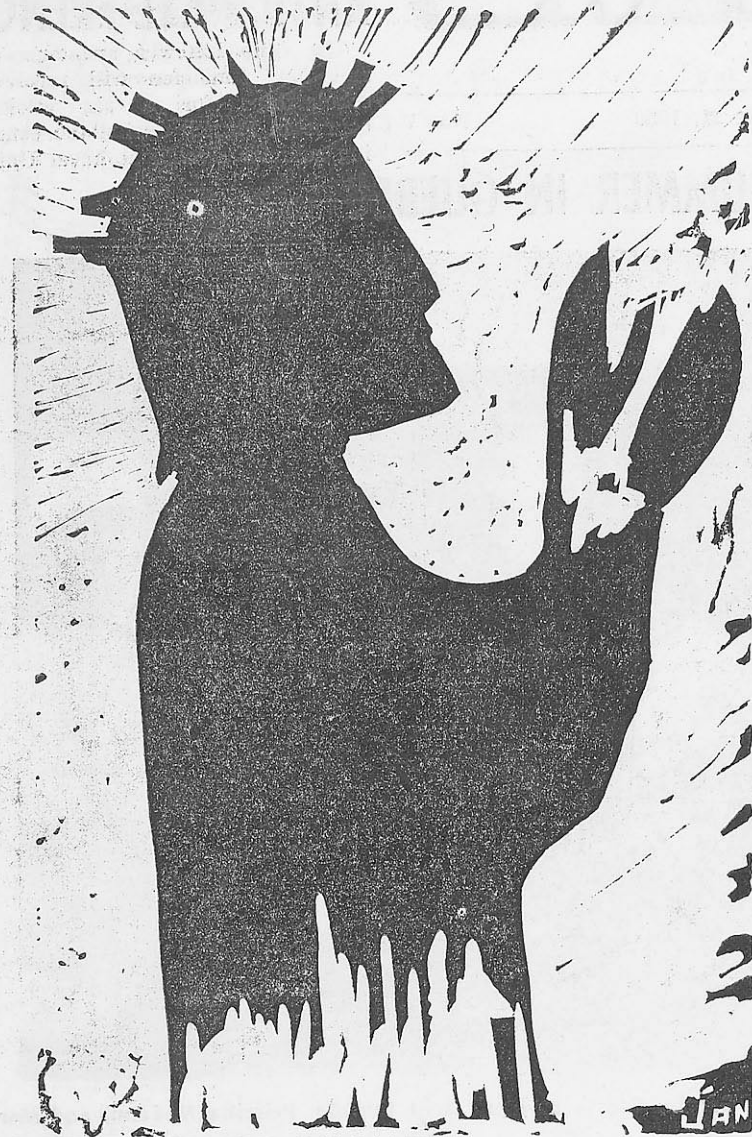
Constant listening to radio programs of the kind we have today is bound to have the effect of making the child too smart for his years. What children hear and see, they repeat. Is it any wonder then that we see eight-year old girls developing an unusual interest in clothes, cosmetics, and boy friends? Playing dress-up is often not the idea now; these little girls don't want to clomp around in their mothers' high heels—they want to be in style like their older sisters.

Imaginative games are the prerogative of childhood, yet it seems to be going too far to let their games of ships and pirates, cowboys and Indians, castles and princesses be replaced by daydreaming of Hollywood and all its glamour. It is bad enough to see an adolescent in raptures over a movie idol—it is sickening to see the fourth grader doing the same thing.

### MOVIE MORALS

Unrestricted, uncensored attendance at the movies is a common thing. On a Friday night at the neighborhood theater one finds all the younger set from two to seventeen. Of course the two-year old is probably chaperoned by a ten-year old sister, so that's all right. How many of us went to shows constantly, and alone, when we were in the early grades?

(Continued on Page 4)



EXCEPT YOU DO PENANCE—

## YOU SHALL ALL PERISH

Now that the Lenten season is more than half over the novelty of the words "I'm giving that up for Lent" seems to be wearing off for many of us. We are beginning to feel less and less heroic in giving up our little candy bars and sodas. We are beginning to count the days until Easter and to look longingly at the chocolate bunnies on display. Perhaps some of us are even beginning to ask, "Oh! Why do we have to have Lent anyway?" This may be a good time to dig in and see what the reason behind all this "giving up" really is.

In emphatic and uncompromising words Christ once said, "Except you do penance, you shall all perish." He gave us our choice: do penance or be lost for eternity. Now the Church being an understanding mother realizes that the thought of penance is not very pleasant to her children. She realizes too that even when the force of Christ's words hits them they will probably say, "Penance? Do I have to? Well, OK. But I'm awfully busy now—maybe later." So the Church came to the conclusion that it would be simplest to put aside forty days out of the year to take care of this responsibility for all her children at once. This period we call Lent.

But why should we have to do penance? Well, man will have to suffer for his sins either here or in the next world. We know that when a criminal willingly turns himself over to the law he proves that he is sorry more than if he waited until he was caught.

That's just about the same thing we do. We turn ourselves over

to God during Lent by penance in the hope that when our Big Trial takes place our sentence will be a little lighter.

Some of us may wonder why such an essential thing as food was chosen by the Church as the thing to sacrifice. The reason is that food is universal. Long after cokes, theaters, and Luckies have been forgotten man will still feel the pain of having to go without food. Another reason is that "a pampered body harbors a lazy soul." The best way to un-pamper the body and thereby strengthen the soul is to deny it of its most basic need. Hence we have the laws of fast and abstinence.

In reality Lent is a retreat—a forty-day retreat. Just as in a retreat, the regulations of Lent are only incidental to the purpose. The purpose of Lent is to turn man's thoughts and actions from the created to the Creator. We all know that the world is beautiful. But the trouble is it's too beautiful. Beautiful things tend to mislead us and make slaves of us. During Lent the direction of our souls gets straightened out. We give the beautiful things we love back to the one who made them to show that He alone is our master.

Penance is an important part of Lent but it only serves a greater purpose: giving to God the place that is rightfully His in our lives. Perhaps realizing this will make Lent more than just a season of "giving up." Perhaps then the word Lent will regain its original meaning of "spring season." It will become a spring, a rebirth in our souls.

—J. J.

## COMMENTS ON—

## THE MAJOR DILEMMA

At some time  
In the short and happy  
Life  
Of a college student,  
Someone demands  
That they choose  
Some thing,  
Some intangible word  
Which educators  
Insist on calling  
A "major."  
For most,  
This is a time  
Of great perplexity;  
But students manage,  
Somehow,  
To come through,  
And finally,  
The space on the card  
Is filled in.  
Yet few of us know  
Exactly why  
We choose our major.  
For some, college life  
Is a fill-in  
Until the "right man"  
Comes along.  
For others,  
It is a vacation  
From the anxieties  
Of the world,  
A new adventure.  
Some  
Will want to use  
Their education  
As a meal ticket  
To material security.  
Not many of us  
Realize  
That the vocation  
Of a student  
Is a real  
And challenging one.  
We should look upon  
Life at college  
As a preparation,  
Just as Christ's  
Hidden Life  
Was a preparation  
For the Redemption.  
Education should  
Educate us—  
Not to draw a weekly  
Paycheck;  
Or to concentrate solely  
On snaring a male.  
It should teach us  
Virtue;  
Or at least  
The habits  
Which will develop  
Into virtues.  
Education  
Should prepare us  
For living in the world  
But not to be preoccupied  
With the world.

We should concentrate  
Hard  
On ultimate end;  
And the means to  
Beatitude.  
We should be able  
To look at history,  
And mathematics,  
And biology,  
And literature,  
In relation  
To the scheme of God  
And to Christian  
Principles of life,  
Supernatural life.  
So it is  
That when we choose  
Our major,  
We must try  
To look upon  
This field of concentration  
In the light of God's will.  
Of course,  
The ideal thing  
Would be to do away  
With majors.  
They are really  
Rejections  
Of a liberal education.  
Specialization  
Is one of the  
Evils  
Of the modern world.  
It is run into the ground  
And can easily  
Run man  
Into the ground  
Instead of  
Into God.  
But since we must  
Choose a major  
Now,  
We must give it  
Careful thought  
And prayer;  
For it will be  
Our field in life;  
It will be the  
Atmosphere  
With which we will  
Surround ourselves.  
We must realize that  
It is necessary  
To surround ourselves  
With the atmosphere  
In which we can grow  
Spiritually.  
We must remember  
Always  
That  
"The ultimate cause  
Of education  
Is sanctity;"  
That it is necessary  
For our souls  
That we choose  
A major  
Which can make us  
Saints.

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◆ The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo. ◆

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## TWO VIEWS ON— MARRIAGE AND SECURITY

I guess I am a romanticist at heart. At least, I enjoy Perry Como's voice and "Goodnight Sweetheart" gives me chills. I have been known as an emotional and imaginative child at times, and my love for nature asserts itself strongly on these gay spring days. I have also acquired a keen interest in distant places (Creighton being 500 miles away). These characteristics would, I think, make me a romanticist.

However, at times, I leave my friends up on the pink clouds I occasionally inhabit and come down to earth to say: "Yes, I believe couples should be assured of security before they marry."

I think perhaps that I might be slightly influenced by the life around me. I have been secure for over twenty years. During this time I have gotten used to little things like three meals a day, fit and fitted clothing, and—be it ever so humble—home; and I would like to remain as secure as I am now.

I don't expect marriage to be all "hearts and flowers"—but I

think it has a chance to be relatively happy if insecurity is not an additional worry.

As I said before, I am influenced by the life around me. Security is necessary now, but I hope that in a following generation it will not be an essential, and the world will have faith in the Providence of God. For, as Christ said, "Seek not what you shall eat, or what you shall drink: . . . For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added to you."

Mary Virginia Cooper

What are we looking for in a husband, a man or a bank deposit?

The "Modern Bride" would have us look for a life-time provider of scented cosmetics. We ourselves are prone to regard as the most eligible and desirable husband the man who has the best job, a car, and a down payment on a house. Frequently even our parents urge us to marry someone who can give us all things to which we have become accustomed.

Yet, how many of our parents started out with the temporal security they have today? Very few. What they and we as their children are enjoying now is the fruition of a lifetime of work and self sacrifice together. We can't rest on their laurels any more than they did on those of their parents.

We all know from our earliest memories that the things that we treasure most are those for which we paid with self sacrifice and hard work. Yet, we'd like to have everything given to us on a sterling platter on our wedding day.

Love like anything else needs exercise to develop. The exercise that enables love to develop to its maximum strength is found with man and wife working with trust in God toward a common goal that requires self-sacrifice and mutual co-operation.

This sounds all very well in theory but most of us won't get married on a shoe-string. Why? Because we lack that essential trust in God; we won't take the chance of doing the best we can and trusting God to provide the rest. We somehow disregard the fact that Divine Providence doesn't rest on income tax returns. We forget that marriage security has as its capital trust in God and love and respect of mate and that this capital works hand in hand with the labor of mutual self sacrifice and co-operation. We don't realize that

## THE CELL IS—

# Catholic Action "Perfectly Realized"

In the Ivy Room one day, at one of those times when upperclassmen try to examine the problems of the world through grey-colored smoke rings, a group of pensive people were speaking of—now don't be surprised—Catholic Action. The atmosphere was rather subdued for a time until the inevitable happened: someone mentioned the cell—either favorably or unfavorably, we can't remember which—and stirred up quite a discussion.

After a while, an aspiring intellectual finally got her word in edgewise. Though it appeared that she had just joined the discussion, she had really been there from the beginning. Her question, how-

ever, brought some uneasy silence. She asked: "Well, just what IS a cell?"

Five minutes were devoted to thought. Then one brave soul, though not adept at definition, ventured a comment.

"It's subversive activity!" she said.

"It's—well, it's a group of kids who need something to do in their spare time," said another discussor.

"Oh," said a casual observer, "it's just one of these radical schemes which don't do much anyway and die out soon. Just give it a while."

### NO CONFUSION, PLEASE

Of course, conversations about cells are fairly common on Catholic campuses—or should be. But too often, cells are misunderstood or misinterpreted. They are not subversive by any manner or means; nor do they substitute for leisure entertainment. The cell is an accepted technique of Catholic Action, for "restoring all things in Christ." Catholic college girls should not be confused on this point.

### PRIEST CHAPLAIN

Usually a cell is composed of from four to ten members of the

same occupation and sex and approximately the same age. The group meets with a priest chaplain ("Everything by the layman and nothing without the priest") who does not participate, but is there to consult in case any theological or doctrinal or other question comes up which he alone is able to answer.

Cell members are called militants, and each militant, after the cell has been established, is given a team of from one to ten other people. The team members are usually those, who, though perhaps not as able or zealous as the cell members, still want to participate in Catholic Action. SMALL GROUPS BEST—

The principle of small groups working for Christ in society is an important one. Small groups are better able to achieve their ends because they are more easily directed and attention can be given to, and gotten from, every individual member. Everyone is able to speak, whereas in a large crowd it is too often the same few who participate and the majority who passively watch. Pope Pius XI once said: "The individual apostolate is no longer enough." An organized apostolate is necessary.

(Continued on Page 4)

## A Letter Comes To The Editor

Dear Editor:

What's wrong with us?

All over the world people are warning us. People qualified to talk, too. Pope Pius warned us when he said: "It is no longer permitted for anyone to be mediocre." Leon Bloy expressed it for the layman when he said: "There is but one sadness and that is for us not to be saints."

And it is sad! It's sad that we and realize that we can't compromise with God. It's sad that we dabble around in trivialities throughout our education and conclude for ourselves that principles are flexible. It's a sad situation when we would rather let ourselves sink gradually into the mediocrity of the world than avow our Christianity. It's saddest of all that we often put ourselves in a position where we feel we have to choose between God and material things.

We're not dense. We're supposed to be women by now—one of those oddities people refer to as "Catholic college women"—and certainly we should have achieved a certain amount of maturity—at least enough to understand grace, not to comprehend it, but to understand it.

And yet we don't. How many of us have a real hold on what a Christian life really is? How many of us can visualize what a Christian world would be like? How many of us attempt to live in the

one of the best insurance policies we can take out for marriage is the struggle to make both ends meet and that the home we finance with love and sacrifice isn't likely to be mortgaged in a divorce court.

No, we can't afford to get married if we don't trust in love and in God.

—Mildred Riffel After making a momentous

## AMIDST BLOOD AND SWEAT—

# ERROL COMES ACOURTIN'

Not viewing this thing from the standpoint of "superficial living" or that of Frankie Lane vs. St. Thomas Aquinas, but merely from the human norm of pain, toil and suffering.

Why is it that such a small thing as a telephone ring can push all of the tangible things of this world, such as father, mother, brothers and sisters, into complete oblivion.

It's Errol. Do you think you'd like to go out? With no thought to thinking, but acting primarily on old-maidenly impulses, the answer is—yes. Happiness, security and peace cease from this moment forth.

The first succeeding hour is spent in contrition for your rash act with a firm purpose of amendment never to do it again. But satisfaction is yet to come!

Following this are the hours of worry, sweat and tears over what ensemble we will don for this evening of "gaiety". This strain, of course, is due to the lack of generosity and understanding on the part of the parents who feel that just because your clothes are good enough for your friends to borrow, they are good enough for you. Now there's Jane's with the plunging neckline but then we don't know Errol to well, so maybe it would be better not to wear that kind of frock until we know him a little.

choice of ensemble, there is always the wonder as to whether we will be traveling in the back seat of his friend Mangey Manhole's Cadillac. If this were the case, our accessories will include a long, matching hat-pin. The fact that we are not wearing hats is immaterial to the "point". Of course, there is the alternative of leaving the armour at home and fighting this thing out man-to-man.

At last the great moment has arrived. After numerous "words" with the family, general irritations on all sides, and a long, hot session with the mirror, which included perhaps a small assortment of venial sins of pride, envy, jealousy, and anger—we appear transformed, into sweetness and glamour enough to attract any man (which, of course, is why we brought the hat pin).

No one would ever surmise that our left shoe is slowly, painfully, amputating our two baby toes and that we are being severed through the middle by one of the necessary "cruelties to womanhood".

(Continued on Page 4)

The Hong Kong Sunday Examiner is an English paper printed in Hong Kong, China. The editor is the Reverend Nicolas Maestrini. The motto below: "What ever Helps or Hinders the Growth of the Mystical Body of Christ, This is the News That Matters" is printed as part of the masthead of the Examiner.

WHAT  
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BODY  
OF  
CHRIST



This is The News That Matters

## A RELIGIOUS WRITES— LETTERS TO HIS SISTER

(Note: The excerpts in the article below are from actual letters written to Jean by her brother.)

Did you ever try to paint a house before you built it? Or have you ever thought of building a house? Did you ever try to lay a rug on a place where there was no floor? Futile isn't it? Did you ever try to decide upon a vocation in Christian life without first laying the foundation of Catholic womanhood? It is just as fruitless as painting no house. In short, it can't be done.

Most of us are planning a career, with an ultimate eye on marriage. But will we be Catholic career girl or wives?

Did you ever wonder just what qualities a good Catholic boy would like to find in a wife? Witness some letters sent by my brother. They tell the inside story of what a man expects to find in a Catholic woman.

"Dear Jean,

"...When a person becomes wrapped up in religious life, he tends to forget that those he left behind continue to grow in wisdom, and grace, and age. You're in the middle of your educational period right now. Make the best use of it. Regardless of how trite it may sound, that saying of Mother's is true: A lady is a lady at all times. And the model, of course, is Our Blessed Mother. Learn to know her and to love her. And it can even work the other way. St. John Vianney says: 'The Blessed Virgin is my oldest love. I loved her before I knew her.'

"Dear Jean,

"...Half the fun of growing up is being seventeen, I think. Being seventeen means going to parties, to dances, having a boy friend, having good times. It is the time when we find out that life isn't all give, or all take, but both. When we get old we find that not only do we get our cake and eat it too, but that we must share it with others. Much of the enjoyment of life comes from doing and giving to others. It's around this time of life that we begin to form, perhaps even subconsciously, a philosophy of life for ourselves.

"What will you do after you graduate? You must pray for light from God to know what He wants you to do. A vocation, whatever its nature may be, is not something to be considered lightly. I think too many of us get into the wrong thing, and as a result, live a rather drab and unhappy existence, because we don't think to ask God about what He might have planned for us. Vocation is a co-operation; not an individual decision.

"...A very happy birthday, and many more of them. May you, like our Lord, grow in wisdom and grace before God and men. May you be a living symbol of Her whose name you have been given; she who is full of grace, and whom all generations shall call blessed."

"And there you have it. All the qualities listed, all the tips necessary for your foundation to build the personality of a Catholic woman.

"Most of us will find in marriage our vocation. In the marriage ceremony we will promise to take a husband to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, until death to we part."

"Think of that. No matter what happens you must cooperate with him and with God to further God's plan and do His will. There are no if clauses, no legal technicalities, no sections of fine print which will enable you to terminate the marriage. It is an irrevocable life contract.

"Perhaps it is frightening to think of making a promise like that to God. How can you be sure that you can keep it?

"Develop the qualities of womanhood as shown in the letters. Be sincere, and honest, and truthful, and love God and Mary above all things. Do this, and your marriage will never go on the rocks."

"Use this time now to start building your foundation. The future may be too late."

—J. W.

## LETTER TO ED.

(Continued from Page 3)

spirit of the liturgy? How many of us can evaluate the world in the light of the Christian spirit?

It's not uncomfortable to be Christian! After all, it's really the life that is most natural to man and the one which Christ meant for us to live. Sure, the world has swung so far to one side on the pendulum now that it's hard to be the only one going the other way. But what about the providence and the will and the grace of God? Don't we have enough trust in God to offer to Him our really trivial worries and to devote ourselves to doing that which we know is His will, that which He has intended for us?

It's easy to be mediocre and to follow the crowd. Surely, in this day and age, most of us see no other way out. But if we are truly Christian, how could we follow the crowd away from the shadow of the Cross of the Redemption? We cannot, in moral justification, refuse to live a Christ-like life. If we do refuse, we have no right to ever call ourselves Christian!

Maybe this Lent we will wake up. Maybe we will find the one spark of realization which will set off the others. For truly, there is no better time than Lent to make us wake up to the realization that the answer to all our problems, the answer to our spiritual clumsiness and middling mediocrity can be found in the figure of the crucified Christ.

We can be saints. But the question is: Do we really want to?

—A STUDENT

## Freshmen Conspire With St. Patrick To Entertain Big Sisters

The annual Big Sister-Little Sister party was held Thursday evening, March 16, at Webster College. The theme was St. Patrick's Day. As in other years, each big sister brought a box lunch for herself and her little sister. The freshmen took charge of the entertainment and decorations, as well as the beverage and desert.

Janet Ludwig, general chairman for the freshmen, was assisted by the following girls: Janet McCormack was in charge of decorations; Jeanne Sandbrink favors; Margaret Fox, refreshments; Emily Byrne, costumes; Virginia May, stage; Pat Reisch, dance; Gloria Nagem, song; Cynthia Dolson, escorts; and Phyllis LaPee and Joan Wilbret who were the accompanists.

The skit, an Irish Odyssey, was written by a committee of eleven freshmen.

## THE CHILD A VICTIM

(Continued from Page 3)

### SUPERMAN REIGNS

The influence of comic books on children has often been discussed. Again comes the problem of whether this child can't have them because everybody else does. Don't wait until the child begins his comic book collection before you provide something better. If the parents don't provide an atmosphere of wholesome reading, it's unfair to complain that the child won't look at a thing but comic books.

### CHILD-SAINTS?

What is the point in raising a child anyway? How do the child psychology books answer that? Well, we must lay the foundation for a successful person. It is hard to presume that this success has anything to do with being a saint. The most vital principle is left out of the handbooks for child guidance. All the phases of the child's development have some relation to his knowledge of God, directly or indirectly. For example, discipline has some purpose other than making Tommy a good boy so that the baby sitter won't complain.

### POSITIVE CHRISTIANITY

Naturally, it is hard to shield a child from the paganizing tendencies of present-day environment; it is hard for parents to shield themselves. The basic problem, then, lies in the weakness of a family life which hardly has more than a negative effect on the child. The children will want to do what they see others of their age doing; if the parents merely say no, the child is not satisfied. Some positive aspects of Christian family life are necessary if

## ERROL A COURTIN'

(Continued from Page 3)

Errol splurges by taking us to an utterly divine movie about John, who has just killed this third wife's other husbands; but which doesn't appeal to us mainly because one of the actors looks like the boy we just broke up with. Errol, not so completely captivated by the movie either, turns to other sources of amusement and we are forced to dull the point of the hat pin somewhat.

This episode is followed by a sojourn to a local hot spot where we have one or two drinks. The others get a trifle high but, of course, we have drunk strictly to be sociable and feel no effect. This place features one blue light which gives off the brilliance of a reflection on a glazed donut, thus making it necessary for the couples to dance close together—merely to make sure the other is still there.

By this time exhaustion has finally set in. Things do not affect one nearly so much. Eye-watering smoke and the like are but trifles. We have spent the entire evening keeping the conversation on a high, witty pitch, trying to outdo the last hysterical remark made to us. In between this lovely banter, we are constantly striving to see if our hair is pointed at least in the same general direction with which we started. After all, Mangey's date probably has an eye open for Errol. And although he isn't much, what would the neighbors think if I didn't go out on week ends? So, mentally, we decide that Mangey's date is the type who deserves someone like him anyway.

However, some of our "quaint" thoughts can be excused, as we have lost all feeling up to the left knee by this time and Errol has danced delightfully on our right foot. The "thing" that gave us the 23 inch waistline has cut down through the flesh to 18 inches.

The ride home is like battling Louis for the title. Errol, who by this time has divined what a glorious time you've had, demands a small payment for his share in this 'night of nights'. And so with a final push, and quick "Thank You", we shove him down the steps, and sink down behind the closed door—in disheveled bliss.

Dating is so wonderful!!

Now I ask you—?

—D. M.

the child is to grow up uncorrupted by a pagan world. The only really successful way to bring up a child is by providing him, above all, with the example of a Christian home which he will find, as he grows older, neither hypocritical nor pietistical.

(In the August, 1949, INTEGRITY, an article entitled "The Child From One to Heaven", by Neil MacCarthy, gives suggestions on providing a proper home environment.)

—G. M.

## 'PERFECTLY REALIZED'

(Continued from Page 3)

### GOSPEL BEGINS

The first aim of the cell is, of course, self-sanctification, the soul of the apostolate. This spirituality should overflow into the action of the cell members. Each meeting is opened with a Gospel commentary. A different member prepares the commentary for each meeting (which should be weekly or at least bi-weekly), under the direction of the chaplain. In this way, every member is able to obtain individual spiritual guidance and aid at definite intervals.

### OBSERVE, JUDGE, ACT

The method by which the cell operates is called the Inquiry Method. It was Canon Cardijn, founder of the Jocist or cell movement, who initiated this method. It is composed of three operations: Observe, Judge and Act. The group first observes their environment exactly as it exists. A problem is looked at from all angles so that it can be profitably discussed and analyzed at the next cell meeting. After the observation has been completed to the satisfaction of the members, they proceed to the Judge operation. Here, they compare the problem of the existing condition to the situation as it should be in a Christian environment. They are then able to discern just where the problem should be attacked and where it is specifically unChristian.

The third process is the Act. Here, the members try to find some concrete plan which will help rectify the situation and make the environment more Christian or less pagan. After they have agreed on a plan of operation, they proceed to carry it out.

### CHRISTIAN ACTION

The inquiry method is important since it takes a problem apart minutely, examines its parts and the whole and then compares it to a Christian synthesis. In this way, with a Christian standard of values always guiding them, the members are able to carry out a Christian plan of action.

A thorough explanation of the cell would take quite a dissertation, and even more time than most Ivy Room discussions spend on it. The most important thing to remember, however, is that the Catholic Action cell, when it is properly organized under a chaplain, can do a lot of good for Christ, not only among workers in the outside world, but among students on the inside.

### PIUS APPROVED CELL

Pope Pius XI has said: "We have defined it (Catholic Action) in the way it has been perfectly realized by the Jocist movement and interpreted in its publications that have come to our knowledge."

The Pope said "perfectly realized." Surely that is incentive enough to find out more about this "subversive activity." Maybe we will find that it is more like God's underground than Hitler's Fifth Column.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, TUESDAY, APRIL 4, 1950

No. 8

## Jean Wood Receives Appointment As Editor Of Year Book for '51

Mary Jean Wood has been appointed editor of the 1951 LAURENTANUM, according to Joan Romey present editor, who announced the appointment for publication in the Freshman edition of the *Web*.

Mary Jean, a sophomore, is the daughter of Mr. and Mrs. Douglas Wood, 816 Evans, Kirkwood, Missouri. She is a graduate of Eugene Coyle High School where she was awarded an honor scholarship to Webster College.

With writing as a chief interest, Mary Jean plans to major in English. She is a staff writer on the *Web* this year.

## Bishop's Sermon Ends Forty Hours Devotion

Most Reverend Charles H. Helmsing, Auxiliary Bishop of St. Louis gave the sermon and benediction at the closing of Forty Hours Devotion, held in the chapel of all Saints at Webster College, March 29-31. Forty Hours is held every year at this time at Webster in anticipation of the Feast of the Seven Dolours of the Blessed Virgin Mary, as this is the patronal feast of The Sisters of Loretto.

Very Reverend James W. Stakeum, C. M., Provincial of the Vincentian Fathers celebrated the closing Mass Friday morning. He was assisted by Reverend Robert McKeon, deacon, and Reverend Elmer Toups, C. Ss. R., sub-deacon.

The opening Mass was celebrated by the Reverend Clarence Corcoran, C. M.

The members of the Gregorian chant class sang both the opening and closing Masses. Mr. George Schafer, instructor in Gregorian chant, directed the choir.

Classes were not in session March 31 as the Feast is principal one of the Loretto Order.

## Web Introduces New Volleyball Twelve

The Athletic Association has selected a new inter-collegiate activity—volleyball. This will be the first time that Webster College has ever been represented by a volleyball varsity.

Chosen to introduce this sport into the extra-curriculum are the following girls: Seniors, Kelly Carroll, Bert Henry, and Kathryn Moore; Juniors, Mitzi Catanzaro, Helen Manion, and Mitzi Mazzoni; Sophomore, Betty Banks; Freshmen, Mary Cleary, Marion Cook, Pat Klaric, Kathleen Lyons, and Jo Ann Misita.

The game schedule will be posted after Easter.

## WEBSTER STUDENTS TO GO ABROAD



Lucky Websterites going to Rome for the Holy Year Pilgrimage are: Back row, l. to r., Juanita Brunaardt, Mary Frances Stevinson, Carol Shipley, Mary Lou Buchanan, Dorothy Mullally, and Virginia Sartorius.

Front row, l. to r., Patricia Nebor, Dolores Winkler, Joan Lagomarcino, Katherine Geile, Patricia Gits, Thelma Massery, Jean Gerke, and Rose Marie O'Klock.

## Delegates Chosen For State Day

The Athletic Association of Webster College will be represented by Dorothy Welsh and Helen Manion at a State Day for the Athletic Federation of College Women, sponsored by the Women's Athletic Association at the University of Missouri, Columbia, Missouri. The two possible dates for this meeting are Saturday, April 29, and Saturday, May 6. Misses Welsh and Manion are the two official delegates from Webster College. Any member of the Association may attend this meeting as an un-official delegate.

The following suggestions have been made for topics for discussion: Sports Days, Play Days, Co-Recreation, Financing W.A.A., and Interscholastic Competition. All those interested in attending this meeting may receive further information from Dorothy Welsh.

## First Cell Organized In Catholic Action

A Catholic Action cell or Young Christian Students group has been initiated at Webster under the direction of Reverend Robert J. Schwegel, chaplain of the group.

Started early in March, it consists of seven members whose purpose is to seek and achieve a fuller Christian life as students, through the YCS method—Observe, Judge and Act. For best fulfilling their aims a small group is preferred.

Members are: Georgianne McVay, Patricia Whittington, Kathleen O'Malley, Mary Ellen Kilker, Susan Buckler, Mary Lou Cross, and Mary Ann Westerman.

## Father Lord To Be Program Reviewer

The Loretto Foundation in the seventeenth series of the Literary Musicale Guild will present Reverend Daniel A. Lord, S.J. as reviewer of Henry Morgan Robinson's recently published novel, *The Cardinal*.

The program will be held Tuesday, April 25 at Nerinx Hall and will begin at 8:00 P.M.

Last December Father Harold C. Gardiner, in a survey of literature for the year 1950, said that the only novel scheduled to create any stir was *The Cardinal*, then running in *The Cosopolitan Magazine*.

## Head of Christopher To Speak in St. Louis

Miss Ann M. Heiss, faculty member of Webster College, is general chairman of the talk sponsored by The Catholic Women's College Club of St. Louis which will present The Reverend Keller M.M., of New York City, founder-director of the Christophers, as speaker. Reverend Keller will speak at Rosati-Kain Auditorium, 4389 Lindell Blvd., at 8:15 p.m. on Tuesday, April 11.

Father Keller recently returned from Hollywood where Leo McCarey made a movie short based on the Christophers idea.

The Christophers, actually, is a non-sectarian movement without formal organization whose aim is to interest good people in their responsibilities as citizens and workers. The idea is developed in Father Keller's best-selling book, "You Can Change the World."

## HOLY YEAR DRAWS PILGRIMS; SODALITY SPONSORS TOUR TO ROME

In the spirit of the Holy Year, the Sodality will be among those organizations who are sponsoring a pilgrimage to Europe. There are

18 students from Webster at present who will be among those who are going on this tour.

Leaving July 14 from New York on the Italian liner, S.S. Roma, they will arrive in Lisbon on July 23. Altogether, twenty-seven days will be spent touring Portugal, Spain, France, and Italy. Highlights of this traveling will be such places as the Shrine of Our Lady of Fatima in Portugal, the Mountain and Monastery of Montserrat in Barcelona, Spain, and the Shrine of Our Lady of Lourdes in France.

Besides these and other religious sites which will be seen, there will also be many other points of interest visited by the pilgrims. Time will be spent in sight-seeing such cities as Lisbon, Madrid, Barcelona, Nice, the Rivièras, and Paris.

Four days will be spent at the zenith of the pilgrimage, Rome and the Vatican City. During these days the Holy Year pilgrimage will be made. A special audience with His Holiness Pope Pius XII will be held for those on this sodality tour. Extensive sight-seeing of the Eternal City and the Vatican will be offered.

While on the continent, traveling will be done primarily by train. August 9 is the date of embarkation for the United States from the port of Le Harve, France. The S.S. Roma, which will dock in New York on August 18, will also carry them on the return voyage.

There are a few students from Webster who plan to go to Europe privately and also some who will make the pilgrimage on a somewhat similar NFCCS sponsored tour.

## A-A Plans Three Spring Tournament

Mary Ann Schrader, Pat Higgins, and Helen Manion will head three spring tournaments planned by the Athletic Association of Webster to round out their program for the year.

The Intramural Softball games, with Mary Ann Schrader as chairman, will take place on April 24, 26 and May 3. The tennis tournament will be held on April 12. Pat Higgins is making all the plans for this tournament. The association will sponsor a field day on May 10 with Helen Manion as chairman. Sports for every member will be offered!

The bridge and canasta tournament which took place in the Pink Room on April 2 was under the chairmanship of Athletic Association president, Dorothy Welsh.

Due to the fact that so few people signed up for the golf and archery tournaments they have been cancelled.

## ATTENTION GIRLS!

Any Webster students who are interested in promoting their favorite college to new students are asked to see Miss Halpin. She has all the literature necessary to interest any prospective Websterites. All she needs are names and addresses!

## Winner Announced in Poetry Club Contest

The Poetry Club announces Joan Hoogstraet as winner of this year's poetry contest with her poem "The Way of the Cross." Honorable mention has gone to Anna Marie Gadaud's "Easter" and Pat McQuie's "Lenten Service."

Open to all students, the only requirement was that the theme of the poem be on some phase of Easter.

Judges were Mrs. Raymond Schmandt (Betty Convy '47), Muriel Hoogstraet '48, and Mary Riffel '47, all members of the Alumnae Poetry Club.

The prize was a volume of Thomas Merton's *The Tears of the Blind Lion*.

## FACULTY MEMBERS TO ATTEND TWO CONVENTIONS SOON

Sister Mariella, acting president; Sister Rose Maureen, dean; Sister Helen Therese, diocesan supervisor; Sister Mary Gregory, Loretto secondary school supervisor; Sister Mary Luke, principal of Nerinx Hall, and Sister Edwin Mary, will attend the National Catholic Educational Association Convention to be held in New Orleans April 11-15.

The general topic of the convention is concerned with the problem of better international understanding.

Approximately 10,000 priests, religious and lay Catholics are expected to attend.

Sister Francis de Sales and Sister Mary Roberta, Spanish and French teachers at Webster, and

(Continued on Page 4)

He Brought To Our Souls—

The Perpetual Easter

Got the blues and need a lift? Why not try... No, not a coke or your favorite brand of cigarette. Why not try—joy. And if you are blue you're wondering where the joy's to come from. Nothing pleases any more, the world's dull and dreary, there's just no joy anywhere. But this is only a mood that comes on Monday, or when everything's gone wrong; things will be OK tomorrow.

JOY VS. PLEASURE

Things could be joyful everyday if joy wasn't confused with pleasure. They're not the same, you know, for pleasure deals with bodies, and joy, a fruit of the Holy Spirit, is meant to spring from souls. It comes with trust in God and freedom and is found in a life of love that seeks to give. All that pleases only does so for a time and even its short stay is a limitation of mankind, for every pleasure has its own demands. What we like to do depends upon ourselves, what we take joy in doing is that which pleases those we love.

JOY VS. FEAR

To speak of joy requires the use of paradoxes. Joy is a result of conflict. This simply means that joy marks the passing of a struggle if love, from which joy

flows, has made the choice, instead of fear. Joy and fear are not compatible. It has been said, and truthfully so, "Joy, for the Christian, is a duty." Joy can take on more power through concentration. The Christian also has a greater right to enjoy the pleasures of life for he partakes of them with the knowledge that God created them and gave him first claim.

SELFISHNESS

But where is joy to be found, even by the Christian dutifully seeking it, in the unhappy and hard season of Lent? Mortification that makes Lent so hard is the chief support of joy; for "self-love is the filth, the confinement, the poverty of spiritual life, and mortification is our emancipation from it all."

In considering the penances of Lent one discovers the most outstanding paradox of joy, which is this: In its fullest capacity it is a part of our greatest sorrow, Christ's death on the cross. Out of His supernatural charity, He gave us, through His death, the ability to be united with God. He brought a newness to our souls, the joy that is "the perpetual Easter."

—J. L.

Time for Decision

History has launched us in an apocalypse

where we are no longer permitted to shut our ears to the Gospel.

A choice has to be made:

Everything must be staked on hatred or cowardice or LOVE

—Jacques Maritain

To Rise With Christ—

We Must Die With Him

On Easter Christ arises resplendent in glory, triumphant over sin as well as death. As members of the Mystical Body of Christ we too arise and rejoice with our Head. Yet the Risen Christ is also the Dying Christ of Calvary. Even in this joyous season it is necessary to remember that the glory of the Resurrection of Christ is the fruit of His passion and death. Therefore, if we, as members of the Mystical Body of Christ are to arise and rejoice with our Head, are we not also to suffer and die with Him?

THE GREATEST DRAMA

What then is the purpose of our suffering as members of the Mystical Body? For the answer we reflect on the drama of Calvary. Jesus Christ, the God-man, hangs upon the Cross suffering indescribable agony. And why? Our Savior suffers to secure the salvation of mankind; He offers in-

finite atonement to His Heavenly Father in expiation of our sins. To shed but one drop of His Precious Blood would have been sufficient to attain His purpose. Yet our Saviour chooses to suffer every torment of body and soul due to the unfathomable depth of His love for us. This love finally consumes His Body; He dies the terrible yet beautiful death of the Cross.

VICTIMS IN REPARATION

And we, are we merely spectators on the scene? Is it enough to draw near the Cross, to sympathize with our dying Savior and to shed tears of repentance for our sins which have caused His death? As members of the Mystical Body we must die with our Head; we must unite ourselves with our Savior by offering ourselves as victims in reparation for our sins and the sins of all mankind.

Probably we will not be called upon to die a martyr's death, but as members of His Mystical Body we are all expected to live a martyr's life. We must die to the world by detaching ourselves from the materialistic attitude and pleasures of the world.

SPIRIT OF RESIGNATION

More important than this is the death of self. The most pleasing sacrifice in the eyes of God is the complete surrender of our wills to Him in union with the sacrifice of Christ. With this spirit of resignation we accept all the sufferings which God permits as our share in the Cross of Christ. Viewing suffering in this spirit and in union with the suffering of Christ, the trials of life become both reasonable and bearable. They are reasonable because they have a purpose in their unity with Christ carrying the Cross; they are bearable because we do not carry our burden alone but rather with the aid of Christ.

HAPPINESS

Only through suffering can we come to a realization of love and can we appreciate the infinite love of our Savior. Ultimately we can only realize happiness in this life and in eternity through acceptance of suffering. In order to rise again with Christ, we as members of the Mystical Body, must live and die for Christ and with Him.

—M. M. T.

CATHOLIC COLLEGE EDUCATION—WHY?

How serenely uncomplicated would be a civilization in which every industry, corporation, laboratory, and classroom would bear on the glass paneling of its doorway the lettering, "For the Greater Glory of God." That's just talk, isn't it! It would be impractical. By whose standards is it impractical?

Can you picture the atmosphere in such a world? Behind the glass paneling of the industrial office might be heard something like, "A strike? Of course, Mr. Lewis, I can see why you wouldn't think of striking. No, I don't want to see those men lose weeks of work either. You've cited an instance showing clearly that Management in this case could be much more lenient. Let's have a meeting on the twenty-third and discuss the possibility of your modifying your requests a little and with God's help we'll come to a just agreement."

(Continued on Page 4)

Alleluia! Alleluia! Alleluia! A Joyous Easter . . . The Freshman Web Staff . . .

Thoughts On—

The Easter Parade

"Show in your conduct the innocence which is symbolized by the whiteness of your vestments". The neophytes heard this admonition from St. Augustine concerning the albs they wore in celebration of the Easter Octave.

Evidently it has long been the custom to choose a special "Easter outfit." St. Augustine's words seem to imply that such a practice is pleasing and suggests further that clothing can influence the attitude and conduct of the wearer.

ALLELUIA

In celebration of the great feast the Church decorates her sanctuaries, and joyous harmonies of the organ are poured forth. Introit, antiphon, verse, response, everything is followed by that enthusiastic refrain, "Alleluia, Alleluia, Alleluia." This Easter joy is a foretaste of our own resurrection and of our entry into heaven.

The white albs of the neophytes were to inspire innocence in their hearts. Their own cooperation in the season's joy was to correspond in purity and innocence to the whiteness of their robes. Their "Easter outfits" were an aid to

them in aspiring to a saintly observance of the Feast of Feasts.

HATS HELP

Twentieth century "Easter outfits" are able to effect equally worthy sentiments. How could there be too pronounced an accent on the external observance if every additional feather and flounce merely symbolized more clearly the interior triumphant joy of the Easter season? Our exultant contribution to the liturgical observance of the Pasch would be equal to that of the neophytes. (Continued on Page 4)

Rambling Through The Reading Room

"I have spent the last thirty years in four department stores, Marshall Fields, Macy's, Wanamaker's, and Gimbels—and I have learned one lesson. Good taste will outsell bad taste. I submit that the vast majority of religious articles now being produced are of atrocious design and execution. They are neither artistic nor religious. What articles do I include? Practically everything you people sell. Holy pictures, statues, framed prayers, Christmas cards, monstrances, chalices... Remember—people say they know what they

like. But they don't—they like what they know..." You will find the article in the March 24, Commonweal. And the cut from Miss Fitz-Gibbon's talk isn't the only interesting article in the magazine. You might try Claire Huchet Bishop's "Revolution in the Valley" too.

OLD PROBLEM

What is this realism? Father Harold C. Gardiner grapples with the problem in the fourth of the series running in America. "Moral and supernatural values are in themselves lovable—however irksome and stringent at times the demands they may make on us. And this, I believe, is what Graham Greene says in the person of poor old Scobie. Please, once again may I repeat that I am not trying to make Scobie the man of the half-century, as I have been charged with doing? I simply keep coming back to him because I know that he is a very pat example on which to hang these attempts to clarify the issue. Furthermore, he did start the whole present controversy." But, why not thrash out the Heart of the Matter problem with Father Gardiner yourself? If you pick up the March 18, AMERICA in order to read one article, you won't put it down until you have read two or three.

A GOOD PAGAN

Lucile Hasley—Reproachfully Yours—has turned in another of her completely charming and (Continued on Page 4)

THE STAFF

The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo.

EDITORIAL BOARD . . . . . Pat Kelly, Shirley Kinsella, Dee Nelis and Mary Ann Westerman

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## Love Is More Than Hearts And Flowers

Love? That is a strange and fascinating word to most of our ears. A mysterious thing, too hard to explain, in fact almost impossible to describe in human words. Why, love is an emotion, a feeling of affection you might say. You feel it inside—sorta pitter-patter in your heart. That seems to be the modern concept of love. Excitement is the main theme nowadays with self-pleasure and self-satisfaction dominating our modern concept.

### OTHER SIDE OF LOVE

Each year the Crucifixion is brought into the spotlight during the Lenten season. The Crucifixion (the other side of love)! Christ died on the Cross to redeem the world. But why? What reason was there for that supreme sacrifice?

### REAL LOVE

Our catechism tells us that God so loved the world that He sent His only Begotten Son to save us. Those words present the skeleton definition of the redemption of the human race. God so loved the world, yes, it says **loved**. That certainly must be a different love from that which we call love today. God loves everyone and because of His love for us He offered the greatest sacrifice of the Death of His Son for our sins. There is no doubt we love God in profound adoration for redeeming us. But is that all? Love God and then look out for yourself alone. That's plenty. What else could be asked of a person? But is it enough to love God alone?

### LOVE THY NEIGHBOR

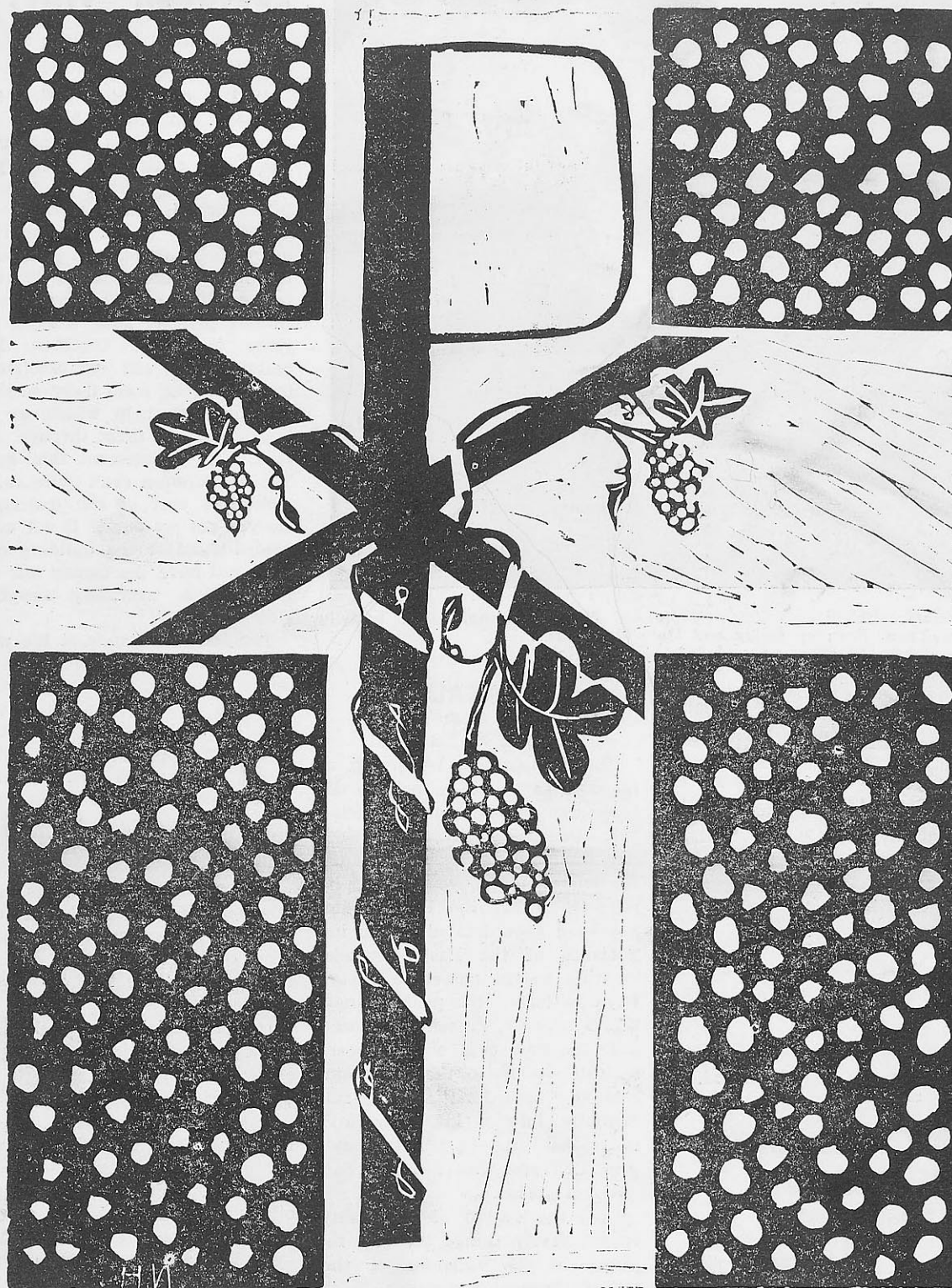
What about the world Christ redeemed on the Cross? That Mystical Body, which it is potentially, is the family. We are all members of that family. Brothers and sisters in Christ is the phrase often used to describe the mystical union of the entire human race. If anyone would ask us about the Mystical Body we would always have the ready answer. Why those things come easy, the definitions anyway. Such sentimental words arouse our feeling of union and brotherly love, but all activity stops about there. Sure we love our neighbor. We never wish harm to come to our associates, but if some misfortune befalls another member of this family we sympathize with them, but think how lucky it is that it happened to them and not to us. Our neighbors' problems and troubles never seem so important as our own. Did you ever stop to think how much easier it seems to solve their difficulties than our own? In talk at least. Talk, talk, talk.

### OPPORTUNITY KNOCKS

But what about some problem a fellow member of the Mystical Body might have? Sometimes school work proves harder for one student than another which may be the situation one of us needed to show our true love of God and His Mystical Body. If you truly loved a person what would you do for them? Why any-

(Continued on Page 4)

## I am the Vine; You are the Branches



**Arise, oh ye Christians, and rejoice! For as the Lord God hath exalted the Head; so doth He exalt the members.**

How wondrous are these words bidding us share in the glory of the risen Christ! But we cannot understand their message if we do not understand the doctrine they hold—the doctrine of the Mystical Body of Christ. The Church teaches no other lesson that can mean more to a Catholic. As we are about to enter into the season of glorious rejoicing it is most fitting that we should contemplate this doctrine of our union with Christ.

### OUR SHARE

We, as members of the Catholic Church, are members of Christ's body, for in its deepest reality the Church is Christ working on earth. As Our Blessed Lord took His human body to use as an instrument in attaining the graces of salvation for men, so did He found His Mystical Body to use as an instrument in distributing these graces. Thus He made His Church an extension of His life on

earth, and we, as members of the Church, share in that life.

### DEAD CELLS

Although by Baptism we are automatically made cells in Christ's Body, sharers of His Divine Life, it is completely up to us to determine how great our share will be. We may live Divine Life completely; we may live it partially, leaving some compartments in our lives closed to God; we may cut ourselves off entirely from the flow of God's life by mortal sin. In this last condition we still remain members of the Body, but only as dead cells, and not carrying out our function in the working of the Body.

### GIVING OF SELF

What is the work of the Body? In the words of Pope Pius XII, it is "the continuous sanctifying of the members of the Body for the glory of God and of the Lamb, that was slain." From these words of the Vicar of Christ we can see our responsibility to the other members of the Body. For just

as in a physical body the members are related not only to the Head, but also among themselves, so it is in the Mystical Body. Each of us has an obligation to assist the others in their striving for a fuller share of the Divine Life. (A sobering thought, that of responsibility to your neighbor.) Let us not forget that this assistance is both exterior and interior. The exterior, such as the Corporal and Spiritual Works of Mercy, flows from the interior life, especially from that highest form of prayer, contemplation, described by Frank Sheed as "the intellect centered upon God uttering itself to Him, and silently receptive to His utterance, and the will given wholly to Him in love."

### REJOICE

Now, in the time of glory of the risen Christ, think on your membership in His Mystical Body and:

**Arise, oh ye Christians, and rejoice! For as the Lord God hath exalted the Head, so doth He exalt the members.**

—S. K.

"In his poor heart man has places which do not exist, and suffering enters in order to bring them to life."

## DO WE TURN THE TABLES ON GOD?

"Forgive us our trespasses as we forgive those who trespass against us." How many times a day do we alienate ourselves from God's forgiveness by saying these words? Yes, we really turn the tables on God and ourselves when we say the Our Father, for instead of obtaining the maximum forgiveness for our sins from this prayer, as Christ intended for us, most of us obtain only a slight fraction. Why? Because when we say the Our Father, we ask of God the same measure and type of forgiveness as we give to others. And we don't forgive others as willingly and as often as we could.

### ON THE OUTSIDE

Exteriorly we do express a noble spirit—for the edification and enlightenment of others around us, we assume the exalted pose, the martyred air of one who, although suffering much, forgives more. Even modern ideals of conduct, which exclude supernatural motives, demand that we "forgive and forget." Few there are, bold enough to show their true spirit of unforgiveness on the outside. And yet, underneath our hypocritical smile of renewed love for the one who has offended us, we wear a feeling of revenge, a tinge of "I don't care what happens to her after this!"-ness. We forget entirely the love for God and neighbor that apparently moves us so deeply, and that should be reflected in our conduct.

### FAMILIAR SCENE

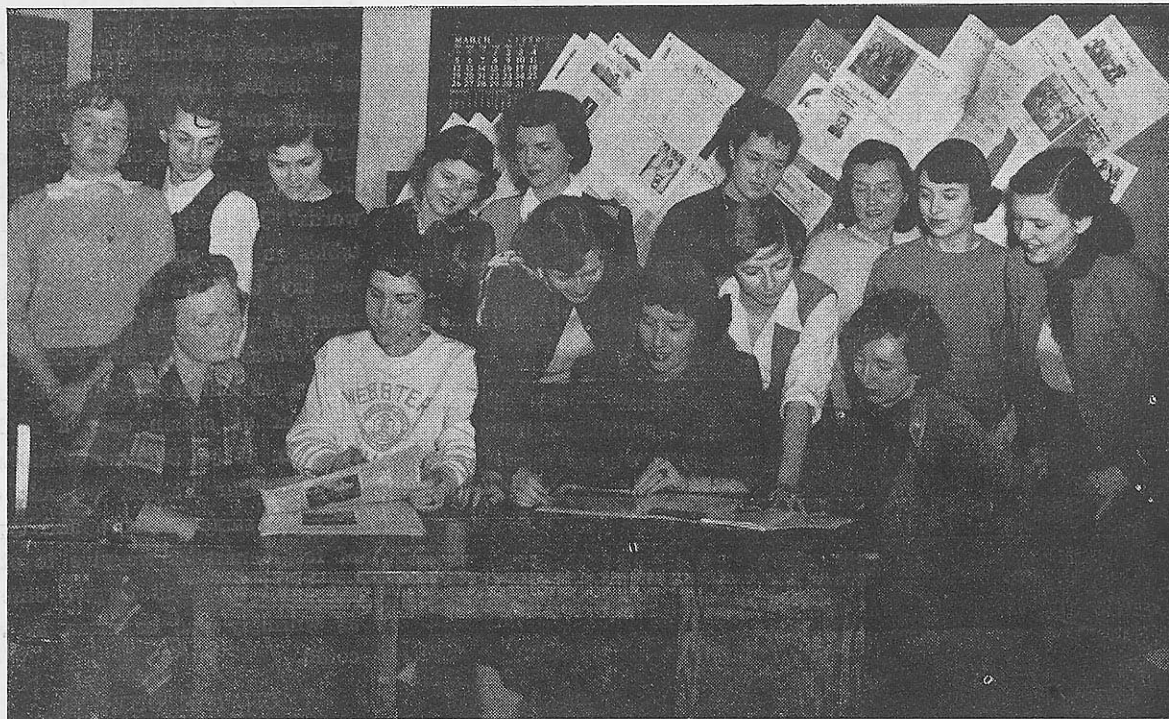
For example, Hattie and Fattie, roommates at a college we won't name here, get up early one morning, attend Mass and Communion, listen attentively to a sermon on the Mystical Body, and go to breakfast. At breakfast, Hattie hurts Fattie's feelings by telling her that she is fat, a fact Fattie already knows and which is, to quote, "None of her (Hattie's) business anyway!" Fattie, after the first flare of unguarded anger, settles back with a forgiving smirk on her face, intimating softly, but loud enough so that all, including Hattie, can hear, that "dear Hattie didn't mean it. And even if she did, I forgive her." "Ah, yes! A truly noble spirit," we murmur. Noble? Yes, noble on the outside. But inside Fattie is seething with anger, resentment, plans for revenge, and everything but brotherly, or, in this case, sisterly, love for the offending Hattie.

### LOVE FORGIVES

Poor Fattie! Too bad she doesn't really know what the Mystical Body means. If she did, she'd remember that Christ forgave His crucifiers out of the great depths of His love for them as members of His Body; just as He, in the union of the Trinity, is perpetually forgiving, and loving us. And Christ forgives whol-

(Continued on Page 4)

## THE WEB'S FRESHMAN STAFF



Back Row: Nancy Hanby, Joan Wilbret, Pat Pice, Ginna Sartorius, Nancy Manne, Janet Ludwig, Carol Shipley, Ann Long, Margaret Mary Thro, Frances Sailor and Dorothy Franke. Seated: Pat Kelly, Dee Nelis, Mary Ann Westerman and Shirley Kinsella.

### Basketball Season Ends With Victory

Webster's varsity edged the Webster alumnae basketball team 24 to 17 in their final game of the season. It was the last game for seniors Dot Welsh, Kelly Carroll, Pat Whittington, and captain, Kate Moore.

In the seven games played, the team won three, lost three and tied one. They rallied over Fontbonne 35 to 24, Monticello 39 to 23 and the last game with the Alumnae. They bowed to Washington University Nurses with a score of 30 to 23, Lindenwood 38 to 31 and Harris Teachers 35 to 28. Maryville was tied 24 to 24.

High scorer for the Websterites was Judy Moberly with 76 points to her credit followed by Ernestine Jordan with 61 points.

### Faculty Members To Attend Two Conventions Soon

(Continued from Page 1)

Sister Mary Louise and Sister Cecily of the English department, will attend the eighth annual meeting of the Catholic Renaissance Society to be held April 10-11 at the Congress Hotel in Chicago.

Sister Francis de Sales and Sister Roberta are among the founding group of the society and charter members. Founded in the spring of 1934, its purpose is the promotion and production of Catholic activity in the fields of literature, philosophy, and art.

The theme of this year's symposium is "The Christian Idea of Literature Today." Among the principal speakers will be Anton C. Pegis, author of *The Wisdom of Catholicism*, and president of the Pontifical Institute of Medieval Studies, Toronto; Very Rev.

### Boards To Make Plans for Next Year

Sister Francis Jane, Dean of Women, has announced the dates for the boards to have their rooms and roommates chosen for the next year.

The deadline for Senior reservations was March 24, Juniors must have made their decisions by April 14, and the Sophomores by April 21.

Rooms will not be held any longer than the dates indicated.

### ADDITIONAL BOOKS PURCHASED FOR READING ROOM

Recent purchases for the Loretto Hall reading room have been completed with the procurement of certain books suggested by the faculty and the students. Over twenty-five new books have been added to the present library. Among the new books selected are: *Shepherds in the Mist* by Boyd E. Barrett, *Stories of Our Century* by J. G. Brunini, *Friendship House* by Catherine De Hueck, *The Tears of the Blind Lion* by Thomas Merton, *Letters of Eric Gill* by Walter Shewring, *Nineteen Stories* by Graham Green, and *Catholic Radicalism* by Peter Maurin.

It is expected that the addition of these new books will stimulate student interest in the reading room and bring about an extensive use of its facilities.

erend L. J. Bondy, C.S.B. of St. Michael College, University of Toronto; Dr. Walter Kerr of the Catholic University of America; and Mr. Richard Sullivan of Notre Dame University, author of many Catholic novels and short stories.

In 1947 the Renaissance Society met at Webster College. Sister Roberta held the office of social secretary in 1947, recording secretary in 1948, and vice-chairman in 1949.

### EASTER PARADE

(Continued from Page 2)  
VICTORY OVER EVIL

The Devil would be beaten at his own game. His efforts to debase the practice of appearing "all decked-out" on Easter Sunday would be futile. He does try to debase them, you know, by suggesting that the Resurrection has been subordinated to the importance of the Easter Parade, knowing human nature to be too weak to forfeit the pride in new things to wear. Persons convinced that the new coat or suit bears no relationship to the manifestation of true Christian joy fall mentally into a lukewarm attitude, belittling Christ's triumph over Evil and thus soothing Satan's hurt pride.

God, the source of all beauty enjoys pretty things too and rejoices in the splendor of the Easter throngs. Remember, think of that new "Easter outfit" as your expression of triumph and joy with all Christians at Christ's Resurrection.

—P. K.

### LOVE IS MORE THAN HEARTS and FLOWERS

(Continued from Page 3)

thing they desired would be your answer. Somehow our relation with other members of the Mystical Body doesn't reach the heights of true love. If we actually regarded everyone in God's light there would be a difference in many attitudes. What we had we'd want to share. Successes of our neighbor would in turn be a joy to us, for perhaps it was through our help that he attained his goal.

What satisfaction is there to enjoy yourself and have your neighbor struggling with school work for instance. If only we would realize all the opportunities to evidence our love of God through helping our neighbor there would be no time for disappointment and sadness. Life would be too complete for trivialities. For there are too many people in this world to love as members of Christ's Mystical Body—golden opportuni-

## Catholic College Education---Why?

(Continued from Page 2)

### AGREED

In the corporation office the president talks to the head of another concern, "Yes we have that Matherson contract. I called you over to see what you think of a little idea I had concerning an act of charity we might cooperate on. This Matherson is financing the building of a Catholic Worker center with money he and several zealous persons have worked for years to scrape together. The building alone will take practically their last cent, from there on they trust in God's help, which, we all know, will see them through. My idea is to supplement that help. This corporation can't quite swing alone the cost of the materials. Do you get my point? If our companies shoulder the building cost they will have the money left for the endless necessary supplies. How about it?"

The scientist stands at the window, with a rapt expression. He never ceases to be thankful that God has given him as an avocation scientific research. What a wealth of appreciation of Divine Power it has given him. He turns to his young apprentice, "Bill, my boy, if ever you're in authority to govern the experimentation conducted in this laboratory, ban the unworthy or harmful ones. Remember that those lethal discoveries and developments that for a while were so numerous contribute very little to the glory of God."

### TRULY IMMATURE

Example after example could be cited to show what conditions might exist. Every one would illustrate only how ridiculously remote from our daily lives is true maturity. The fields of science, education, industry and all the others have always looked to college graduating classes for leadership. Who then is responsible for the present general administration showing such a painful lack of judgment in all matters?

That is the question; is the American Catholic college graduate truly mature? You'll say they know business, how to make money, how to use their prestige, how to handle the administration of a corporation, how to preside over board meetings. In general they have capabilities in common with the graduate of any secular university. Granted, but the civilization flowering under this leadership is anything but admirable.

What is needed today is leaders who are spiritually mature, leaders in whom the virtues of prudence and fortitude are present. More clearly stated we need American Catholic leaders with a deep and driving love for God and for his fellow men; that is the essence of Spiritual Maturity.

—P.K.

ties to share our God-given gifts and show God we truly love Him for His supreme sacrifice on the Cross.

M. A. W.

All the way to Heaven is Heaven;  
for He said: "I am the Way."

## RAMBLING THROUGH THE READING ROOM

(Continued from Page 2)

inimitable essays in the March SIGN. It is the story of her conversion which she says sounds like "Little Red Riding Hood compared to Tolstoy's "War and Peace." She entered the University of Wisconsin a "good pagan" and . . . "There was one little thing, at Wisconsin, that might have indicated that Divine Providence was closing in on me. In my Gamma Phi Beta Sorority there were only a few Catholics and I, Lucille, had to draw one for a roommate. A McCarthy, even. I had to draw a McCarthy.

"When I discovered, in quick order, that I have drawn not only a Catholic, but a naive little Bernadette, I felt that I was putting up with a great deal. Perhaps we would be in the thick of one of those bull sessions. (What is the meaning of Life-Sex-Art?) out on the smoking porch. Suddenly I'd look around. Where was the roommate? It would irk me that she would slip quietly away, sincerely not interested in our final judicious verdicts. She would also slip quietly away in the middle of a risqué story. . . ."

### ROME PREVIEW

Are you bound for Europe this summer? Since Rome and The Holy Father will be the primary objective of your trip, can you know too much about that objective beforehand? Michael de la Bedoyere has just thrilled to the same experience to which you are looking forward and he writes about it in the March, CATHOLIC WORLD.

"My window in Fleet Street has been exchanged for a few days for a window in Rome. . . ."

"I have never seen the action of Pius XII on these occasions properly described. When he blesses the cheering people from the Scabia Gestatoria, it is a quite unique gesture. The Pope seems to carry the whole of his body, the whole of his personality, from one side to the other, giving the whole of his heart to the faithful with each of these deliberately intended, beautifully traced blessings."

Read the account for yourself. The rewards of browsing through the magazines either in the library or the reading room are great!

## Do We Turn The Tables on God?

(Continued from Page 3)

ly. There is no concealed anger or revenge in His heart. The hurt He felt at our sin is all that remains after we have been forgiven, and that hurt can be healed by us through love. Yes, even on a natural plane, forgiveness is a hard virtue to practice, both for the forgiver and the forgiven. But if we hold before ourselves the example of Christ's perfect love and forgiveness, the practice of loving and forgiving one another will result logically. Thus we will begin to live the mystery of love in the Mystical Body.

—A. L.

## College Cast To Present Shakespearian Comedy As Traditional Event

William Shakespeare's "A Midsummer-Night's Dream" will be presented under the direction of Harry McClain on May 13 and 14 at Webster College. The plot centers about the trials of four lovers who are both helped and hindered by a group of fairies.

The Shakespearian production has been a tradition at Webster for many years. The play features a large cast which has been in rehearsal since the middle of March. Curtain time is 8:30 p.m.

## Seniors Plan Party To Entertain Sisters

The senior class will entertain the Sisters of Loretto at Webster on Tuesday, May 9, in the Pink Room. Jackie Hellman is the chairman in charge of the party, which has as its theme, "T V or not T V". Working with Jackie are Marg Wolfe and Anita Gianatelli in charge of invitations; Adele Heumann in charge of refreshments; Betty Grace and Marilyn Smith, decorations; and Irene Thomas and Ginny Cooper, entertainment. Mary Tom Woollard and Rosemary Collins are making arrangements for the servers. Mary Lou Meyer and Rosaline Shen will take charge of the clean-up committee.

## FATHER LORD WILL ADDRESS GRADUATES JUNE 4 - BACCALAUREATE SCHEDULED FOR PRECEDING DAY



REV. DANIEL A. LORD, S.J.

The final arrangements for Baccalaureate services and Commencement Exercises are now complete. Sister Rose Maureen, dean of studies announces the following plans:

The Baccalaureate Solemn High Mass will be celebrated Saturday morning, June 3, at 9:30 p.m. The Reverend William F. Mullally, pastor of Church of the Magdalene in St. Louis, will act as celebrant. The Reverend Charles N. Quest, Chaplain (Lt. Col.), U.S.A.F., will act as deacon. Reverend John W. Baker, a member of the College faculty, will act as sub-deacon. Monsignor William T. Sloan, pastor of Saints Peter and Paul Church, Alton, Ill., will be present in the sanctuary. After the Baccalaureate Mass the Most Reverend Mark K. Carroll, D.D., Bishop of Wichita, will address the graduates.

The Campus Program will take place at 11:00 a.m. in front of the administration building. This program consists of the traditional Ivy planting ceremony and the reading of the Ivy Poem. Mrs. Catherine Rohan Eigel, a graduate of Webster College will then present the five seniors who were elected to membership in Kappa Gamma Pi with their keys. Mrs. Eigel is now the National President of this honor society of Catholic Women's Colleges. The program will close with the tassel-turning ceremony.

Commencement Exercises will be held at Nerinx Auditorium, Sunday, June 4, at 4:00 p.m. The Reverend Daniel A. Lord, S. J., A.M., Litt. D., will deliver the commencement address. Father Lord is the National Organizer of the Sodality of Our Lady and has supported various Webster College activities for many years.

When Father Lord has completed his talk, the Reverend Thomas V. Cahill, C.M., S.T.D., vice-president of Kenrick Seminary, will present the candidates for degrees. Confirmation of the degrees will be given by the Very Reverend Paul C. Reinert, S.J., Ph.D., president of Saint Louis University.

The Most Reverend Joseph E. Ritter, D.D., Archbishop of Saint Louis, will confer the degrees. Immediately after the commencement exercises there will be a reception for the graduates and their guests in the Nerinx Hall Cafeteria.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, TUESDAY, MAY 2, 1950

No. 9

## S. Buckler To Crown Blessed Mother

Sodality May Day, a highlight in Mary-activities for all Sodality members, will take place Wednesday, May 3, at 3:30 in the College Chapel. The newly elected officers of the Sodality will take their oaths of office and Susan Lackler, Prefect for the school year of 1950-51, will crown the statue of the Blessed Mother. Sodality keys will be presented to the retiring members of the Sodality Board.

Reverend Clarence Corcoran, C.M. will address the Sodality and will give Benediction. All students are expected to be present in academic cap and gown and to assist in crowning

## HONORARY MATH FRATERNITY RECEIVES TWO WEBSTERITES

Joanne Boone, '51, and Shirley Eisey, '52, were recently initiated into the St. Louis University Lambda Chapter of Pi Mu Epsilon, a national honorary mathematical fraternity. Following the initiation, which was held at the Medical School, there was a reception for the new members at Chateau House and a banquet at Des Peres Hall.

Mary as Queen of May. Classes will be dismissed at 3:15 p.m. Seniors will assemble in Mission Hall; juniors in Room 102; sophomores in Room 114; and freshmen in Assembly B.

## D. Yates Reveals Plans For Annual May Day

May day will be held this year at Webster College on May 26, Dolores Yates, chairman has announced. It will start with the procession of the maids, chosen from the student body. Marianne Julius, the retiring queen will present Mary Alice Franzman with the crown for the coming year.

Dances by the students are under the direction of Dorothy Fisher. Following this the new queen will lead the recessional to the Chapel of All Saints where Benediction will be held.

The affair is open to all the friends of Webster College.

## Field Day Banquet Scheduled May 10

The annual Field Day at Webster this year will be held May 10 under the direction of Helen Manion. The program will begin at 12:45 with a series of original skits presented by each class. The subjects designated are: Comprehensives, freshmen; the Dinner Dance, sophomores; the Basketball Varsity, juniors; and the Musicales, seniors.

Following this program there will be a series of athletic events on the back campus. Among those listed are a hobo relay, three-legged race, sack race, 50 yard dash, 75 yard dash, standing broad jump, high jump, and obstacle course race. First, second, and third place ribbons will be awarded for the winners of each event. The class winning the most ribbons for the combined events of the day will be awarded a trophy. Each student is expected to enter no more than three events:

The Athletic Banquet, for those who have qualified by regular attendance at Athletic Association meetings, will begin at 6:00 p.m. in the school cafeteria. Patricia Gits, assisted by Mary Aquin Spalding, is chairman of the banquet. After the dinner various trophies and awards for athletic achievements throughout the year and during Field Day will be awarded. The most outstanding senior athlete will be named as well as the six most valuable players on the basketball varsity.

## Joan Hoogstraet Wins Press Essay Contest

Joan Hoogstraet, '52, recently received word that her essay, "Write to Please Yourself," received first place in a contest sponsored by the National Catholic Press Congress after the last meeting in Milwaukee last December. The winning essay was based on a discussion presented at the Congress by Bruce Marshall, author of *The World, The Flesh, and Father Smith*. Joan was awarded a copy of *Wisdom of Catholicism* by Pegis.

## Kappa Gamma Pi Receives 5 Seniors

Five members of the senior class were informed recently of their acceptance in Kappa Gamma Pi, a national scholastic and activity honor society of Catholic Women's Colleges. They are: Georgianne McVay, who will graduate summa cum laude with an English major; Angela Donati, graduating summa cum laude with a major in French; Lois Steuver, graduating magna cum laude with a major in mathematics; Ann Kraft, graduating magna cum laude with a major in French; and Jeanne Reno, graduating cum laude with a major in Music. The qualifications for membership in this society are: graduation with distinction among the top ten percent of Catholic lay women students of the class of 1950; demonstration of outstanding leadership in extra-curricular activities; and attendance at the nominating college for two consecutive years. These girls may obtain a Kappa Gamma Pi key in the form of a pendant or a pin.

Miss Rosaline Hsiao-mei Shen, a member of the senior class from Shanghai, China, has been notified by the Dean of Studies that she will graduate cum laude. Rosaline will receive her degree in mathematics.



—Dr. Louis Star-Times

Shakespearian enthusiasts, Cora Waye, Betty Ratterman, Patricia Paul, Rita Krebs and Mary Jane Wieck commemorate Shakespeare's anniversary at his statue in Tower Grove Park.

## There'll Be Some Changes Made In Lauretanum of 1950

The WEB has learned recently of the changes to be effected in the Lauretanum of 1950 and wishes to lend its commendation editorially for the improvements made. We feel that the change has been needed for some time and that it was a more or less inevitable one for a Catholic college.

This year's Lauretanum will be curtailed in the elaborateness of the cover and in its pages. One of the reasons for the curtailment was financial: the Lauretanum staff felt that it was unjust to take approximately \$1,000.00 from the profits of the musicale (a practice made necessary in former years) when this amount of money would keep a Displaced Person at Webster for a year. Although the staff has no control over the money, their preference as to its use was made known. Another reason for the financial cut was that the Overseas Service Program of the NFCCS received little or nothing from Webster last year.

The staff of the Lauretanum feels that there is a place for yearbooks in the scheme of Catholic college life, but that the very word "Catholic" should make these yearbooks different from those of secular schools. The staff feels that yearbooks should serve some concrete purpose and they have tried to give to this year's book something which will make it valuable to others as well as to ourselves.

The book is built around an NFCCS theme, stressing the importance which NFCCS should have for every Catholic college. The activities have been placed under the commission headings of the NFCCS: Mariology and Liturgy; Student Government; Mission; and International Relations, Interracial Justice and Inter-American. These divisions, of course,

have made it necessary to leave out some clubs and activities, though it has led to a more basic integration of school organization on the whole.

Another new feature of the book is a set of nine drawings by Sister Christina, S.L., a member of the junior class. Sister Christina has done drawings for the cover, the dedication, the various commissions and the section entitled "Joy in Living," which includes dramatics and athletics.

With just these few points, it is easy to see that the Lauretanum will be radically different this year. But, as Peter Maurin says, to be a radical in the true sense of the word means "getting to the root of things." The members of the Lauretanum staff may have effected a radical change but it is certainly one which tries to get to the root of things.

Besides, who are we ever to argue with Catholic radicalism?

We Demand A—

## May Day With Integrity

Long about the time the violets and daffodils begin turning up their frostbitten noses to the sun, Joe Stalin sends out his boys to polish up the old Maypole for another celebration. Then come the cries of protest from the Christian elements of the world. The festivities are labelled "Anti-Christian," "Communitistic," "Pagan." To counteract its influences thousands gather for prayer and adoration.

But wait! Why go as far as Russia? Let's see how May Day is celebrated closer to home—on our own campus for instance.

Picture a clear May evening. A throne is set under a great oak tree. There is a tingle of excitement in the carefree chatter of the spectators. The breezes play with yards upon yards of silk, net and taffeta. The maids make their appearance, each attired in the most beautiful dress her father could afford (and in

some cases perhaps even a little more beautiful). Then the breathless moment arrives when SHE appears, clad in regal splendor. SHE is radiant, smiling, the zenith of youth and beauty—SHE is queen of the May, queen of Love and Beauty.

After all homage and respect are paid to her, someone happens to remember that this is a Catholic College and these are Catholic women so we throw in a Benediction. Even though it is rather warm in chapel, it does look nice to outsiders, and it does make a good impression on the Sisters. But even at that, the chapel is too far away for most of the crowd and too stuffy for many others. Many of those who do follow the nuns to chapel consider it as a good opportunity to get a close-up view of those magnificent gowns.

Now picture a late Wednesday afternoon in May. The time is

about 3:30 Cap and gown clad students are assembled in chapel. When SHE arrives, you find that she may not be the most beautiful girl in the world, but she is representative of the students' choice to lead them in their organized spiritual activity for the coming year. Then, she is not here to be crowned herself, but to crown another whom we may also call, this time quite properly, the Queen of Love and Beauty.

When you contrast these two scenes you will realize what a wide gap exists between the spiritual and the social life of May Day. It is really but a reflection or imitation of that cleavage between the physical and spiritual so characteristic of modern society. In a place where above-average, and even exemplary Catholicism should be expected, you find the continuance of a ceremony in almost its original pagan state.

The first-mentioned scene can be traced back to about 238 B.C. when the Romans honored Flora, the goddess of fertility. Their celebration consisted of gay costumes, dramatic performances and dances which manifested the creative impulses of spring in the vegetable and animal world. Like the ceremony held on our back campus, it catered more to the sensate in man than to an integral Christian.

In her thesis "The History of the Webster College Sodality from September, 1916 to June, 1936" Marian Lower continually refers to the Sodality May Day as the most beautiful, most important and most impressive activity of the school year. She also writes, "The meeting of April 22 (1931) was one of the most important in the history of the Sodality. It was in this meeting that a motion was made and carried that for this and all ensuing years, the Prefect of the Webster College Sodality, by virtue of her position as Our Lady's Vanguard Leader be *ex officio* May Day Queen."

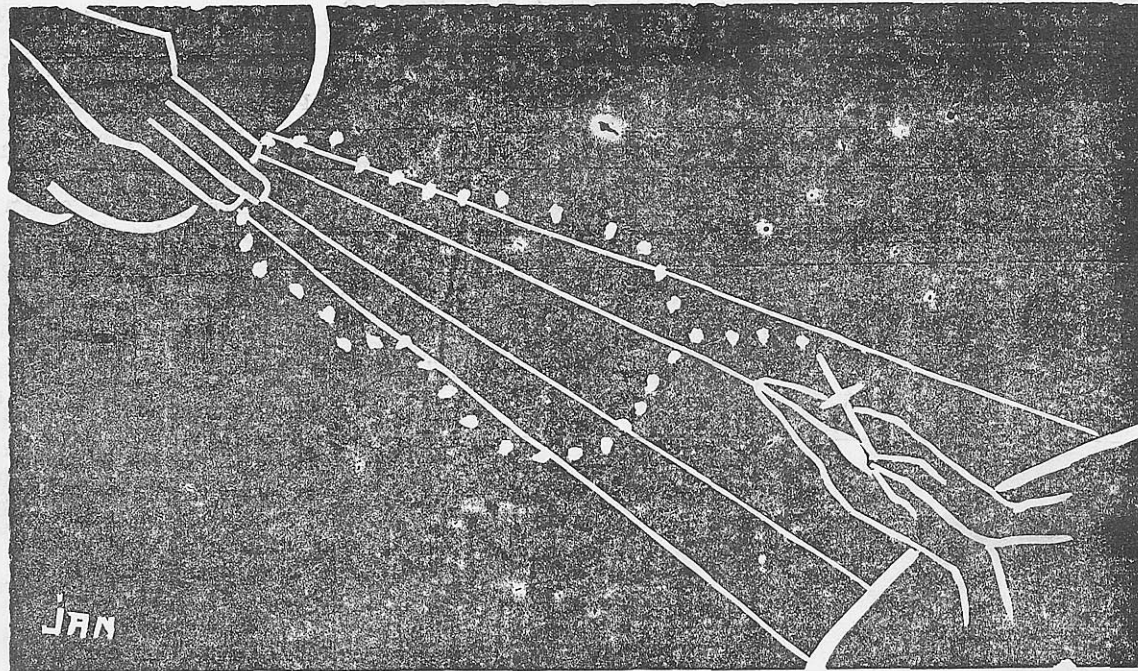
Today, the Sodality Prefect is still May Day Queen. The only trouble is that we have acquired an extra queen and a ceremony which completely overshadows and outbalances the true May Day ceremony.

The question ultimately comes to: Why have two May Days? There can be only one real May Day, to honor the real Queen of May. Why must we continue a double ceremony which seems to symbolize the separation of body and soul when our whole education cries out against it?

You cannot serve two masters. Neither can you pay homage to two queens and still be true to yourself.

J. J.

"We shall only enrich our brethren by our own poverty."  
—P. R. Regamey, O. P.



Advertisers Supply—

### Sights for Sore Eyes

If everyone took Our Lord at His word when He said "If thine eye scandalizeth thee, pluck it from thee," a veritable collection of corrupted corneas would be lying about. For that matter, several advertisers on local billboards would bag a fair-sized haul of shocked eyeballs as well.

What's got into the modern world to make it feel that the only way to attract an eye is with a half to three-quarters to ninety-nine and forty-four one-hundredths percent nude figure? Why is it that the Sunday supplement of the most extensively circulated journal in our "fair" city celebrates the arrival of the Sabbath with several plunging necklines (and we mean plunging) on the front cover? Why does it carry articles about the latest risqué costumes for night-club singers? It seems to us there must be some more elevat-

ing topics for Sunday reading matter. (Monday through Saturday reading matter, too.)

#### BIG SELLERS

Or why do today's advertisers think that a pretty girl with her legs (and more often a lot more than just legs) boldly exposed is the only sure-fire selling card for their product? What has a thinly clad girl to do with the manufacture of iceboxes? Or why must the "Orange Growers Queen of 1950" whip up a costume of a half dozen oranges? Can't the orange growers spare more than six?

#### DEMURE SILHOUETTE

Then there is the notorious billboard of current standing which tries to sell mattresses that get rid of backaches by indicating, on a rather pulchritudinous (Continued on Page 4)

Kindness and Justice—

### What's The Difference?

People around here are just too kind. That's a subtle way of saying we're unjust. We evade our responsibility by taking on that which, by authority, belongs to another. Behind it is a whole philosophy which we, as Catholics, should shun. This "everyone's opinion is just as praiseworthy as that of any other person's" started with Martin Luther and his disregard of authority. We, at Webster have it in a mild form: the constitution is for the rest of the students; we know what's best for ourselves.

A few incidents where we have acted with this attitude spring readily to the mind. One might be the table hostess who feels she "understands" her tablemates, and doesn't turn in that poor sleep-starved student who has five exams this week, even though she has taken more than the one

allowed breakfast cut. The responsibility lies on the hall president. She's the one to decide whether the overworked party will find a small white envelope of the colonnade. All the hostess is supposed to do is turn her in.

Then there is the benevolent board member who knows a serious offense has been committed. She balms her conscience with gentle thoughts of the worth of broadmindedness. She feels she understands the situation as no one else can, and decides to sweetly overlook the broken rule. She's out of her province. She, as a board member, has an obligation to the entire student body to bring an offender to the attention of those who have the responsibility of deciding what steps should be taken to right the wrong.

(Continued on Page 4)

Pere Regamey Explains—

# Blessed Are The Poor

"We must always come back to the realization that they (the poor) are the privileged members of Christ. We have them among us so that Jesus may be in agony till the end of the world. At the same time they remind Christians of their vocation, and re-awaken in them the meaning of the cross."

This quotation is from the Reverend Pie-Raymond Regamey's *Poverty*, a wonderful and challenging analysis of both physical poverty and poverty of spirit. Pere Regamey, O.P., presents poverty as a state to be venerated as such because it was the state of Christ; as Christians, we must strive to be other Christs and partake of that state. Poverty is glorious; it is a renunciation of self because one realizes deeply the goodness and the sacrifice of the God-man; it is a liberation, a setting free from earthly solicitude and a complete plunging of oneself into the love of God.

Our Lord did not command voluntary poverty; He only counselled it. To His disciples, however, He said: "If thou wilt be perfect, go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me." To the multitude Christ presented the strict obligation of remaining detached from material riches and trusting in the riches of heaven. But for those who would be His apostles, for those who would take His Gospel to the world, for those who would be "perfect" He says to "Go, sell whatsoever thou hast and give to the poor." For those who would be perfect it is a command.

Exterior poverty proceeds from poverty of spirit for it is the putting into action of the renunciation of self and the desire for obedience to God. "Poverty rules the whole supernatural economy." The apostle must be poor. He must be poor to prove his disinterestedness. He must be poor because his message demands that he be so. He must be poor because the very nature of the apostle demands poverty. Pere Regamey says that poverty is the most essential condition for truly apostolic success. It is a more perfect way of following the way of the cross which we are all called to follow, and for the apostle it is a means "to union with Christ crucified."

Too often when we think of poverty we think of a condition which exists for others and never of a condition in relation to ourselves. This is probably a result of our bourgeois mentality. In our time money, technology and materialist ideologies have radically changed the conditions of poverty, and most of us have found ourselves a part of all three.

A book like *Poverty* could be the window through which we would be able to catch a glimpse of the joy of Christian poverty. It is well-translated from the

French. Pere Regamey minces no words: he calls for the full Christian life which admits of no compromise. He says that "the whole question is whether or not you really take the Gospel seriously."

And so it is. The Gospel calls for a complete Christianity and not a watered-down version. Pere Regamey never fails to bring out the great joy of poverty. To give oneself up completely into the hands of God with the tremendous hope and humility which are the soul of poverty is a difficult task but surely one which is worthy of the pursuit of the Christian apostle. Pere Regamey says:

"We have got to change this world. Out of this abominable place we have got to make the house of our heavenly Father. How supremely glorious then, is misery, if its effect is to raise

(Continued on Page 4)

Sodalists Are Wondering—

# The Rules Or Not The Rules

Every time a unit meeting takes place, an interesting portion of the time is devoted to a discussion of one or two of the Sodality Rules. This study, which was no doubt introduced to acquaint Sodality members with the rules of their organization, has proved interesting from another standpoint. It seems that there are quite a few of the rules which Webster's Sodality either neglects to follow altogether or which it only half-attempts to follow.

Perhaps the regular exercises of the meetings present the most divergent rules. According to Article II, Exercises in Common, Section 6, the regular exercises of Sodality meetings (which should be held at least once a week) should be as follows:

## Religion Classes Need Scripture, Liturgy Study

An interesting survey could be made of the variety of projects, not pertaining to the curriculum, carried on in religion classes. Letter-writing is one of the more favorite occupations, but practically any quiet diversion, such as preparation for the next class, reading, or tic-tac-toe can take place. Most of us would agree that the apathy toward any active participation in the class is not entirely the fault of the students.

### PASSIVE ATTENDANCE

Generally speaking, the religion courses offer no challenge to the student, other than that of making a certain effort to get a grade at the semester. Taking notes in a more or less mechanical manner and waiting until just before the exam to study is the usual process of getting through the course.

### REPEAT COURSES

There are several reasons for the lack of effort on the part of the students. Some have become disgusted with the textbooks used, which are not on a collegiate level and sometimes are not even clear expositions of the subject matter. Another hindrance to paying attention in class is the fact that to a certain extent the courses are repetitions of material learned in high school. The apologetics course

(Continued on Page 4)

"Invocation of the Holy Spirit by the hymn 'Veni Creator.'"

"Reading of some pious book for ten or fifteen minutes, while the Sodality is assembling."

"Announcement, where customary, of the saints and the church events for the week. These notices are taken from a calendar approved for common use or for the special use of the Sodality."

"Singing of Matins or Vespers of the Little Office of Our Lady, according as the meeting occurs in the morning or the evening. The recitation or singing of some other office of Our Lady may be substituted."

"A short conference by the Father Director on subjects touching the spiritual progress of the Sodality."

"The meeting shall close with the recitation of the Litany of Loreto, or with prayers to the Secondary Patron, or with others determined by custom."

It is not difficult to see that very few of these practices are carried out at our Sodality meetings which have too often become mere announcement or skit periods. The rules also urge the Sodality to sponsor other religious exercises in common, such as "General Communions, the Spiritual Exercises of St. Ignatius, and the solemn celebration of the patronal feasts."

## LET'S PRETEND

A conglomeration of  
Physical beauty,  
Elaborate gowns,  
Fairy dances,  
Add up  
To make one  
Webster  
May Day—  
Back campus  
Style.  
But "the salt  
Has lost  
Its savor;"  
The festivities  
Are  
An empty form  
Because  
They have  
No heart,  
No Christian spirit.  
They have  
No purpose  
Worthy  
Of Christians.  
They cannot be  
Compared  
To a true  
May Day  
No matter  
How small and  
Unpretentious  
That May Day  
May be.  
For you see,  
There is only  
One  
Queen of the May.  
The regal  
Personnage  
Who holds annual  
Court  
Beneath the oak tree  
Just behind the chapel  
Is really just  
A pretender.

Especially noteworthy is the place given to the Father Director in the Sodality. He gives a talk at each meeting; he is assisted in the government and conduct of the Sodality by "a Prefect, two Assistants, a Secretary, six or more Consultors, an Instructor of Candidates, and a Treasurer." The Director also may appoint vice officers, if they are needed. If the Sodality needs them, minor officers such as Sacristans, Recorders, Librarians, and Readers may also be appointed.

Article V of the Sodality Rules concerns Admission and Dismissal. It is clear from these sections that the stress must be on quality and not on quantity regarding the admission of Sodality members. Those who wish to enter the Sodality apply to the Director who alone has the authority to admit. If possible, the candidate should have some Sodality member to propose her. When it is almost time to receive the candidates, the Director presents the names of those he deems fit to be received to the Council and asks them to express their opinions candidly on the candidates for admission. The Father Director can then decide whether to receive the candidate, put her on a longer probation, or exclude her entirely.

Frequently the rules urge frequent and even daily Mass and Communion, declaring that Sodality members must at least "strive" to accomplish this each day. They should devote at least fifteen minutes a day to mental prayer, a practice which is being fostered by the Sodality this year. "Commendable also," continue the Rules, "is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters and foster the Sodality spirit in their readers."

These are just a few of the rules which seem to be at variance with those followed by the Sodality at present. We are certain there must be some explanation which will tell us why our Sodality is not living the full Sodality life. Some of the Sodality members have asked those who know more about it the reason, but no suitable answer has been presented to us. We would like to know, for what benefit is there in studying the Rules of the Sodality when our own Sodality does not follow them.

The Rule book says: "The Sodality should have great respect for the Rules and endeavor to fulfill them faithfully and exactly, as they voluntarily accepted them on the day of their reception and as they will find in them the necessary and efficacious means to attain the end of the Sodality." We agree. We agree that the rules are the necessary means to attain the ends of a true Sodality. That's why we don't understand why they have been changed; perhaps "ignored" is a better word. We think it would clarify the thoughts of many Sodality members if the reasons were told.

# The CHURCH is the TOTAL Revolution

—Archbishop  
Jules-Gerard  
Saliege

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◆ The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo. ◆

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Read and Learn—

# THE BEAR FACTS!

Father and Mother Bear sat before their cozy fireplace, in which the carcass of a small kid was roasting. Mother Bear was knitting a stout pair of socks for her youngest child, Jeremiah. Since a bear's bare feet are very stout indeed the socks were a tremendous task and Mother Bear had been working on them for a fortnight. But she loved her jolly family of twelve and took great pleasure in providing for their needs.

Tonight was to be a most gay evening. Father Bear did not have his usual Hunting Club meeting since he and his friends had already tracked down all the wild People to be found in the woods. All the little Bears had finished their homework early and were preparing for an evening of fun. It was good to have all the family all sitting around, happily waiting for the good times to begin. For tonight was Family Play night.

For a few moments they bickered back and forth in a friendly manner trying to decide what to play. It was Jeremiah who suggested The Game.

"Let's play '1950 People,'" he piped.

Mother Bear looked at him disapprovingly. She did not care for The Game, since it was, to her way of thinking, so very stupid. Everyone knew that People were crude animals and what sensible, educated Bear wants to act like an animal? But Father Bear growled good naturedly and coaxed his living mate to join in. It was such a delightful game. The Bear Family could make four People families and even have one extra. This was essential because once in a while a People family needed two children instead of the usual one.

Jeremiah usually played the extra child since he was smallest and could pretend that he was eight-tenths of a child. He had read in his Biology book that each People family had averaged 1.8 children in 1950. Jeremiah often wondered if this was the reason that People had referred to so many of their species as "not being all there." They always pretended they were a family of 1950 because that was the silliest and therefore the most fun.

Father B. turned the kid on the spit a few times. His mouth fairly watered. "He's getting well done," advised Mother Bear. She knew that her husband, always a good provider, had been saving the kid in his cold storage vault for just such a special occasion.

First of all the Bears played People at Breakfast. This was a pantomime for it was well known that no Persons ever talked pleasantly that early in the morning, and the Bears just did not like to imitate the animal-like rumblings supposedly emitted by People at breakfast. The two Bears representing Mother and Father People went through a few frantic motions representing an argument about the budget, a well-

known controversial topic at the 1950 table. All the Bears laughed uproariously over this. If any one had enough money to budget, why on earth would they argue over the dispensing of it. People had wasted so much time. The scene closed with all the People leaving the table with glum faces, having barely touched their Cheerioats.

Next it was Mother Bear's turn. She played the part of the Harried Housewife. Punching vaguely in the air at a row of imaginary buttons, the housework was done in a thrice including even changing the baby's diapers. Mother B. gave a slight shiver at the thought of putting one of her beloved little ones in to the hands of an automaton but then recalled that it was only a game and continued the performance.

The Marketing was next on the agenda. Mrs. People rushed frantically up and down towering aisles (constructed of chairs by the bears) of food snatching delicacies from shelf after shelf.

Next, the Bear family decided to play People Going Visiting.

Each family who was the slowest in getting out the door became the hosts.

Upon meeting, there was a great deal of hugging and shaking of hands. Then everyone began to talk at once in an odd Jabberwocky fashion. They all grasped strange elliptical glasses" in which some sort of pungent liquid lurked. Mother B. substituted water with pepper added for she had heard that these drinks were hot stuff. Suddenly all was silent and all sat around watching two grown men twisting themselves about on a little screen. The Bears had a hard time keeping straight faces during these moments of silence so they always pretended the screen broke. Then everyone went home because no one could think of anything new to say.

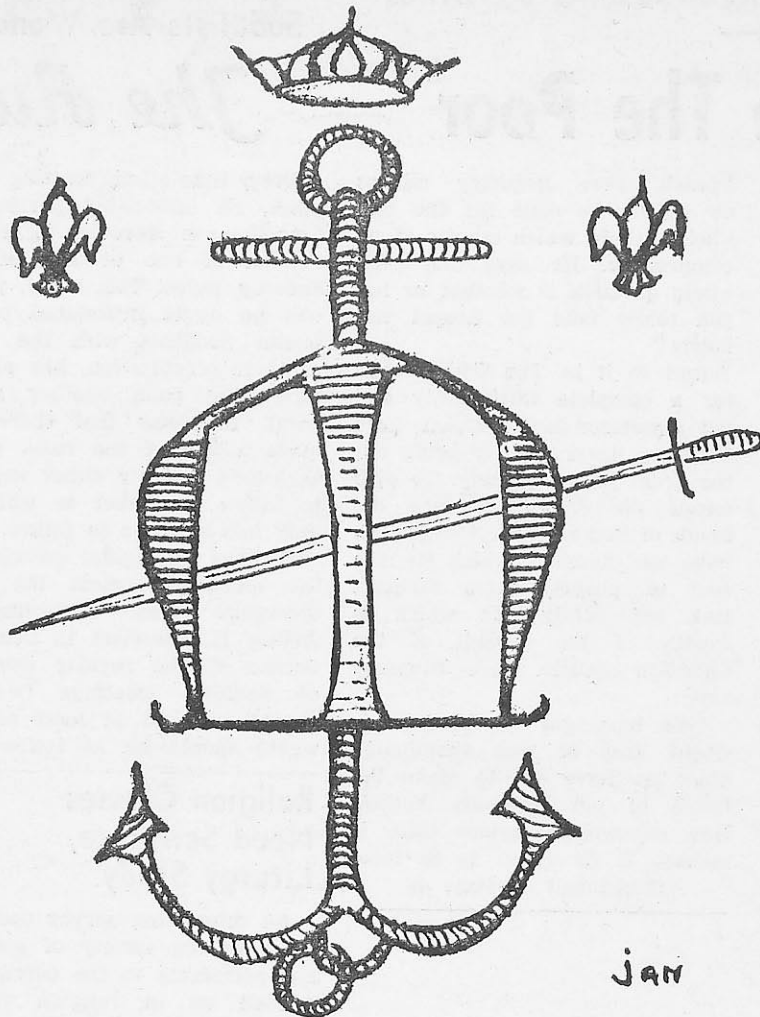
Then the Bear family sat around and told the funny stories they each had heard about the way People cooked. All 1950 food apparently had grown in cans. Johanna Bear played the part of a People cook. She was given two minutes by the rest of the family to fix an imaginary dinner and always succeeded even managing to put three roses in the middle of the table.

All the Bears groaned at the thought of such a meal. They looked fondly at the Mother who suddenly jumped up and ran to the fireplace. The kid was done to a turn. Father B. helped his wife carry the plates and while doing so chuckled to himself.

"Can you imagine Mother, that this animal was ever the head of the world's races? It's a nice fairy tale for the children though so if People help keep our little Bears happy they have served some good purpose."

Then all the Bears sat down to the snack of roast kid.

—P.M.



JAN

## Blessed Are The Poor

(Continued from Page 3)

enough hearts to God's kingdom here below! The Christians' ideal must never be in the catacombs. If men go to such trouble to bring death upon themselves that we have to go back to the catacombs, we shall; but there we shall feel the hope, the certitude, growing in us that one day we shall change this world of death into the land of the living."

The **Poverty** of Pere Regamey is an exposition of the spiritual potency of and necessity for physical poverty and poverty of spirit. It is printed proof that poverty can be spiritual dynamite, or a spiritual hydrogen bomb—this poverty, "which is humility become a scandal and foolishness at the foot of the cross."

## What Is The Difference?

(Continued from Page 2)

Our lack of appreciation for our constitution is exhibited in the many small exceptions we make every day to fit the constitution to our own particular whims. A constitution isn't a rubber band, and we aren't being kind to anyone when we stretch it to fit our needs; we're being unjust.

Perhaps we are suffering from a lack of humility. That may be why we think the right of all decisions is vested in us. It isn't. We all have a certain amount of responsibility. If we would obediently discharge it, and not try to undertake the functions which belong to the faculty and other students, we might find that many of our cries of "It's an injustice!" will no longer resound. Much of that injustice lies in our false idea of kindness.

—A.M.C.

## Advertising Provides Sights For Sore Eyes

(Continued from Page 2)

model, just where backaches reside. And another which urges its readers to bathe in the comfort of gas heated water by showing them the demure silhouette of a curvaceous female doing just that.

Now don't get us wrong. There's nothing wrong with pulchritude or with curves. God made them, you know. It's just that we, you, all of us with our thoughts in the right place, don't care to see the womanly figure displayed in all stages of undress on local billboards and newspaper supplements.

Another thing: why does lingerie have to be advertised on public conveyances? It's not exactly an uplifting sensation to have your eye run across blase painted mannequins modeling unmentionables in several styles and colors. It seems "unmentionables" have suddenly become a highly employed topic for thought and conversation while bus riding.

One more trend of incency we would discuss, which trend, incidentally, was recently criticized by the learned Father Harold Gardiner, S.J., of **America**. Have you ever stopped in the corner drugstore for a pack of Luckies and come face to face with "The Death of a Worldly Woman" or the "Girl on the Via Flaminia" or "The Haunted Woman," all luridly illustrated with dishevelled females either lying already dead or else in the act of repulsing potential attackers of one sort or another.

It's not a pretty sight, we assure you. Not one, we are sure, to delight the eyes of children. And after all, you know, God made the world and its creatures to delight the eyes of His children. It seems a shame to sully

## Needs of The Religion Courses

(Continued from Page 3)

for the freshmen is especially a hashing over of things which most students studied in high school.

### NO SPIRITUAL GROWTH

Though we are in college, in the religion classes we are still learning the basic things and are not advancing in proportion to our other courses. Is it too much to expect of college students that when they are having the opportunity to broaden all other phases of their knowledge that they should also become interested in and learn how to grow in the spiritual life? Furthermore, Catholic college students would be expected to be well-informed, apostolic Catholics, and the religion classes as they are now would hardly bring about such a student.

### BIBLE NEGLECTED

There is a year devoted to studying the sacraments, but it is a study of the institution and proofs for the sacraments. At present, only one section of all the religion classes in the school studies the Bible. We also remain ignorant of the great treasury of writings of the Fathers and Doctors of the Church.

### NO LITURGY STUDY

In other classes we may have come in contact with some of the spiritual writings of the Church throughout the ages—for example, **The City of God** is on the English majors' reading list; a Spanish class has read some of the works of St. Teresa and St. John of the Cross. The religion class would seem to be the place to learn about liturgy, yet quite a few of us remain untouched by any desire to know about the life of the Church and the meaning behind all the external observances which we brush aside, labelling them "too liturgical."

### CHANGE NEEDED

The above listed are four of the things in which religion classes are lacking, needs which should be fulfilled. A required course in Scripture would provide us with a bare minimum knowledge of the Bible. Above all, the religion classes should widen our knowledge of the power of the sacraments and be an aid to our realization of a fuller participation in the sacraments as the foundation of the Christian life.

—G. M.

His work with filthy things that have no other purpose than the glorification of dirt and appealing to the foulest in man.

As Catholic College women aware of the effect such advertising has in our society, the least we can do is protest.

J. H.

## NSA CONVENTION HAS Interesting Program

More than 1,000 American students will meet in August to debate important educational issues-of-the-day and map a 1950-51 program for the U.S. National Student Association.

They will be attending the third annual National Student Congress, August 23-31, at the University of Michigan, Ann Arbor, Mich.

Attending the conference with the students will be college and university administrators, faculty members, representatives of college newspapers, representatives of UNESCO, World Student Service Fund (WSSF), the U. S. Office of Education, and other groups that work with students on U.S. campuses.

However, the decisions that students make—on discrimination in higher education, international affairs, scholarship aid programs, student rights and academic freedom—will be made by the vote of delegates from each of the more than 315 NSA-member schools.

Regular NSA programs, including the Purchase Card System, faculty rating, foreign study programs, symphony forum, and others, will come up for analysis and review. Ideas for new programs will be brought out and hammered into practical form.

Invitations to attend the Congress have been sent to student government presidents at more than 1,000 Non-NSA schools to send observers and consider membership in NSA.

Full information and application forms for attending the Congress are available from NSA, 304 N. Park Street, Madison 5, Wis.

Keynote speaker at the Congress will be Ralph E. Himstead, general secretary, American Association of University Professors. The welcoming address will be given by Erich A. Walter, dean of students, University of Michigan.

Students attending will also view the third National Art Exhibit which will be judged and sent on the road during the 1950-51 academic year to more than 100 colleges and universities.

Representatives at the Congress will break down into four categories to discuss student problems and then split-off into smaller groups to thrash-out specific issues and projects. The general areas and their subdivisions are:

1. Student Affairs — Welfare; social activities, cultural activities; student government administration and techniques, student government relations to campus organizations; relief efforts; and student rights.
2. Educational Affairs—Education; Human Relations; Economics of Education; Student Economic Welfare; and Legislative Activity.
3. International Affairs—Relief, Reconstruction; Exchange of Persons; Exchange of Inf. and Ideas; International Relationships.
4. Organizational Affairs—NSA on Campus; Regional Campus Org., National NSA Operation, National Structure, Constitution; Relations with Other U. S. Groups; Public Relations; Finances.

## FACULTY MEMBERS PLAN New Summer Activities

Faculty plans for the summer months are varied. Among those who will be absent for most or part of these months are Sister Mary Louise, S.L., who will give a seminar at Loyola university in Los Angeles, California, Sister Harriet, S.L., will teach at Loretto Heights College in Denver, and Sister Edwin Mary, S.L., will be on the staff of the Workshop there in August. Sister Helen Clare, S.L., and Sister Germaine, S.L., will be among the many pilgrims going to Europe this summer. Sister Roberta, S.L., and Sister Francis de Sales, S.L., will go to Canada where the former will teach and the latter attend cases at Laval University in Quebec.

## Seniors Present Farewell Program

The senior class presented their last program to the students in the annual senior assembly held Monday, May 22. The program was under the chairmanship of Mary Ann Dunsford and her committee composed of Dot Mullally, Mike Riffel, Jeanne Reno, and Bert Henry. Dorothy Thomas, president of the senior class addressed the students and then the senior will and prophecies were given. Joan Romey, year book editor then presented the senior and the other classes with their Lauretanums for 1950.

## BACCALAUREATE SPEAKER



—Courtesy St. Louis Register  
The Most Reverend Mark K. Carroll, S.T.D., Bishop of Wichita, who will deliver the Baccalaureate address to the graduates on Saturday, June 3. Bishop Carroll will speak after the Baccalaureate Mass which will be celebrated by the Reverend William F. Mullally, pastor of the Church of the Magdalene in St. Louis.

# THE WEB

"The Student Newspaper of Webster College"

VOL. XXVI

WEBSTER GROVES, MISSOURI, MONDAY, MAY 29, 1950

No. 10

## S.S.C.A. Will Stress "The Christian Family"

"The Christian family must have permanence, freedom, economic security, and religion," stated Rev. Thomas S. Bowdern, S. J., in introducing the theme of the 1950 Summer School of Catholic Action, "The Christian Family." Rev. Bowdern is the director of the S.S.C.A. The following local committees will hold summer sessions: St. Louis, Mo.; Erie, Pa.; Chicago, Ill.; New York City; and St. Paul. Susan Buckler, the newly installed prefect of the Sodality will represent Webster College in the Chicago meeting.

Anyone wishing to attend any convention is urged to do so. The S.S.C.A. will be held at St. Louis University from June 12 through June 17. Full-week tuition is \$12.50. This annual training in Catholic Action is under the auspices of The Queen's Work. Among the outstanding religious and lay leaders who will speak are: Rev. Thomas S. Bowdern, S.J.; Rev. James A. Conlon, S.J.; Rev. Hector W. Daly, S.J.; Rev. Francis G. Degleman, S.J.; Rev. Edward Dowling, S.J.; and Rev. Francis K. Drolet, S.J. Further information may be obtained from Susan Buckler.

## ELECTIONS OF COLLEGE OFFICERS FOR COMING YEAR ALMOST COMPLETE

Elections of officers for the coming school year have been completed in many of the organizations throughout the school with the following results:

### Publications Editors Announce New Staffs

The LORETTINE, the literary magazine of Webster, has divulged the names of their staff members for next year. Elizabeth Grant is the Editor-in-chief. She has chosen as her assistant editor, Mitzi Catanzaro. Other positions are: Associate Editors, Margaret Kolasch and Mary Ellen Downey; Poetry Editor, Joan Hoogstraet; Art Editor Marge Richardson; Fine Arts Editors, Jeanne Devereaux and Joan Federer; Book Notes Editors, Anna Mae Donnelly and Mary Jo Van Brunt; Business Manager, Shirley Elsey; Circulation Managers, Barbara Balfay and Beverly Balfay.

One of the policies of the magazine for the future is to eliminate the advertisements on the inside covers of the quarterly.

Mary Jean Wood has announced the following appointments to the LAURETANUM for 1950-51: Assistant Editor, Patricia McQuie; Associate Editors, Dolores Depke and Dorothy Willard; Business Editor, Betty Banks; and Circulation Manager, Irene Wiggins.

Mary Jean, Pat, Dolores and Dorothy have worked on the staff of the WEB. All the appointments were made from the class of 1952.

Alice Mary Casey and Paula Garvin, co-editors of the WEB for the coming year have chosen the following girls for appointments; News Editors, Joan Hoogstraet and Margaret Mary Thro; Make-up Editors, Joan Federer and Mary Ann Westerman; Editorial Editors, Jeanette Jablonski and Patricia Kelly; Feature Editor, Ann Long; Art Editor, Janet Garbact; Business Manager, Mary Jo

In the Student Government Association Mary Ellen Kilker will serve as president, Pat Kinsella, vice-president; Alma Mennig, secretary; and John Hoogstraet, treasurer. Susan Buckler was recently installed as the new Prefect of the Sodality; Mary Lue Cross is the vice-prefect; Mary Abbott, treasurer; and Ginna Sartorius, secretary. In the Athletic Association Helen Manion will act as president; Mickey Schrader is the new vice-president; and Betty Banks and Ernestine Jordan will serve as secretary and treasurer, (Continued on Page 6)

## Music Festival Has Concluding Recital

Sunday evening, May 21, was the third and concluding recital of the Music Festival at Webster which began April 30. Featured work was that of the string orchestra of the music department, dual piano, and solo voice work. The Night Music of Mozart was the theme.

The evening's program of piano selections included Gershwin's *Rhapsody in Blue* played by Jeanne Reno and Jo Ann Ritter; *Mozart's Concerto in D Major* played by Rita Rinker, Jean Mattingly, Juliana Tung, Jeanette Jablonski, and Mrs. Doris Dielhouse; and a novelty number, *The Calico Cat and The Gingham Dog*, played by Phyllis LaPee and Pat Kelly.

Voice selections were sung by Doris Lavin, Katherine Englezou, Jane Johnson, Doris Federer Potts, Johanna Kollar, Pat Reddy, and Rosalie Sardo.

Hillner; Circulation Managers, Dorothy Willard and Ginna Sartorius. The staff writers are, Patricia McQuie, Jean Wood, Betty Ann Ratermann, Carol Gebhart, Cathy Baine, Dorothy Franke, Janet Ludwig, Fran Sailor, and Mary Ann Ceriotti.

Dear Seniors:

Once again it is my privilege to address a few words to you through the medium of the **Web**. While it seems impossible that the time has come to bid you God's speed, we must realize it has—that it is time to wish you life's most precious blessings and all happiness.

Our parting words to you are these: You have received at Webster the best training in the world, Catholic training. It will be your mainstay, your prop, your foundation in whatever work you choose after graduation. I do not mean the countless facts which you have stored up these years in college; I mean, of course, the fine Catholic principles on which your life must be based.

You will serve as models and examples of our faith. You may be totally unconscious of it, but non-Catholics will be watching you, to discover what it is that makes a Catholic "different," some one to be looked to for a more perfect way of life. Catholics will look to you, graduates of a Catholic college, as leaders in Catholic action and thought. Anything less than your best is betraying your college and your religion.

We have confidence in you. We feel that you will enter the schools, hospitals, homes, offices, convents—all phases of life—remembering to put your Catholic background in the foreground. This will be success.

God bless you!

Sister Mariella  
Acting President

## Two Seniors On—

## GRADUATION GIFTS

On these, the last few days before Commencement, the question has occurred to many of us—"Just exactly what have we received from our four years spent in college?" For the benefit of the underclassmen, and even ourselves, we've tried to analyze this question and set down the conclusions that we have reached.

Neither of us have scaled scholastic heights nor do either of us expect to be of great importance in the eyes of man. At one time, perhaps we might have desired these things, but now we realize that we have to be important and scale the heights to only One Person.

In all sincerity, we would like to present some of the Graduation gifts we have discovered that Webster has given to all of us in general:

1. Deeper faith. We had both tended to be mediocre in our faith and rather inert in Catholic Action. It's hard to put a finger on just exactly what had helped and changed us. Perhaps it was the influence of the Sisters, our classes, the Sodality, Chapel or maybe it was just some little prayer or something someone once said to us. Whatever it was—it was wonderful and we thank God for it!

2. Philosophy of life. No matter what courses we might have taken—Biology, English or History—it was not cold subject matter but enveloped in the warmth of Christian Philosophy showing it

to be not stagnant in itself, but was a means to an End. We were presented with a Christ Whose Presence shines through every act of our lives.

3. Charity and Tolerance. Entirely new channels have been opened to us and with these open littleness and how much we have yet to learn. Realizing this, we have come to value others opinions, accept their faults, overlook their shortcomings and judge not others, but ourselves. We had professed to be Catholics but had not lived in Christian Charity before. During the course of our four years, we have seen the college open its doors to all races. In the spirit of love, we have seen lasting friendships formed between girls having shiny new convertibles and those having service scholarships. We have seen supposedly insurmountable obstacles in the internal organization of Webster overcome by this same spirit of tolerance and charity.

4. Strength and ability to face life. The task ahead of us isn't easy, we know. It is a cold, wide world and we will not have the guiding hand of the Sisters and the assurance of the classroom. This is the testing grounds for all we have learned. Right now we regret the many things we could have taken advantage of, but didn't. We have come away with so many mere fragments. This is a thought that probably every Senior has. But perhaps this

(Continued on Page 6)

## Sodalists Can Afford To—

## Indulge in Indulgences

It is amazing and wonderful to read the Summary of Indulgences granted to all Sodalists. So many of us—at least this writer—have not been receiving these indulgences because we do not know about them. Many of the things we do daily or occasionally have an indulgence attached to them; and as Sodalists we are permitted to take advantage of them.

Plenary indulgences are granted only to Sodalists upon:

1. The reception of Holy Communion after Confession on the feasts of Christmas, Ascension Day, the Immaculate Conception, Our Lady's Birthday, the Annunciation, the Purification and the Assumption.
2. The reception of Holy Communion after Confession at a general Communion of Sodalists.
3. If the hour of death after Confession and Holy Communion or at least with contrition they invoke devoutly the Most Holy Name of Jesus in their heart if they cannot with their lips.

Sodalists can gain all the indulgences of the Stations of Rome if on the Station days they devoutly visit some public church and there say seven "Our Fathers" and seven "Hail Marys." With

confession and Holy Communion a plenary indulgence may be gained.

Partial indulgences granted only to Sodalists include the following:

A. Seven years and seven quarantines:

1. Every time they hear Mass on days not of obligation.
2. Every time they carefully examine their consciences before going to bed.
3. Every time they visit the poor, the sick or the imprisoned.
4. Every time they reconcile enemies.
5. Every time they pray for the sick or the dead.
6. Every time they attend funerals of Sodalists or others of the Faithful.

An indulgence of three hundred days is granted for the recitation of the Act of Consecration of St. John Berchmans or of St. Francis de Sales, or the prayer "Hail Holy Queen." An indulgence of one hundred days is granted for kissing the medal of Our Lady and saying the prayer: "Mary, with her loving Son, Bless us, each and every one." This medal must be blessed by the Director of the Sodality or his delegate.

These are just a few of the indulgences and privileges enjoyed

Don't Thank Your  
Lucky Stars—  
Thank The Faculty

Student Government at Webster is an institution we all treasure. We boast of it at home to our collegiate companions. One of its attributes which we prize, though sometimes we forget it need not exist to the degree to which it is present in our organization, is our prerogative to discuss our problems, to criticize policies, and to work together for the betterment of the student body. This advantage offers us a magnificent opportunity to sharpen our judgment, to increase our sense of responsibility, and to promote in us a clear sighted method of attack when faced with something to be done.

Just as we sometimes fail in the proper use of the authority which has been granted to us, we occasionally forget that that authority does not of necessity become appropriated to us upon our becoming college students. We don't buy it in the bookstore along with the Biology text. The faculty allows us to govern ourselves because they realize much more strongly than we the importance of promoting self-reliance in their students. It is their earnest desire that we develop a straight thinking Catholic mind, which, according to the meaning of the word Catholic, would mean that there be a universality about our ideas; that we be able to recognize the possibility of another side to a pertinent issue; that we be mature, broad-minded thinkers. The only way we may attain to that position is by developing issues on our own, and student government is the organ the faculty deemed best fitted to assist us to that desired maturity.

If we are to use student government as intended, and that is the only way any one may profit, we must realize that it is a gift, and this broad freedom of expression which is allowed us here at Webster is not something we invented all by ourselves. It could never exist without the generosity and far-sightedness of our faculty. "Our rights," as we so proudly denominate the privilege of expressing ourselves on any subject which may evolve on campus, would be quite nebulous things were it not for our constitution, and that constitution would never exist without the sanction of our faculty.

Because the faculty has granted us so much, we in turn have an obligation, a responsibility, of which we should be proud, to fulfill the hopes they have in us, to use our student government as it should be used, and to remember from where came the authority which we hold.

—A.M.C.

by Sodalists. Some of them we have been doing often but have been missing the indulgences because we could not make the intention. If we would study the list of Sodality privileges and indulgences we would be able to make those intentions and to cut short our purgatory a little each day. Truly, it is well worth our while.

## Our Writer Gives A—

## Counsel on The Council

Two years ago the students of Webster, in a sincere and well-intentioned attempt to better themselves and the school in general, drew up a series of resolutions through which they devoted certain months of the scholastic year to development along certain lines of activity. The plan was splendid, in glorious accord with the program of Pius XI as laid down in his encyclical on Christian education. The resolutions were duly written, passed and filed. Occasionally they were referred to during the year (we cite "walks around the circle" as "physical development" during February,) but on the whole they were forgotten.

One year ago the students of Webster, in an equally sincere and well-intentioned attempt to better themselves and the school in general, drew up a resolution whereby they assigned the whole tremendous bettering task to individual responsibility and let it go at that.

Now individual responsibility, no doubt, functioned all year. And, for all anyone knows, it did, no doubt, achieve immeasurable results and successes in some cases, in some individual cases. True, here and there individual responsibility has made itself conspicuous in working for group effort. On the whole, resolution 1949 lay down next to resolution 1948 and bemoaned its inability to do startling things.

So . . . what's the solution? Whether what we're now going to say is a solution or not, we humbly confess we do not know. Perhaps it is the nucleus of the solution, which nucleus, approved and backed by the students, will lead to the total solution, originated and developed by the students. Why did resolutions 1948 and 49 sink into oblivion? They did not have the means or the vehicle to carry them to fruition.

So . . . what are the means and what's the vehicle?

We now turn our train of thought to a recent move of the Student Association toward self-betterment. It is a progressive move, a move that will, everyone admits, require tremendous amounts of backing, working, thinging and praying in days to come. The move is the recent

student approval of Co-ordinating Council for another year's trial.

Co-ordinating Council, when it first came to Webster, was a sadly misunderstood organ. It was put into effect with confused principles and varied purposes. Those who contributed were un-unanimous in their expectations and therefore diverse in their contributions to its success. Through such misunderstandings and through the fault of no one in particular but everyone in general, the Co-ordinating Council yielded a practically fruitless year.

But a farmer does not chop down an apple tree because it failed to bear fruit after its first summer. On the contrary, he is grateful that the tree weathered the elements as well as it did, and concentrates on cultivating the tender plant so it will produce in abundance in the future.

We can make Co-ordinating Council serve us as an organ for the unification of school spirit. Some might accuse this term of being idealistic and impractical. But let's look for its practicality in the words of the Holy Father; "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

Let's re-draft the resolutions of 1948 and make our Co-ordinating Council an instrument for carrying them through. Let our club leaders, student-elected, meet, and having invoked the Holy Spirit for aid, let them join efforts toward working out, mutually, these ideas and ideals. And let them fuse into accord, through such combined efforts, any differences that may have existed in the policies of their various organizations.

Let them plan definite means for making our clubs develop in us the Spiritual, the Intellectual, the Social, the Physical, the Moral and the Domestic. Then, let's take to heart the projects which originate in the Council and do our best to put this Webster organ on its feet.

—J. H.

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◆ The WEB is published once every three weeks by the students of Webster College, Webster Groves, Mo. ◆

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## This Spirit Is—

## Guaranteed for Summer Wear

I have been asked to write an article on how to keep the Sodality spirit during the summer. This, I presume, has been delegated to me because I happen to have the sometimes very inconvenient habit of thinking out loud, almost as soon as the first thought pops into my head. At one of our Sodality unit meetings I thought, "Now, how can I keep the summer from degenerating from even the one-tenth of advancement I have made in at least knowing what the Sodality spirit is?" Then, per usual, I spoke "At our next meeting why don't we have a discussion on how we can keep the Sodality spirit during the summer?" Whereupon, I, the seeker, was appointed to lead the discussion!

Well, the seeker sought—in the Sodality Rule Book. There, down in nice cut and dry, black and white, was (and is) the answer. Article VI—Duties Common to all the Sodalists—in fourteen paragraphs. As I read them through I realized that here was an answer for all times and so uncomplex that it could be made to fit, not only any state of life, but also any size shoe that you or I may wear to work in that state of life.

This is what seems to me to be as a brief summary of said fourteen paragraphs in reference to Webster College Sodalists home on summer vacation:

God is perfectly happy; He is Happiness. His happiness does not depend on us. Our happiness lies in God, in becoming more of an image of Him. Our happiness depends on God—and our free will. Now, with that brief Thomistic introduction: we are all looking for our own happiness; goodness knows we assert our rights enough to know about our free will; and everybody who has had to face an oral comprehensive board knows his dependence on God. We simply stand as frustrated and contradictory abnormal human beings if we don't put our free wills to work and use the means whereby we can beseech and obtain from God our happiness.

The means for obtaining our happiness: Morning prayers (acts, thanks, offering and three Hail Mary's); daily Mass, if possible; if not, read through the Epistle and Gospel of the day (remember, Father Mullahy called them Christ's love-letters to us); and spend some time in mental prayer each day. The Mass text simply supplies the food for each of us to chew and digest. These nutritive elements give us energy for our own problems of the day whether at home or at work.

If we are going to seek our happiness this way, in God, we're just not going to aim right unless we aim through our Blessed Mother. I find myself repeating, that's right: she's the Mediatrix of all graces, that's right: through Mary, that's right. How wonderful

this is. It's always so easy to go to Mother. It seems that just as my mother (yours too, I suppose) can be approached to my advantage by playing up one angle, so too, the Queen of Mothers insists on one angle, the Rosary. That's it: Ave Maria, Ave Maria over and over for fifty times and all the while she feeds our minds with thoughts about the life of Her Son and helps our hearts to grow more and more in the image of His.

There are many things that come up before the end of the day and we are ready to examine our consciences, make our peace with God and go to bed. Some of those, by now long-forgotten, fourteen paragraphs say something about that time between rising and going to bed: namely, the corporal and spiritual works of mercy. You know, you sometimes wonder if you recognize all the circumstances of just an ordinary day in terms of the corporal and spiritual works of mercy, if your day wouldn't be too full to look for chances to practice elsewhere other than right around home. Sometimes those works of mercy sound pretty lofty and distant, but they're in practically all the action of anybody's day. Just think about it a little.

Fill in the above with reading about Our Lady; read up on the mind of the Church on whatever employment is yours or whatever field you're interested in and plan to major in. Don't forget the Sodality in your parish. Let us pray for each other. There's something in that article about praying for deceased Sodalists. If a Sodalist dies this summer the Webster Sodality will be praying for her soul.

At this moment, I'm feeling a little—well, I guess you can say embarrassed—over a thought. This is what God is asking of me as a Sodalist, to pay for my own happiness. It's cheap; dirt cheap. In fact, can I even try to compare it with what He paid for my happiness?

—M. S. NORRIS

Seniors Polled  
On Bright Futures

"What are you going to do after you graduate?"

This is a question asked quite often by friends and companions of the graduating girls. To find the answer we contacted a number of the seniors and asked them just that question.

Here are some of the answers received:

LORETTO REYNOLDS—"I'm going to teach kindergarten starting in September."

MARILYN SMITH—"I hope to go to Springfield, Illinois and interne for a year as a medical technician."

ARMALIE MOTT—"I've got a job in a bank, but I want to teach."

MARY PAT KEHOE—"I'm going to Chicago to interne in dietetics."

JANE HIGGINS—"I'm going to teach grade school this autumn."

RITA MAE SLOAN—"I'm going to work for Catholic Charities in Springfield, Illinois."

MIKE RIFFEL—"I hope to get into social work here in St. Louis."

KELLY CARROLL—"I'm going to teach for a year, and then get married."

PAT CRONIN—"I'm going to have to resort to work."

ANITA GIANNATELLI—"I'm going to teach, I hope."

Some of the girls have wedding plans in the offing. They are:

GINNY COOPER—August 12.

MARY LEE HOLLAND—September 9

ANN O'BRYAN—July 1

MARIAN KIENZLER—No definite date, as yet.

DELORES GREEN—Sometime in October

BERT HENRY—The end of October

ANN KELLOGG—Sometime in January

## The Man Behind The Holy Year Is—

## The Loneliest Man on Earth

This year thousands of people will travel to Europe on Holy Year pilgrimages. The focal point of their tour will be Rome, the Vatican, and the Holy Father, Pope Pius XII. As supreme ruler of the world's 375,000,000 Roman Catholics, this man is responsible for the organization and welfare of all Christ's kingdom on earth. It's hard to think of such a man, as being lonely, but he is.

To cope with all his duties, he works from eighteen to twenty hours a day. Often a single light can be seen cutting its path across darkened St. Peter's Basilica at midnight or one o'clock in the morning.

Pius lives simply and with great sanctity. He eats three light meals a day—alone. He rises about 6:30 each morning to say Mass and the Divine Office. After a light breakfast he goes into the papal chambers about nine o'clock and then commences innumerable audiences. He has conferences with Vatican and Church officials most of the day. A short walk in the Vatican gardens affords his only relaxation of the day. And he walks alone. During the evening he works on his encyclicals, radio addresses, and messages to the Catholics of the world.

He contacts the rest of the world by means of his paper, *L'Osservatore Romano*; the Radio Vatican; encyclicals and audiences with Bishops and Cardinals from every country.

Pius has a long record as a diplomat and statesman. He was papal nuncio to Bavaria and Ger-

These are some of the answers received. As for the other girls; some of them have made up their minds as to their future plans, while others are still undecided.

After four years of training here, they should be better equipped, than most of their fellow grads in other schools, to stand on their own feet and cope with the problems that face everyone in the world.

—C. G.

many, and has been in papal service in such countries as England and Prussia. Trips to Argentina, the United States, Hungary, France, Rumania, and Poland have made him the most traveled pope. He speaks more than a half dozen languages fluently.

Pius XII is a man of great courage, foresight, and gentle humor. He calmly ordered Communist revolutionaries in Munich off Vatican property when they threatened his life. They left. He told Cardinal Mindszenty that he would be the first to be persecuted when and if the Communists took over Hungary. He was delighted when Joe Medwick, a former ballplayer for the St. Louis Cardinals, told him, "Your Holiness, I used to be a Cardinal."

He always takes time to speak to small children, to listen sympathetically to the people who form his numberless audiences, and to make non-Catholics feel at ease.

For his coat of arms, Pius chose a dove bearing an olive branch with the motto "Opus Justitiae Pax" (The Work of Justice is Peace). This has been the criterion of his whole life and works. There can be no justice when there are persecutions, hatreds, grave sins, and greed in the world. He leans heavily upon the United States for aid in prayer and works. He is counting on the Holy Year to strengthen the faithful. He prays that the Holy Year will be the year of "purification and sanctification," of "the great return and the great pardon." He asks for social justice and fraternal charity.

He sees the world in a turmoil and knows that only prayer and penance can change it. He grieves over the state of the world and its refutation of God.

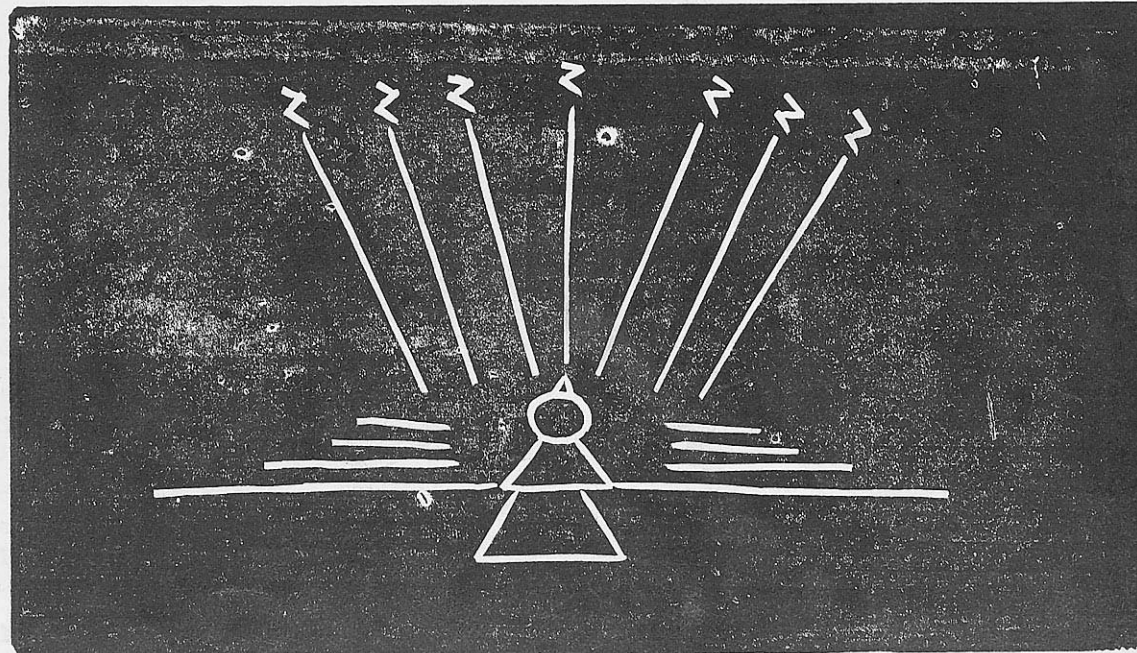
There are comparatively few to help the Holy Father in his struggle. Many people do not heed his pleas for prayer and penance. Consequently most of the burden falls upon him.

No one can fully know or appreciate the sacrifice and sufferings of the Pope. He suffers because men do not listen to the word of God; they will not have peace. There are few who are willing to sacrifice with him for peace.

It is doubtful that a more saintly person exists. Everything that he does in every minute of his life is devoted to God, to His Church, and to the propagation of the faith. He is vitally interested in every aspect of the Church, and to the propagation has devoted his entire life to caring for it.

"The Work of Justice is Peace." But most of the world neither hears nor cares. Perhaps this is why he is—the loneliest man on earth.

—J. W.



The Confessions of—

## A SOPHOMORE JOINER

It has been an eventful year. As I look back on the day when I sauntered into these hallowed halls at the beginning of my sophomore year I could cackle with amusement. Full of life and the desire to conquer my own little world, I was quite confident that all could be changed for the better if only I entered into the infinite scheme of things. If only I had realized as I signed up for 25 hours and joined the IRC, the NFCCS, the NSA, the Poetry Club, and the Society for the Preservation of Sanskrit Literature that it was all in vain.

During Freshman year, as I sat and viewed the various activities with mute disdain, thinking how much more smoothly run these organizations could be with only the shot in the heel that my presence would give, I resolved that the next year would see me President of one, VP of another, and treasurer of a third. I would spread my enthusiastic wisdom around the different clubs like some sort of vigo. By the end of my soph year Student Government would have inaugurated a slum clearance project, which would be financed from the excess funds of the Loretto Players, said funds having been accrued from a small play which I would write, direct, and in which I would star. The WEB would have a circulation of 50,000 and pertinent editorials would be read at congressional committee meetings.

To top things off the orchestra would give a concert at Kiel and we would start a fund raising campaign for a new college building to be erected on the land just behind campus.

Thus I began my sophomore year. The world was my apple

and I had every intention of peeling it, eating the more appetizing sections and tossing away the useless core. And speaking of useless cores, I would also do something about the faculty. I did not approve of the present plan with all this centralization of power in the hands of a few. What right did a Ph.D. and a few years of experience give these teachers to direct and stifle the ambitions of the student body.

Dull and useless subjects would be cut from the curriculum and vocational courses, such as tire retreading, piano tuning (for music majors), and practical training for Home Ec majors, like preparation of cafe royal for the evening meal of the boarders, would constitute just a few of the innovations I planned for the coming year.

I had little trouble with the primary step in the organization of my plans. With a few of my more liberal friends, I formed the group soon to become infamous as the "Anarchists Associated, Incorporated, and Dissipated." I copied this idea of a small group from the unit idea of the Sodality which I had decided was useless, but found to be quite workable. We mimeographed snide remarks and suggestions and left stacks of them in the flower boxes in the Ivy Room, where the poorer students, hunting for matches and butts, would find them. One of our more sly methods of attracting attention to these bales of bilge was to leave a trail of half smoked Pall Malls leading up to the stacks.

At the announcement of our first meeting we had a representative crowd. Our little group, the AAID, was there in full force, and

Two Comments On—

## The Transfer To A Secular School

Information gleaned from dinner table chatter reveals that an unusually insipid attitude toward the danger of Catholics' studying at secular universities lurks around Webster. It is unusual when you consider that we have here the almost ideal integration of spiritual, intellectual and physical education. Nevertheless, at least three girls will leave Webster this year to enter secular universities. In comparing these two institutions of learning, the merits of the university, evidently, have, in the minds of those girls, outweighed the merits of Webster.

Where can we find the answer? Does it lie in the minds of these girls or in this college? Their home training might have had everything to do with it; maybe doing God's will in all things wasn't the theme of their homes. Possibly they weren't taught as children that the most positive method of testing whether or not a thing is important is by asking yourself: "Will this bring me closer to God?"

Their mothers and fathers, on the other hand, might be suffering a great disappointment because of the insistence of their daughters on attending the big co-ed school, which, by the way, could be the exact reason for the girls' choice. That word—co-ed—is such a strong drawing card. If that's the answer then the two have within themselves the total responsibility for the consequences of that dangerous transfer. That quirk of human nature which idolizes fun could so meritoriously be conquered by them.

Only one possible solution remains. Are we at fault? There is no need to enumerate the many

along with us were two freshmen who had wandered in by mistake while hunting for the Education 33 class. We worked up a great deal of enthusiasm among ourselves and ended the meeting by bowing to the East and muttering a few Hindu incantations. We were to be entirely different.

I did not become president, vice-president, or treasurer of any of the organizations since I spent every spare moment I could cut from my classes, printing handbills.

I met with reproaches on every side. A new college building was unfeasible, I was told, since the proposed site behind the cinder path was suitable only for a long, thin dormitory, and since we did not have a sufficient number of girls who were 7 feet tall and 4 inches wide to warrant such an expenditure, the project would have to be dropped.

Our meetings became smaller and smaller. We had started off in Mission Hall, but as time and attendance dwindled, we found that we could achieve a greater feeling of unity if we held our select gatherings in the broom closet on the third floor of Loretto Hall. This led to complications and at one meeting we mistakenly elected the rag mop as vice president; later, we were to find that it fitted in very well with the other officers.

(Continued on Page 6)

ways we might have influenced the choice these girls are making and the choice of who knows how many others. Well, whoever is to blame, we can remedy the situation to some extent.

We should call a meeting at which to discuss Webster College as a unit in comparison to the secular university. We must draw definite conclusions.

This is something which should be important for each of us. It is also something which we can do something about. Let's not pass up the chance.

—P. Kelly

(The following letter was written by a Catholic young woman who graduated from a Catholic High school and spent her freshman year in a Catholic (CW College), after which her parents sent her to a State University (State U.) She is now a senior in college. She wrote the following letter to her former high school principal. B is her brother. PUB is a publication of the Catholic college she attended.)

March 5, 1950

Dear Sister,

Your letter came just the night before I took the National Law School Admission Test and was a real boost for my slightly flagging spirits. Thank you so much. The test was extremely difficult and took all day. I should receive my score within a month and I will let you know it.

B and I did go to the Tournament at CW College. It was wonderful being there for two days. Old Home Week! We didn't win anything—for one thing we were ill-prepared. B is leaving tonight for the National Tau Kappa Alpha Tournament next week end as one of our two representatives.

One thing I learned when at CW College was that bringing me to the University was, strange as it seems, a very wise decision on the part of my parents. I don't know quite how to explain it, but there seems to be an air of self-satisfaction and smugness somewhat like this, "We have the Faith so we don't have to do anything for the world except contribute to the Missions. We don't have to worry about the political, economic and social problems of the world." If this is the attitude then we are in a bad way. Our girls at CW College, with perhaps one or two exceptions, don't seem to be reading anything that makes them think, not even our own Encyclicals, which are loaded with social thought. Their education seems to be superficial. The Catholic College for women claims to be training leaders but from my one experience it would seem they are training clubwomen. Granted, we must have clubwomen and I'll probably become one, but we need

plause that is offered to an energetic student who has just suggested a plan for incorporating Eden.

—P. M.

women to think, to speak, to write, to follow the type of St. Paul.

As for writing, I have carefully compared Pub with the State U counterpart. I am shocked. Our girls don't know how to write anything but sentimental stories and, to overuse a word, superficial essays on our foreign policy. Writing at State U shows a degree of polish, interest and astuteness that should be expected of college students. Here our college students are exceedingly mature and they live in the world as it exists.

Some of this I hasten to retract. Our fraternities and sororities, like CW College, have the attitude of a glorified high school, and in an atomic age, that is not sufficient.

Forgive me for this dissertation but the three people to whom I am best able to express my thoughts are B, Mother and you. I think you know that it is because I love the Faith and because I believe in Catholic education that I am truly frightened. If those who have the Truth or can get the best training in it are not using it for the sake of their society, then my bright, thinking, young radical friends down here at State U, who are all quite politically, socially, and economically aware and well-grounded, as well as being excellent writers and persuasive speakers (two necessary talents), will be running things for their own benefit and very shortly, because nobody else seems to care. The Catholics here don't care either. B and I are the only ones in debating or the Young Democrats. I am the only one in Economics (as well as being the only girl). This is, in my opinion, a very unfortunate situation.

But I must stop this tirade. Speaking of Economics, we this week organized an informal discussion group for juniors, seniors and graduate students in the field...

Possibility (and please pray for this) that I will get the AAUW \$50 scholarship for a senior or graduate woman student. More important is the possibility of getting a \$200 annual scholarship given by Soroptimist Club to a woman law student interested in public life. That's me—I still intend to run for the legislature before I'm 25. I need the scholarship because I'll have to quit working next year I am advised.

Please pray for that scholarship I need it badly.

Devotedly,  
F

## The Short and Simple Annals Of Proctor Life

I reported in at 8:00 p.m., January 30, and began "operation proctor." On the third floor, the only chair provided is one without a seat, so I borrowed another, and at eight o'clock promptly, I reached for the bell.

Bell? What bell? Someone had used it in a play the night before, and there was no bell. I dashed to the fourth floor. Ah! A bell! I rang it furiously, but no movement of adjournment did I spy from the filibustering caucuses.

I ignored them and began checking rooms. I cut off a canasta tournament in the bud, closed knitting sessions, and ended a telephone conversation.

At last for my sternness, I now had silence. But alas! It was I who disturbed the solemnity of the halls. Eek! What's that? Something flew—A bat! Run. No, you must be brave. Run!

Seizing a broom, I launched an attack on the ugly thing. Help! Help was coming—too much help. Every door opened and each occupant stuck out her head only to shriek. Stunned, I flattened up against the wall.

Someone else drove out the bat by throwing a shoe at it out the window. This necessitated finding the shoe in the dark. But that was easy with matches.

Five minutes later—peace. (I thought) Oh! My homework—how could I forget? I read, "In Italy, a group of poets"—I glanced up. What were all these people coming toward me for? No, go away and let me study.

"Hildegard, our lights went out. Where's the fuse?"

Now how was I supposed to know where the fuse was? (The only time I ever fixed anything was when I took a lamp apart and upon putting it back had three pieces left over.) Soon Ann O'Bryan came to the rescue and the lights were on in twenty minutes.

For a moment I listened to the noise in the hall. I could hear The Mysterious Mummy Strikes Again, from the room on the left, and from the right I heard Beethoven's Concerto No. 1,029, opus 6, in B Minor, Andante moderato.

"Would you please turn down your radio?" I asked most courteously.

"Oh, Yes," she said, ignoring my petition. "I wonder if you would mind getting Drama in the Modern World by James Purgatory from the reading room?" (At the time, I was thinking of something besides purgatory.)

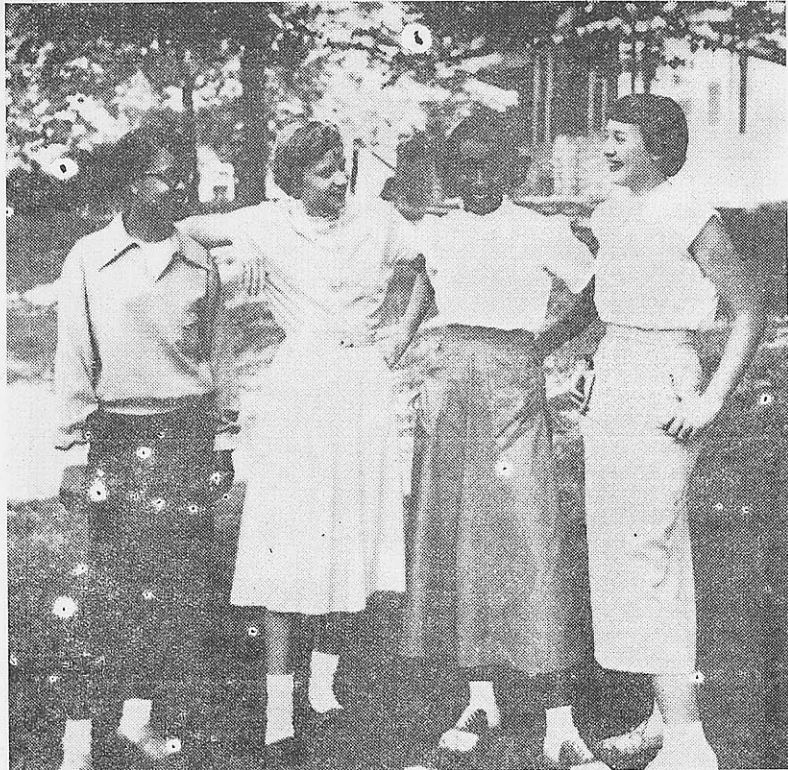
"I'd be glad to," I said and I did. But on the way back (I was rushing so as not to leave the post unguarded) I tripped over my robe, and proceeded back down the stairs rapidly. A bloody knee! It's all for the cause, I thought, and gave myself a purple heart.

There were two visitors that night, and their friend approached me saying "Hildegard, would you get me four sheets, please?"

Four sheets! Where would I find four sheets when I hadn't even gotten one myself for two weeks?

In those three hours, I had delivered 29 parcels, ranging from hair driers to typewriters, an-

## THEY WILL LEAD STUDENTS IN 1950-51



Athletic Association officers: Ernestine Jordan, treasurer; Helen Manion, president; Betty Banks, secretary; and Mickey Schraeder, vice-president.

### BUT WE WERE MATURE!

It wasn't exactly our neighborhood  
But there was an atmospheric place  
just down the street,  
famous for sherry and turtle soup.  
A few years ago, we might have been shocked  
at things we passed on the way;  
but now we were mature.  
We understood about the sneaky little man  
in the dirty windbreaker,  
who sauntered out of the cheap theater,  
and took one last look at the bashful nudist  
on the billboard; and the disgusting drunks  
leaning against the grey buildings  
creating a nauseating odor.  
There were blind souls—  
Hungry for beauty—  
Seeking it in hideously distorted form.  
We understood, and we were deeply concerned.  
At lunch, we chatted learnedly on universal topics  
(we were mature, we no longer talked about ourselves).  
We were the salt of the earth,  
So we discussed especially, the grievousness of sin.  
And we were deeply concerned.  
They were hungry, but we could not give them to eat.  
They were thirsty, but we could not give them to drink.  
For we were the grain, but the grain must be flailed  
to make the Bread;  
And were were the grapes, but the grapes must be crushed  
to make the Wine.

—Dorothy Fisher



Top, left to right: Joan Federer, junior class president; Mary Therese Lavery, senior class president; and Emily Byrne, sophomore class president.  
Middle: Joan Hoostraet, SGA treasurer; Pat Kinsella, vice-president; Mary Ellen Kilker, president; and Alma Monnig, secretary.  
Bottom: Lois Aubuchon, C.S.M.C. president; Susan Buckler, Sodality prefect; Ginna Sartorius, secretary; and Mary Abbott, treasurer. Mary Lue Cross, vice-prefect, was not present for the picture.

### The Web Gets—

(The following is taken from a letter written to the WEB by Mr. James Shea. Mr. Shea is a staff member of the Cincinnati **Telegram-Examiner**; he also teaches journalism at Xavier University.)  
To the Editor:

I think the Lauretanum article is mild enough and seems sound to me. I agree also with the May Day piece though I wish it had

answered phone calls, turned down radios, and stopped endless conversations. In short, I was the Telephone Company, a switchboard operator, the Western Union and the Public Service Company.

At eleven, I checked room lights, which popped out as soon as I approached, and went on as soon as I left, and wearily I walked to my room. I wondered how I was going to dress my knee wound, prepare all my homework, put up my hair, plaster my face and get into bed in one half hour.

OH! The life of a proctor!

—M. E. DOWNEY

## Letters To The Editor

more temperate . . . I'm not just an old fuddy-duddy who believes in catching flies with honey. But I believe the implications of charity are profound, and that when a piece is written with love, that love projects itself to the reader.

I would suggest that you take the annual statements of the U.S. Hierarchy issued in November 1947 and November, 1948 . . . Both statements were on secularism, which seems to be at the heart of the matter in both instances. I'm not going to analyze the statements for you. I don't have time and I'm not sure it would be a contribution to your thinking. But I'm enclosing my own file copies which have been marked by me on other occasions. I suggest you read them over several times before you do anything else.

The 1948 statement on 'The Christian In Action' is especially well written. Some of the material in the introduction and first sections of that statement might be

very helpful, particularly about the necessity of every Christian's getting the 'full vision of Christian life,' and the question we're supposed to ask ourselves every day: 'What am I doing to build a Christian world?'

Note also their remark that the present chaos is due more to the inaction of Christians than to the feverish efforts of the destroyers. U.S. Senators, for instance, condemn Communism and at the same time vote to make it as hard as possible for DP's to enter the U.S. (And I'm reminded here of a quote I saw recently from Cardinal Pole at the Council of Trent: "We are responsible for the words we ought to have said and did not; for the things we ought to have done and did not do; for the things we ought to have uprooted and let grow; for the things we ought to have planted and did not plant . . .")

Secularism (which the Bishops called the 'greatest menace to our Christian and American way of

life') is certainly at the root of the practices you condemn. Skip the stuff about the supreme court and about church and state relations in the statements, but steep yourself in the thinking of the Bishops. And remember that we owe a duty of obedience to them. Let them argue your case for you. Make the applications of their principles to the problems at your college. But make them with a generosity of spirit that will reflect true Christian love. . .

Perhaps I haven't told you anything that you don't know. Maybe you are thoroughly familiar with the Bishops' statements already. It's difficult to do this at a distance. Pray diligently. Be ye all of one mind, having compassion one for another. . .

I certainly hope you will find something here to help you. Please let me know what happens, even if only briefly.

Sincerely in Christ,  
James M. Shea

(Continued on page 6)

## This Marks The End Of The Magner Era

This year has seen the passing of many things. The elephant in the St. Louis zoo died, Charles Binaggio, the political czar of Kansas City, met a sudden end, the leopard from the Oklahoma City zoo passed away from exhaustion, and Thomas J. Magner, instructor of philosophy at Webster College, after coping for three years with the female inhibitions concerning syllogistic reasoning, is leaving us (also in a state of exhaustion.)

Mr. Magner, during the three years warfare, has endeavored to instruct Webster girls concerning the nature of logic, psychology, natural theology, metaphysics and epistemology.

In showing how memory images deteriorate and are replaced in time by imagination images, Mr. Magner experimented by drawing a picture of a man and giving it to the class. Each student looked at it for a while and then drew the picture as she recalled it. After fifteen people had performed this experiment the picture changed from a man into a baby. This has no reflection on Mr. Magner's art work. For the past year he has been taking an art course at Webster and under the tutorage of the excellent instructors in our art department produced many masterpieces one of which was included in the recent art exhibit.

Mr. Magner, with the fortitude of a Spartan, the patience of Job, and the wit of P. G. Wodehouse, has unflinchingly met each and every class, attended all Webster banquets and parties and has shown much interest in the Webster varsity. He has supported the activities of the Loretto Players, the music department, and the chemistry department. He has been our faithful unbiased judge at Play Day and Hey Day affairs.

We will miss Mr. Magner with his red billfold, his briefcase, and his loud ties. We wish him all the success in the world in his new position at St. Michaels' College in Vermont.

—J. W.

## SOPHOMORE JOINER

(Continued from Page 4)

And so the end of the year has rolled around. I look back with nausea upon the scurrying club members; upon the eager freshmen who yearn to be of the initiated; upon the agitated sophomores who still cling foolishly to a few broken ideals; upon the juniors who sneer and twitch at the sight of a string of letters, who want each student to attend their meetings; and upon the blase seniors who have developed mental earmuffs which automatically shut out all sound at a meeting's notice.

So, as I pull away from the little brick school on Lockwood, in a small white truck, garbed in a canvas jacket, a throng of joiners, organizers, and eager members, wave and bid me adieu and as they turn to talk among themselves, to plan and speculate, my cry of "Vanity, vanity, all is vanity" is lost in the din of applause that is offered to an energetic student who has just suggested a plan for incorporating Eden.

—P. M.



The graduates of 1950. Seated comfortably and cozily in the new front parlor of Loretto Hall, the senior class faces the camera. Expressions range from utter sublimity to utter dejection, probably a very normal variety for the normal graduating class. The seniors will graduate on Sunday, June 4, at the Nerinx Gym. The Reverend Daniel A. Lord, S.J. will be the commencement speaker.

## Catholic Daily About To Become A Reality

As the Sun Herald becomes a reality, ten young lay apostles are nearing the completion of a long-sought ideal, the Catholic daily. Adolph Schalk, one of these ten, visited Webster College on May 24 and explained to a group of interested students the origin and aims of this publication.

For quite some time, the individuals that comprise the staff, now scattered across the country, harbored in their minds the idea of publishing a Catholic daily. However, it was only a year ago that they became acquainted and exchanged ideas through correspondence with one another. This unusual correspondence culminated in a gathering in South Bend at the home of a Notre Dame University professor, where the correspondents met one another in the flesh and drew up tentative plans of procedure for making their dream a reality.

The road from South Bend to Kansas City, the present home of the publication, has been long, hard, and battle-scarred, but now, at last, settled in someone's basement, the staff members of the Sun Herald are able to announce the aims and policies of this only Catholic daily. Mr. Schalk enumerates the aims as follows: 1. To form a right conscience in individuals. 2. To help build the kind of world in which it would be easier to be good. He explicitly stated that the paper, although Catholic in the sense that all universal news would be printed in the light of Catholic principles, would not be an official organ of the Catholic Church, although it does have Church approval.

Mr. Schalk further stressed the fact that the Sun Herald would not be piecistic in approach or content, nor would it contain news of Catholic interest only but that it would present all news inte-

Another vine is wedded to the soil.

This is a vine filled with blood to feed the hungry Christ-seekers. With gentle touch it is given to the earth. We are still in the dance hall of youth; Yet the vine: the vine will cling and clutch til aged stones crumble into sand.

No storm will pry it from its jealous grip To thrust it flat upon the earth where ivy branches do not grow. Only those who made the vine to grow, We who this day throw dusty earth onto a struggling stem, We can sever the sturdy stalk and choke the full grown bloom. Then its leaves will bend to earth too weak to upward reach; And the barren vine will not rescue fragile leaves from sharp wind's scythe.

But like a vengeful lover the vine with subtle artifice Sinks feeble branches into the fleshy heart and tears it from its moorings;

And like the leaves, a withering heart is made a pawn to wind And is lightly carried away Enangled in the dead, decaying branches of the vine.

This vine can be the strength to raise a world. From sheltering glass it comes Nourished strong by supple, loving hands. Unaided yet true it winds its slender roots within the earth And raises thrice-pronged leaves to blue sky's call. Today we come to plant an ivy vine Unchallenged yet by might of other men. A fledgling vine yet straining hard for growth For growth which comes as fruit of our own spirit. This vine can rise to form a building's shell Swelling with strength unknown by mortal men, It gently lifts green polished leaves to face a melting sun.

Today another vine is wedded to the soil. This is a vine filled with blood to feed the hungry Christ-seekers.

—M. R. and A. D.

grated with the Catholic philosophy of life.

Perhaps you are wondering how this paper will operate from a financial viewpoint? Not by accepting advertisements at random, but rather by the publication of ads of those firms which are really serving the people. The staff decided upon this line of action because they agreed that it is the right of manufacturers and producers to advertise their products, and the right of consumers to know where to get the best for least. This policy will eliminate the large firms who throw money and ads around without sufficient reason, and will protect the little man, the "small store around the corner." Advertisements, along with subscriptions and donations are expected to keep the Sun Herald on its feet financially.

Can we as students help this enterprise? Yes—by subscribing for ourselves, and by introducing others to the Sun Herald. Prayers too, can make big contributions to the success of this work. And succeed it will! As Adolph Schalk says, "The Sun Herald is on its way now!"

A. L. and M. A. W.

## Letters To The Editor:

(Continued from page 5)

The oak tree spoken of in the WEB, "May Day with Integrity" (page 2) and "Let's Pretend" (page 3) does not happen to be an oak but a beautiful American Elm tree.

Unsigned

The staff is happy to know that the WEB is read with an eye for detail. For our lack of botanical knowledge we humbly apologize.

—Ed.

## ELECTION RESULTS

(Continued from Page 1)

respectively. Jean Mattingly has been elected to the office of Chairman of the annual Musicale with Peggy Kolasch as her assistant.

### Class Officers

Mary Therese Lavery will serve as president of the incoming senior class; Alma Mcnig is the class representative to the Student Government Board; and Kathy O'Malley will serve as Sodality representative. The two faculty representatives were chosen from this class. They are Shirley Elsey and Mary Fran Stevinscn.

Junior class officers next year will be Jean Federer, president; Pat Kinsella, representative; and Joan Hoogstraet, representative. The representative to the Sodality Board has not been elected.

In the incoming sophomore class Emily Eyme has been elected to serve as president and Virginia May will serve as representative to the Student Government Board.

### House Officers

The resident students elected Mitzi Mazzoni to serve as Hall President. Representatives to the House Committee are: Sammie Sloan, senior; Priscilla McCann, junior; and Joan Wilbret, sophomore.

### Club Officers

In the International Relations Club, the following officers were chosen: Joanne Boone, president; Ann Blandford, vice-president; and Cora Waye, secretary. In the Music Guild Ruth Schumacher will serve as president; Pat Kelley, vice-president; Adrienne Goldstein, secretary-treasurer; and Marilyn Toeneskoetter, publicity manager. Alice Mary Casey will be president of the Poetry Club; Dorothy Fisher, vice-president; Dorothy Willard, secretary-treasurer; and Joan Hoogstraet, archivist. The Loretto Players and the Language Club have not yet held their elections.

## GRADUATION GIFTS

(Continued from Page 2)

is an awakening of something bigger—quest for knowledge, desire for virtue, and love of God. At any rate, we have been given the right perspective and we do realize our obligations to apply what we have learned to make the world better for ourselves and others, no matter how small the contribution.

5. Appreciation of values. That we value our faith as the greatest of all possessions, we have already stated. We feel that Webster has provided us with a balancing power whereby we can accept what is good and reject the evil.

It is difficult to express our gratitude for the sacrifices made by our parents in order to give us this education. It is equally difficult to attempt to thank the Sisters for the environment they have created here and all the faculty for the training and friendships they have given us.

If it is not too much, we would ask all of you Websterites for some of your prayers that we may always be loyal to Webster and to God.

Two members of the Class of '50