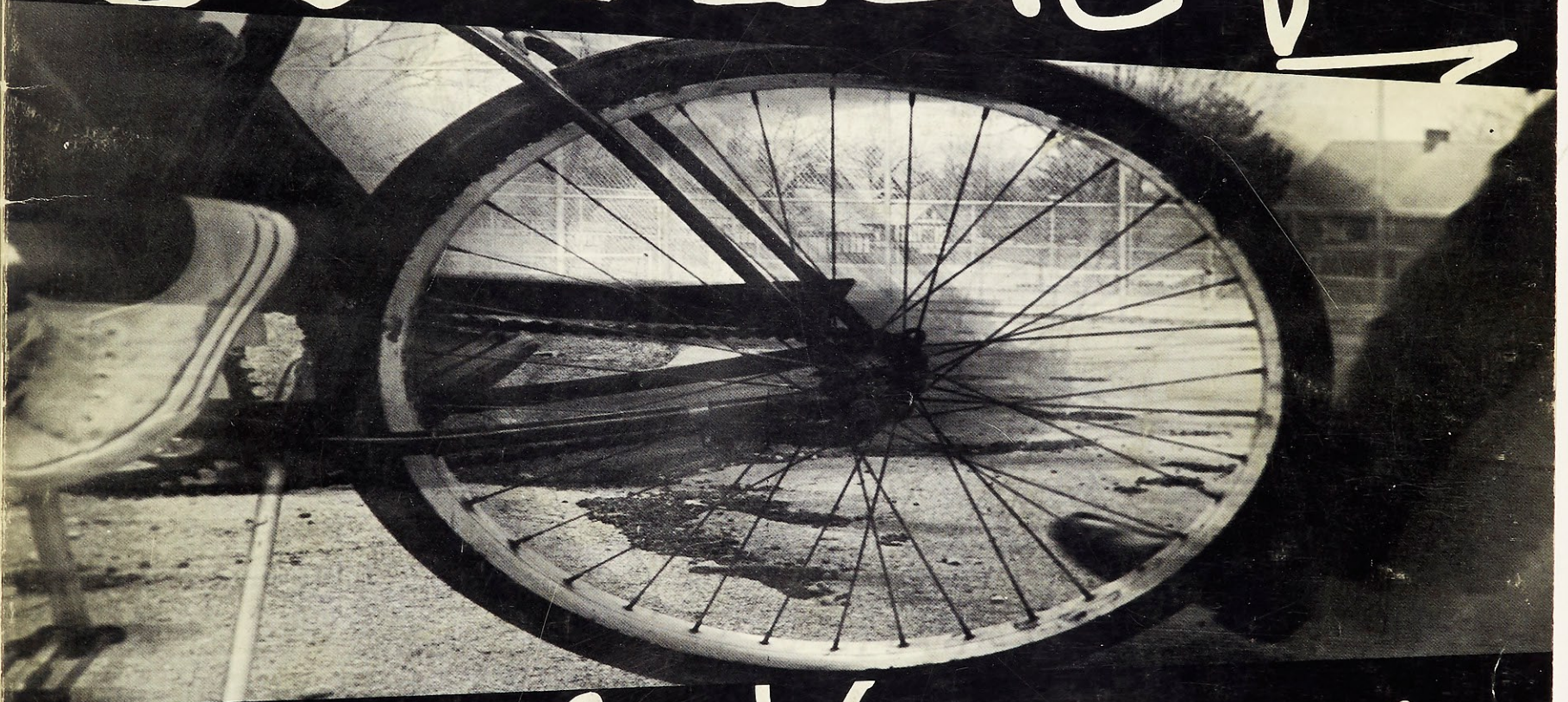
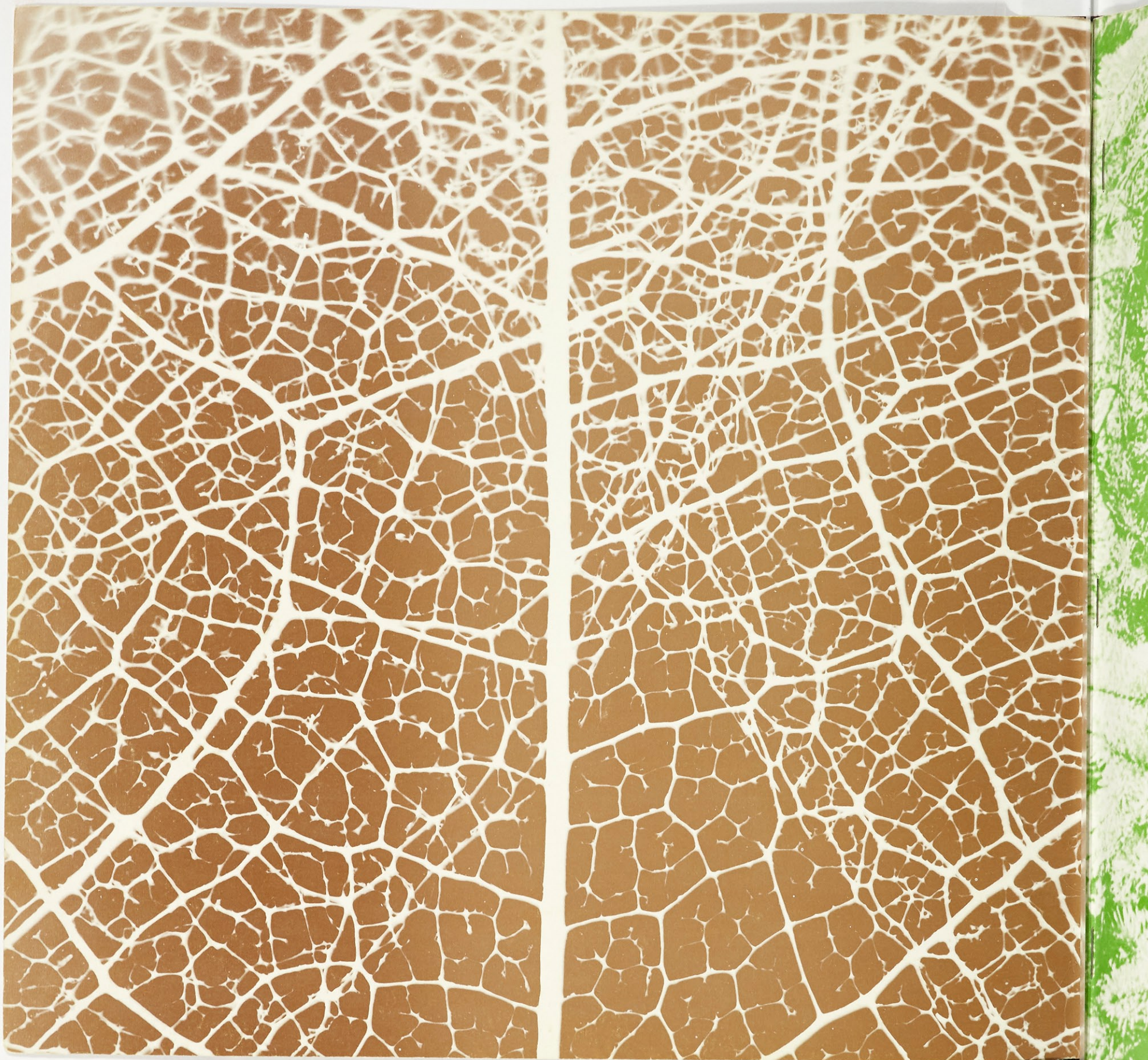
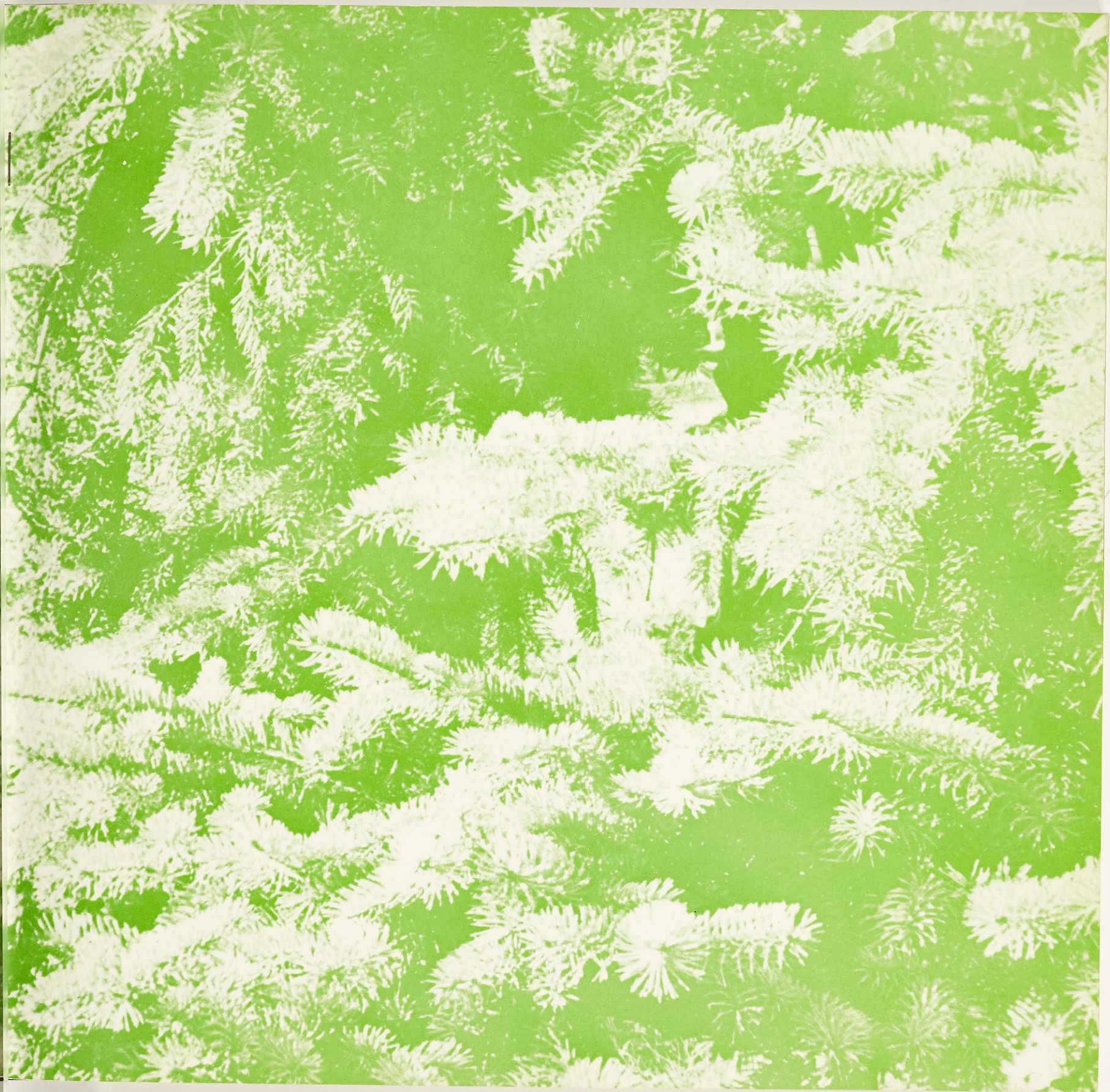


WEBSTER  
COLLEGE



NON-YEARBOOK









1011

It is lonely and wonderful and terrifying to find out who you are. You will find this out not in any kind of hermitage or isolation: you will find it out in confrontation. You will find it out by confronting people of every imaginable kind.

Really mature people are very complex. Really mature people have not learned any simple answers. They are not asking for some kind of safe and secure way in which somebody will always tell them whether they are safe or sorry, whether they are right or wrong...

Everywhere the world is waiting for all of us to communicate with it; somehow or other we have to begin to understand that world, not debate with it, not apologize for our own position by defending it in the old philosophic sense.

A deepening contemplative spirit about ultimate reality, which is the mandate of theology, is crucial to modern man: you are not really liberated as long as you will not look, as long as you will not probe.



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# President announces institutional move to secular

Sister Jacqueline Grennan, president of Webster College, announced to the faculty and students at a general convocation in the Loretto-Hilton Center Wednesday afternoon (January 11) that she expects negotiations to be completed within this year for the transfer of the property of the Webster College Corporation from the Sisters of Loretto to a new incorporating board.

The request for the canonical permission for the transfer was formally made by the General Council of the Sisters of Loretto

sent to His Eminence, Joseph Cardinal Ritter, Archbishop of St. Louis, the following reasons were given:

1. Higher education today is big business. It is becoming more and more difficult for a religious order to finance a college adequately from internal resources. It is fitting that the public institution serves upon whom it increasingly depends have real power on the governing board. Yet, there are inherent limits to the degree of final responsibility which can be delegated by a religious congrega-

tion to members of a board while the congregation continues to own and operate the college.

2. The administration of an expanding college where lay faculty members constitute seventy-five percent of the faculty is becoming far too complex to be adequately directed by a Board of Directors made up exclusively of members of a religious order, charged with many and diverse responsibilities. We do not feel the answer is a mixed board because responsibility would still lie with the Congregation.

3. We currently lack adequate and qualified sister-personnel to continue to fill all the administrative and faculty posts in the college which were formerly filled by sisters.

Sister Jacqueline also announced that she had requested a dispensation from her canonical vows as a religious because she has continued to experience a personal conflict between her administrative responsibilities for an institution in the public sector and her voluntary submission to external juridical control by the church.

She informed the college community that Sister Luke Tobin, superior general of the Sisters of Loretto, and Cardinal Ritter had accepted her decision and given her their blessing. She will remain as president of Webster College during the completion of negotiations and will continue as president under the new incorporating board.

The Sisters of Loretto on the Webster College faculty fully expect to maintain their affiliation with the College.

## Sr. J. obtains dispensation from vows

by Judy Dornblaser

In a tension-filled auditorium, President Jacqueline Grennan in conjunction with the move to transfer the controls of Webster College to an autonomous board of trustees announced her request for a dispensation from her juridical vows. On Wednesday afternoon, January 11, 1967, the president announced her personal decision "to continue her personal role in the public sector for the rest of her life." In making the public announcement at the convocation, President Grennan referred to her letters sent to His Eminence Joseph Cardinal Ritter and to Sister Mary Luke Tobin, Superior General of the Sisters of Loretto.

President Grennan, reading from her letter to the Cardinal, spoke of their agreement in the conviction "that nuns in the commonly accepted image at least, have no business in my kind of role." She repeatedly stated that the juridical form of present religious orders is not in complete accord with the commitment of administering an institution. In regard to the question of conflict, arising when a religious woman assumes such executive control, at a press conference following the convocation, she said: "To administer an institution which is in the public sector I personally found that I could not be under a vow of obedience. Responsibility to the institution precludes outside juridical control."

The dispensation from her juridical vows will allow the president, as she stated, "to dedicate herself to the people of God in the way in which she now seems best suited." President Grennan commented on her Christian duty and her life as she sees it now: "I feel that my deepest level of Christian commitment is in the public sector—my spiritual life has deepened in my last few years 'in the market place.'"

The president realizes that there will be much reaction towards her decision. When asked if she was troubled or disturbed by this decision she replied: "I am at great essential peace. I am grateful that I am able to do this as a continuity move in the Church, at Webster, and to a certain extent, even

within the Sisters of Loretto." In answer to the question of her decision affecting the other Sisters, she stated that "one is always alone in a decision; I think then that all sisters will find their own personal solution to these conflicts."

Surveying her personal decision and the possible results, with respect to the Church, President Grennan commented: "Just as I will always be a Grennan, I will always, in some way, be a Loretine, in affection and in responsibility."

At present, the president is operating under a temporary dispensation from Sister Mary Luke, awaiting a permanent dispensation to be issued from Rome.

## Lay board established to ensure growth

by Kathy Astin

In the spirit of fostering a "self-renewing" society, the trusteeship of Webster College is in the process of being transferred to an autonomous, self-perpetuating Board of Trustees. The transferral, a phenomenon of the continuous evolution towards greater educational excellence at Webster, was effected because of the inability of the present system of juridical control to effectively cope with what President Grennan cited as the "highly diversified and complex" task of maintaining this College.

Because, in recent years, Webster has been progressively attempting to offer students a relevant and contemporary education, no great visible changes will accompany the creation of a new board of trustees. "The College will not look very different than it does now."

The proposed change is, how-

ever, indicative of what President Grennan called "a religious renaissance of our time," and which the recent issue of *Time* magazine referred to as "the restlessness and uncertainty inspired by the Second Vatican Council." Juridical control can impinge upon the essential academic freedom of a school, and force embarrassing hierarchical decisions concerning the policies of that school. Such situations are both untenable and stifling to a valid pursuit of education.

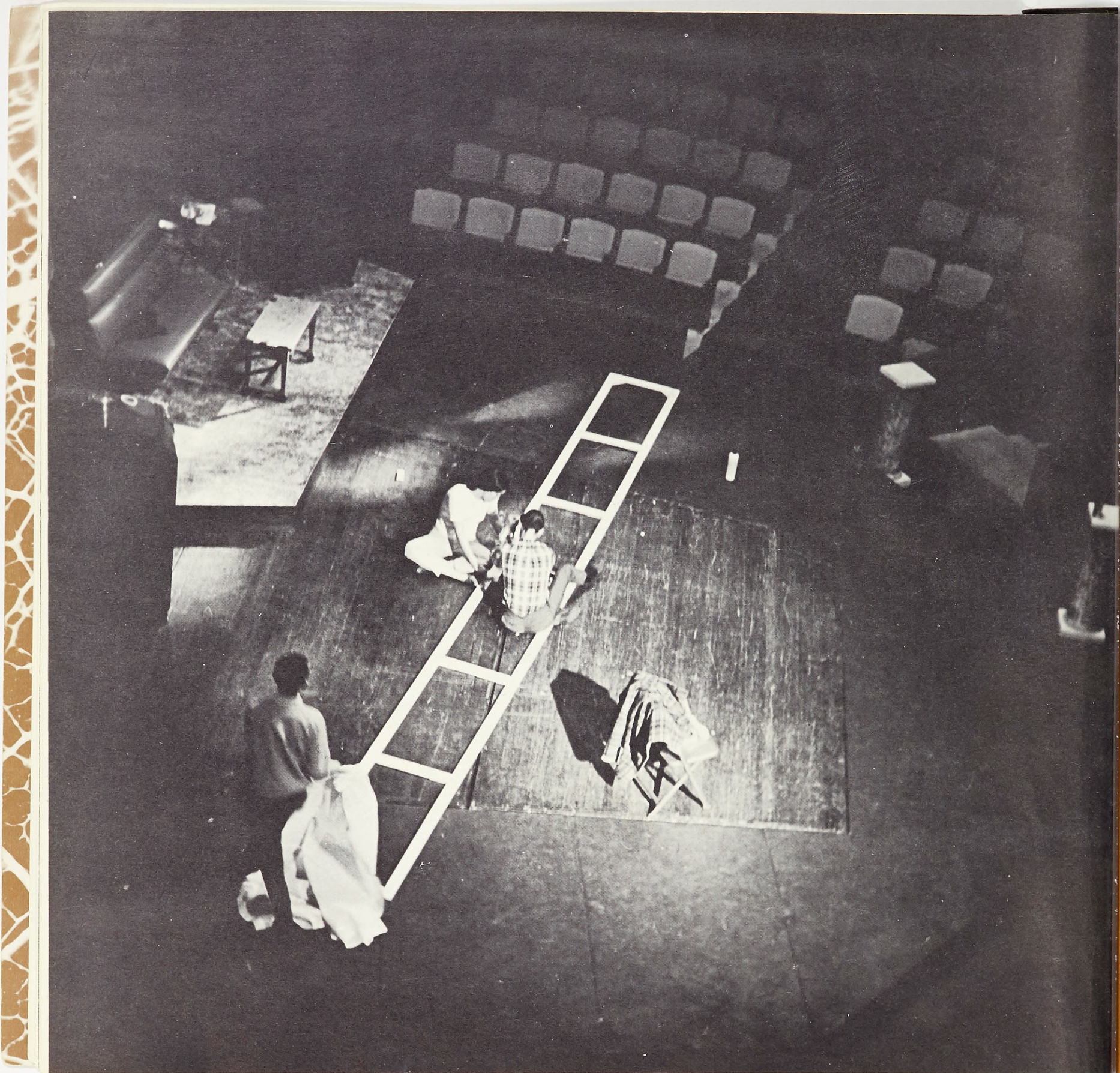
That juridical control can inhibit the educational process was evidenced in the mass revolt of the faculty of St. John's College last spring over academic control. The controversy concerning religious domination evoked far reaching effects for both students and faculty, and, as a result, the accreditation of the University is being challenged.

This is not to say, as a local

# SECULARIZATION

radio station somewhat sensationally announced, that "Webster College is leaving the Catholic Church." Rather, the college is establishing a new relationship with religion in exchanging "religious control" for "religious presence." Admittedly "religious presence" is a less tangible relationship. It is, however, a more significant one allowing the student to personally define and make manifest the role of religion throughout his years at Webster College.

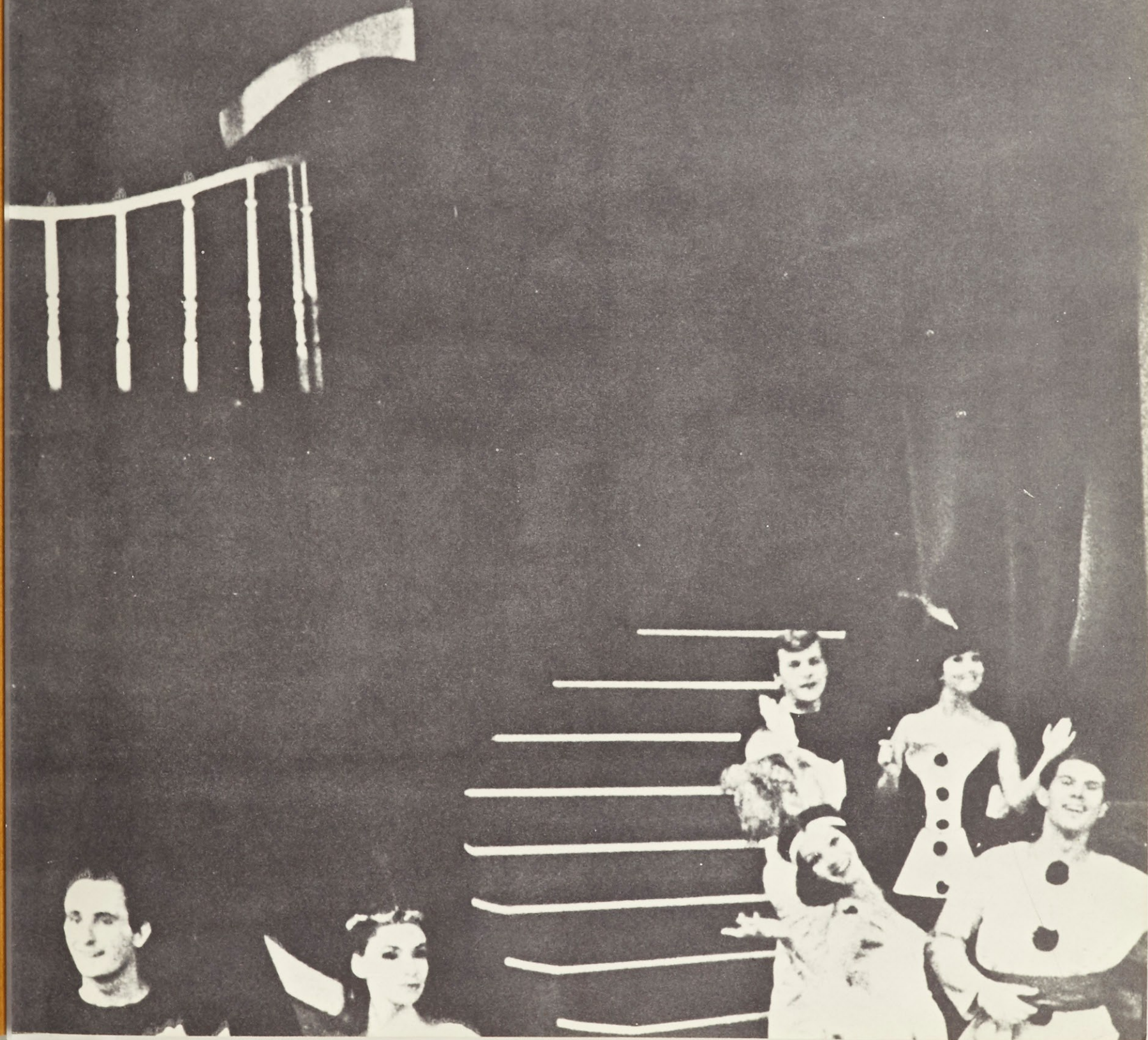
Implicit in "the religious renaissance of our time" and the attempt to sustain a "self-renewing" society is the securing of the freedom and creature flexibility to achieve their realization. The establishment of an autonomous trusteeship for Webster College is the community's means to actualize this intent.

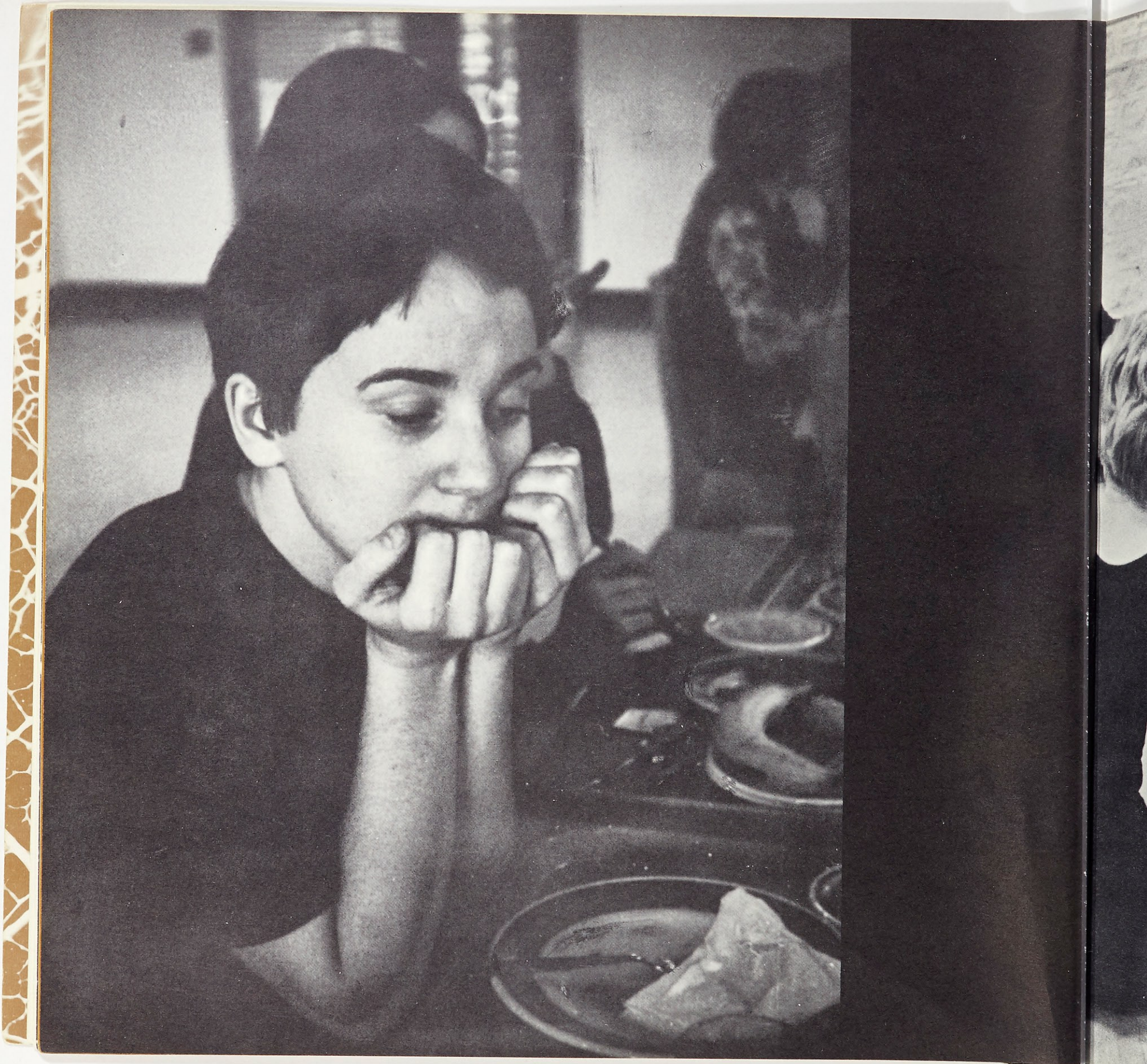


THE



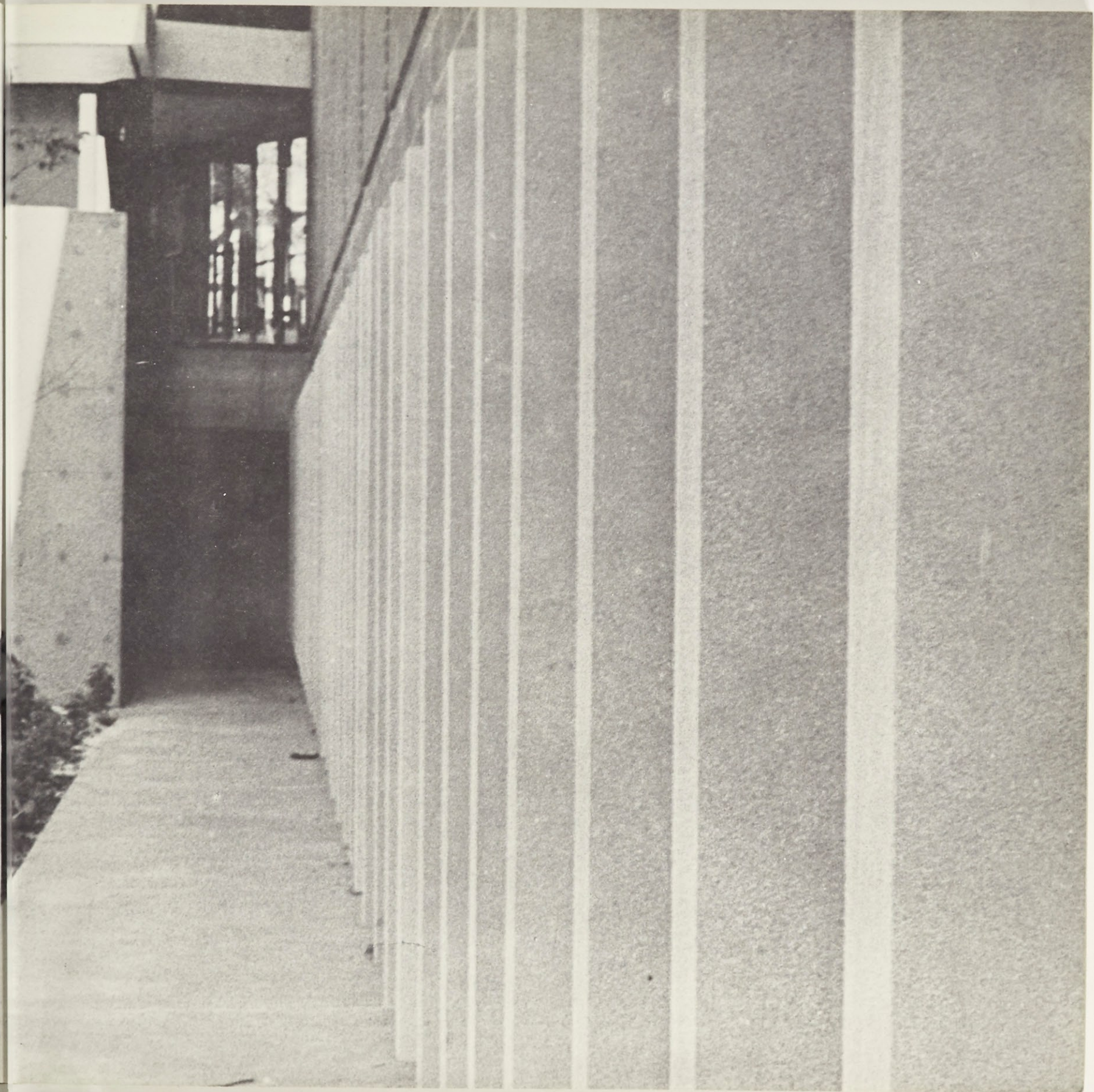
**THE HOUSE OF BERNARDO ALBA    THE BOY FRIEND**  
**MISTER ROBERTS    THREE BY AMERICANS**  
**BERNARDINE**











# ART Dept. - Meeting

Theology 152 - do not forget in-group discussion meeting at 2:00 PM in Honors Lounge. \* BECAUSE OF DEPARTMENT MEETINGS - POSTPONED TO HONORS STUDIO today 2:00 North

Freedom Rev.  
Those attending Churches this Sunday \*  
Can go to the place of  
Studio for 8 o'clock Mass.

## Freedom Rev.

Please note

This Sunday  
Feb. 19, 1967

Each group has different role for meeting please let us know

NO Y.O. MEETING  
FEB 17 DUE TO DEPT. MEETINGS  
POSTPONED TO  
FEB. 24.

NO Y.O. MEETING  
SUNDAY 19  
FEB. 19  
1967



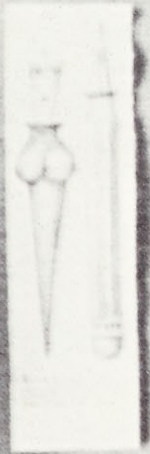
# ENGLISH DEPARTMENT

Handwritten notes on a large sheet of paper, organized into columns and rows, likely serving as a syllabus or lesson plan.

Spelling

Vertical strip of paper, possibly a checklist or a list of items related to the Spelling section.

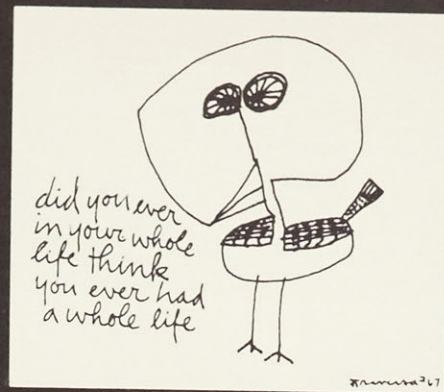
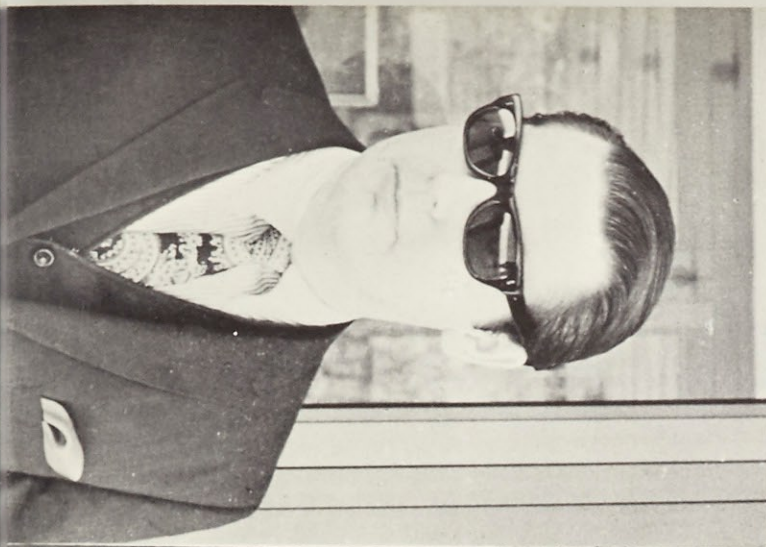
Grammar



Two vertical strips of paper, likely containing notes or definitions related to the Grammar section.



Language is Taught for Logical Minds





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The main objective behind the creation of the *Ster* is to confront the Webster Community with the possible second choice or alternative in viewing the various issues arising in our midst. Since Webster is in a constant state of change and growth, it is of the utmost importance that we have the opportunity to free our minds of one-sidedness that could lead us to a possible stalemate. Thus the hope of the *Ster* is to broaden the scope of already existing opinion and to spur readers into a discerning involvement in the facts and issues at hand. We are not necessarily in opposition with the *Web*. We merely wish to present the opinions and viewpoints which otherwise might not be expressed. In other words to show the other side of the issues.

The choice of the name for the new newspaper was no small decision. Our main concern was to convey the idea that the new paper is to be another voice in the now two-newspaper Webster community. We felt that the name the *Ster* communicated this. The fact that it is the second half of the word Webster does not connote a second rate publication or in any way acknowledge a superior competitor. What else the name means remains to be seen—it will mean what those who live in it make it, but it will exist in the context of Webster College of which it plans to be an integral part.

*Sallie Shute*

Much doubt has been raised as to the amount of news sources available to warrant a second newspaper. There are multiple approaches and angles to news and feature stories which in turn give new dimensions to these stories. It is true that there may be a few close "foot races" to news but it is also true that because of this, journalistic methods and practices will have to be "pushed up" to insure over-all coverage.

Because Webster is not afraid to try new things, we feel that the *Ster* is a natural and vital growth of this "questioning" community. We of the *Ster* are concerned that this newly begun paper will continue as a source of unity within the college.

*Candy Lord*

Webster College is about to become a two newspaper college. Taking their initiative from Sister Jacqueline's speech at the convention opening the Loretto-Hilton last year, a group of students has decided to go forward with the formation of a paper to rival the *Web*.

This is significant for several reasons. As far as can be determined from a recent survey, Webster will be one of the few colleges in the country with two functioning newspapers dedicated solely to news. In this unique two paper experiment here will be the first study for similar attempts all over the country.

Beyond, Webster College itself will greatly benefit by exposure to the broad coverage afforded by two papers with opposing editorial policies. Events on campus will naturally be covered with a completeness impossible to just one paper and the whole spectrum of student and faculty opinion will be represented in the two editorials.

Finally, the *Web* itself will benefit from a second paper. The competition for news, photos, and ads should spur the *Web* to become a more efficient journalism.

As for our best to the new paper.

Dear Editor:

Contrary to the opinions stated in the last issue of the *Web*, I feel a second newspaper on campus would not necessarily prove beneficial to either enterprise. First, the idea for a second paper was another example of administration, rather than student, initiative. This makes me wonder who feels the need for a second "voice." Are the students acting, or merely reacting?

Second, I question the premise that competition between the two papers would improve the journalistic technique of both. Rivalry just for the sake of rivalry is an ineffective tool for learning because it limits one's ambitions to a state of "only survive to beat the other person" but never "work to grow and improve" through "exposure to another." Also, with the two papers operating completely

independently of each other, I think the news coverage would tend to be repetitious and boring in both future and past events.

Third, if the news on campus were so demanding as to warrant weekly coverage, the *Web* would have been petitioned previously (by concerned students) to expand its publication. I think any dissatisfaction which was felt, was felt toward the *Web's* editorial stands and not toward its effectiveness as a total newspaper. Therefore, the better way to correct any faults, from a journalistic concern, would have been to work through the *Web* and not against it.

Finally, I maintain that a more productive use could and should be made of the *Web* as a journalistic vehicle of communication and that a second newspaper will not solve the problems of the multiple voices on campus who support different alternatives.

Sincerely,  
*Jeanne Pecquet*

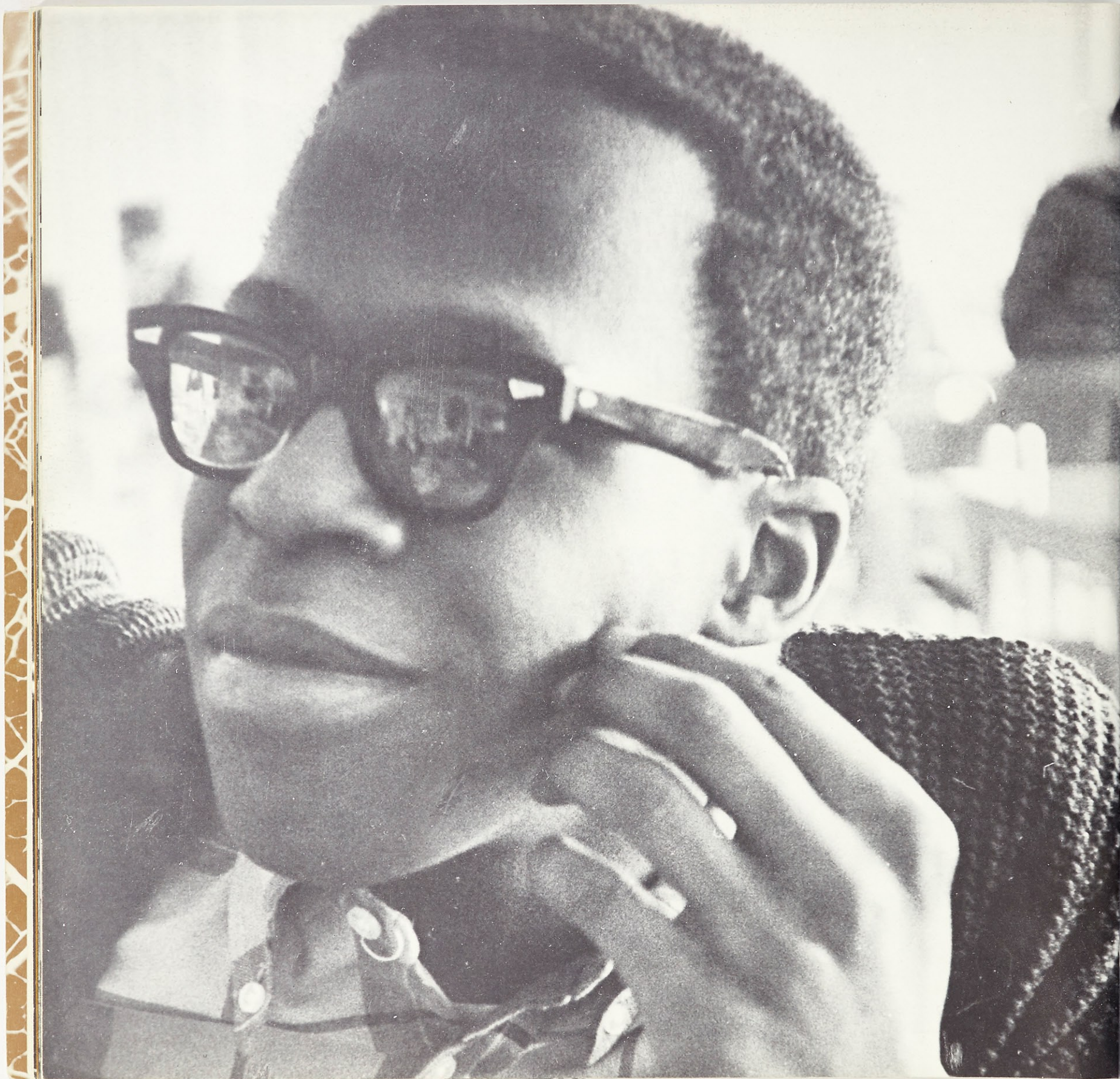
Dear Editor:

As a student at first vocally opposed to the idea of a second newspaper, I would like to say that the first issue of the *Ster* has made all my objections invalid. I thought two papers would divide the school; instead they have provided a common grounds for discussion. I thought Webster did not have enough news to support two papers; in addition to newsworthy events, Webster has much exciting and as yet untouched news potential (not to mention the possibility of extending our coverage beyond the college community). I thought divided talents were best joined in a united effort to make one newspaper of the highest quality; on the other hand the wisdom of the advertisement: "Ever notice that when things compete... they get better" I think will prove the better logic. I don't think the two papers will work against each other as a letter to the editor of the *Web* maintained, but that rivalry to get the best coverage of the best stories will improve journalistic techniques—from which staffs of both papers can profit.

To say that the idea of a second newspaper at Webster was suggested by an administrator is not to say that that newspaper is administration initiated. This idea in the hands of capable students and in healthy rivalry and cooperation with the *Web* can make a two-newspaper community an exciting venture.

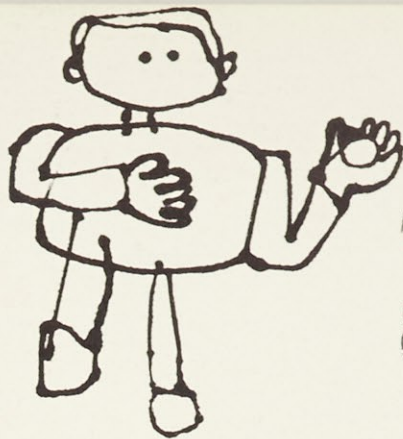
*Ann Garrity*







why not run  
and run till you  
trip over over a good idea  
and fall into a new  
mudpuddle and maybe  
find a stocking you can  
put an apple or an orange in  
who knows someday  
you just might have  
someone to run far  
far with you  
till mudpuddles are  
not really dirty any more



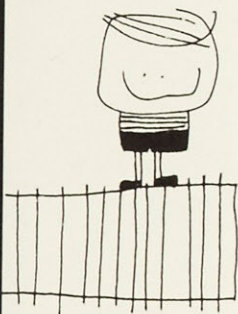
did you ever  
hold an egg in  
your hand  
and think that  
if only you could  
plant it in the ground  
you'd have a  
whole tree-full  
of them by next may?  
(to give to all your friends)

#fravusa367

hey  
how about something  
something nice  
like maybe something  
that says something  
like i like you or  
like you like me  
or maybe something  
like someone who  
just likes like  
a like-kid  
like yes



#fravusa367



Fences are  
and maybe they must (i guess)  
some all around  
some just between  
but if so  
i like them airy enough  
to see through  
and maybe low enough  
to climb over  
or at least funny enough  
to just laugh at  
fences without fun  
are cages

#fravusa367



did you ever wonder  
why you had such a  
tough time communicating  
and then discover that  
all along you had been  
sucking on your thumb

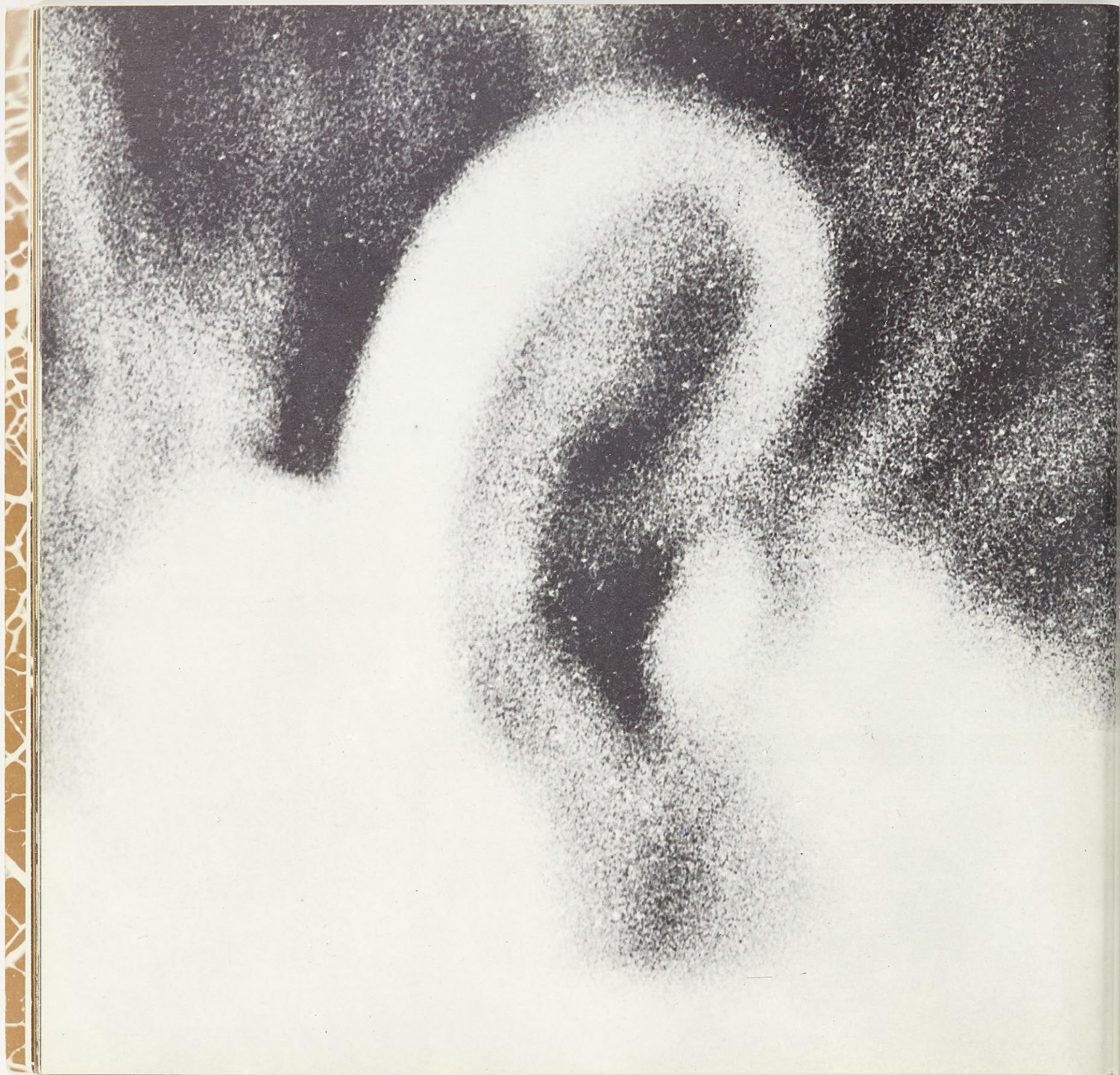


did you ever  
look around for  
some fancy toy  
to play with just  
like you've seen  
in your happiest  
dreams  
and then discover

some friendly balloons

had his tail  
in your hand  
all the time

#fravusa367







Op. 281 p

Handwritten musical notation on a staff with a treble clef and a 2/4 time signature. The melody consists of eighth and quarter notes. Below the staff, there are chord symbols: *I*, *#7*, *IV*, *ii7*, *I*, and *I7*. An arrow points from the first *I* to the *#7*. The word "escape tones" is written in cursive, with a circled note in the melody and a circled note in the bass line below it.

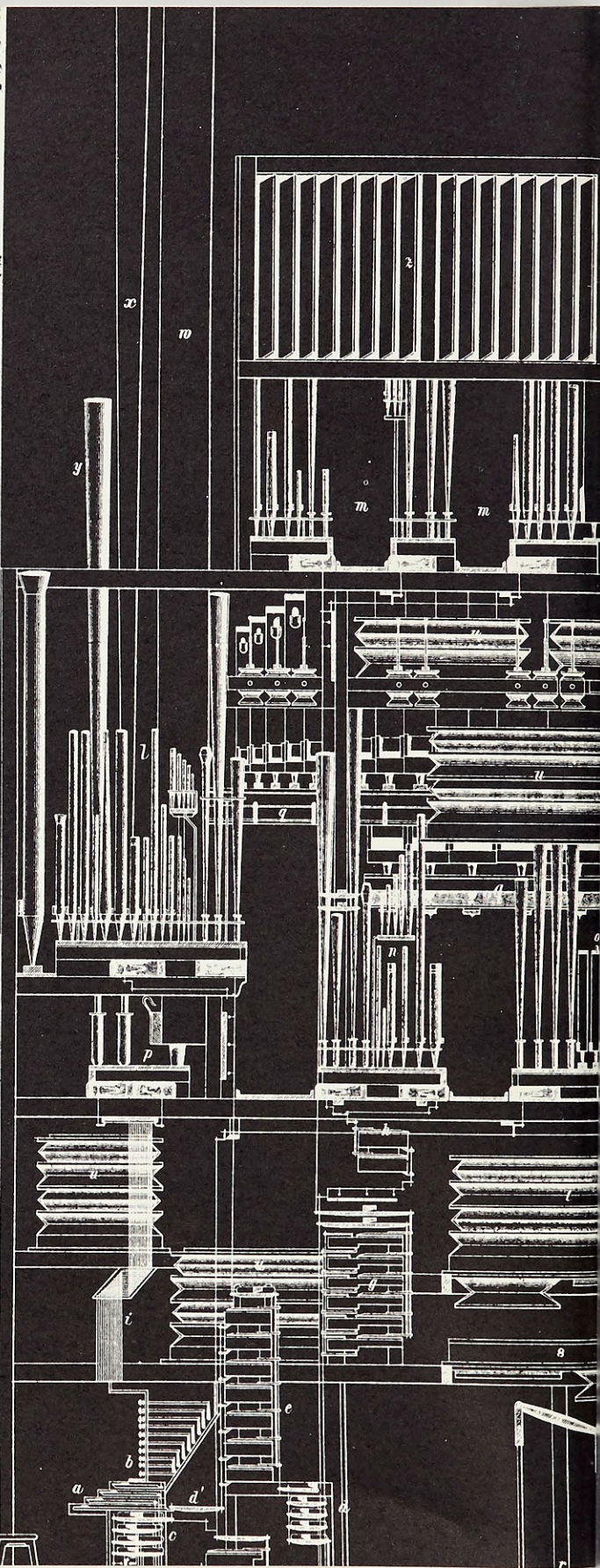
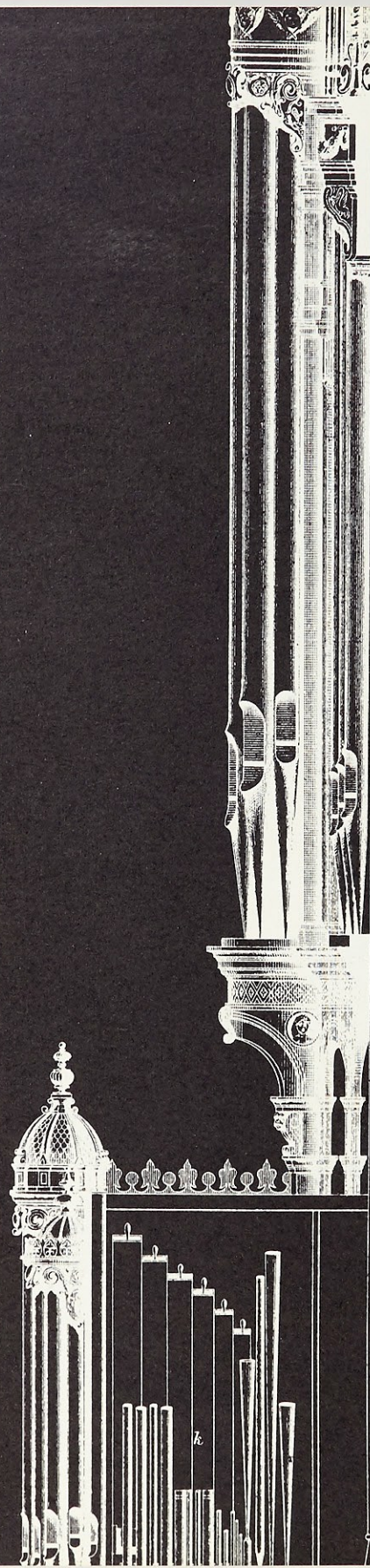
raised 5th

Handwritten musical notation on a staff with a treble clef. The melody features several circled notes. Below the staff, there are chord symbols: *b #1*, *b ii*, *#4*, *b3*, *IV d7*, *I*, *II7 #7*, *#1*, *i d7*, *b ii*, and *#4 II d7*. The word "escape tones" is written in cursive, with a circled note in the melody and a circled note in the bass line below it.

Handwritten musical notation on a staff with a treble clef. The melody consists of quarter and eighth notes. Below the staff, there are chord symbols: *I*, *IV7*, *I*, and *IV7*. The dynamics *p* and *f* are written above the staff.

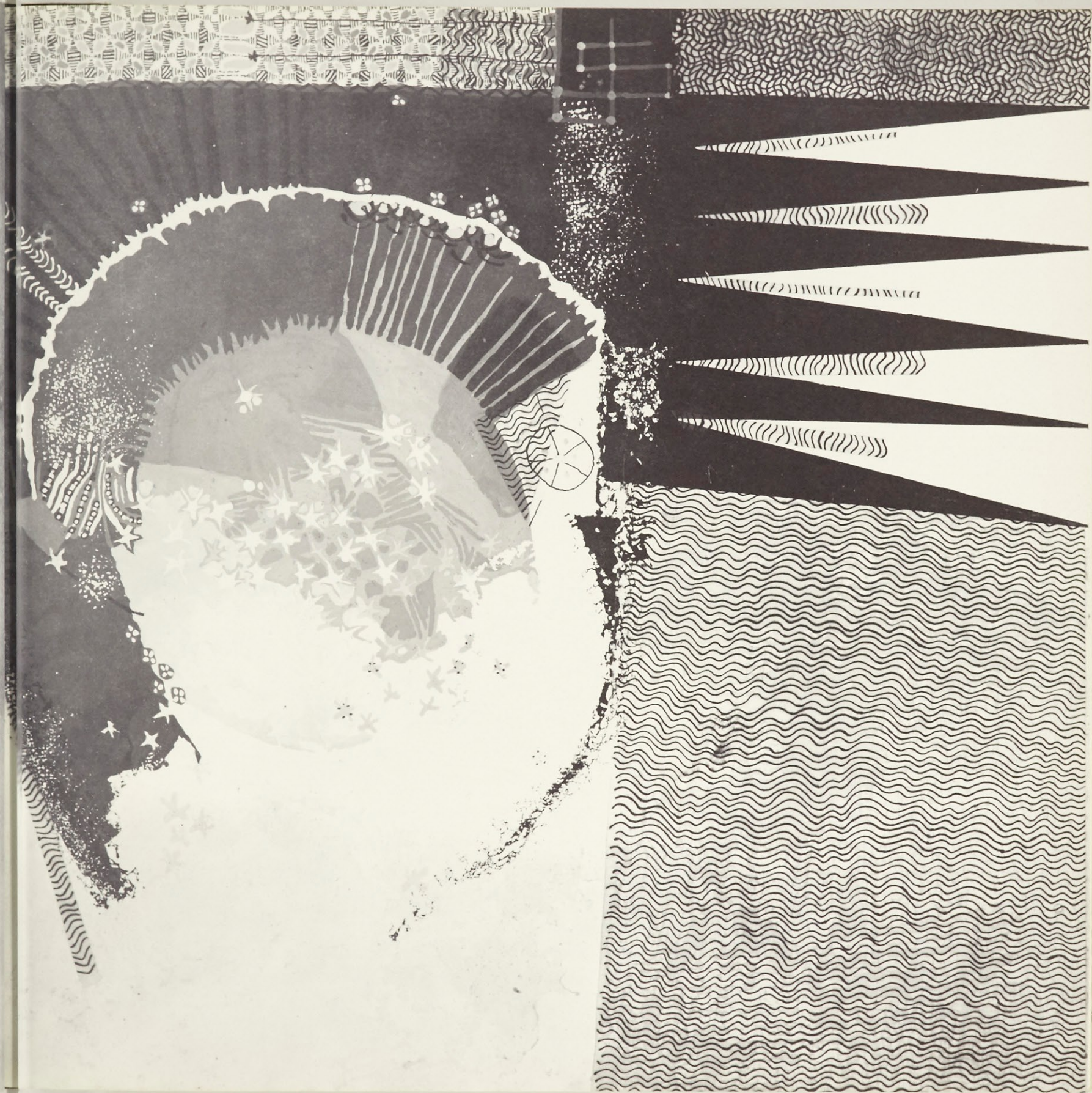
on spirito

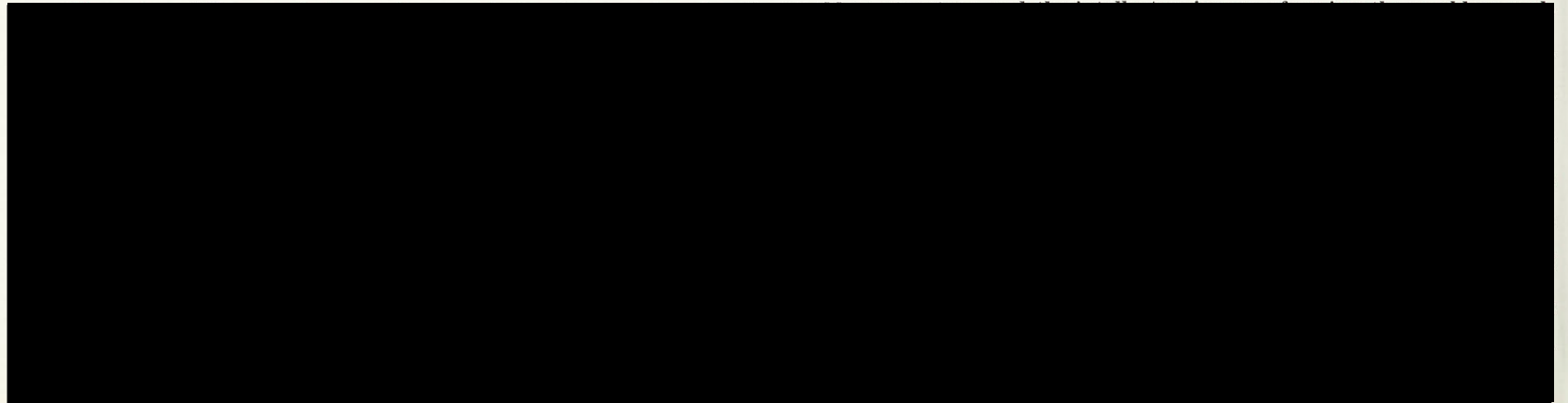
Handwritten musical notation on a staff with a treble clef. The melody consists of quarter notes. Below the staff, there are chord symbols: *b3*, *IV7*, and *I*. The word "on spirito" is written in cursive above the staff.











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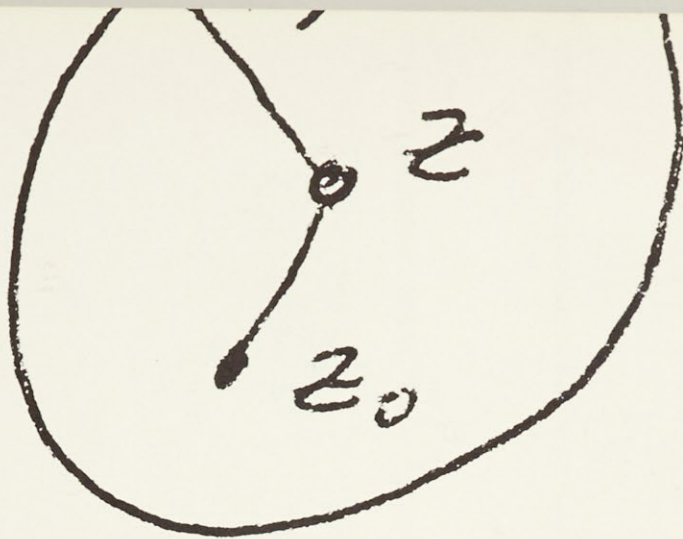






S  
X  
P

t



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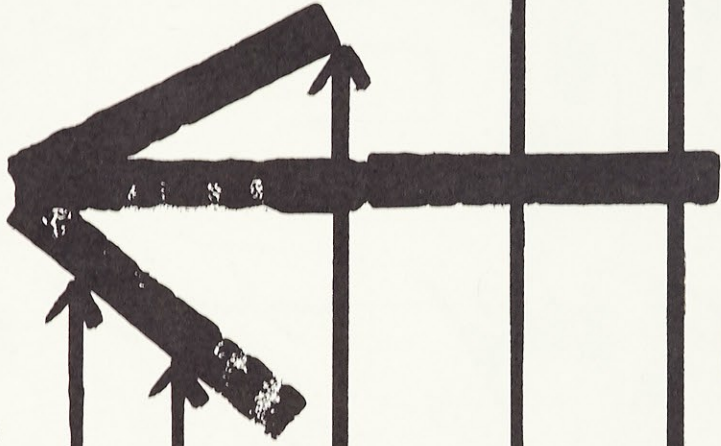
$S_x(x)$  for any  $\epsilon > 0$  a  
 $x \in M$  is an open set

PROOF: Let  $y \in S_x(x)$

$$\rho(x, y) < \epsilon$$

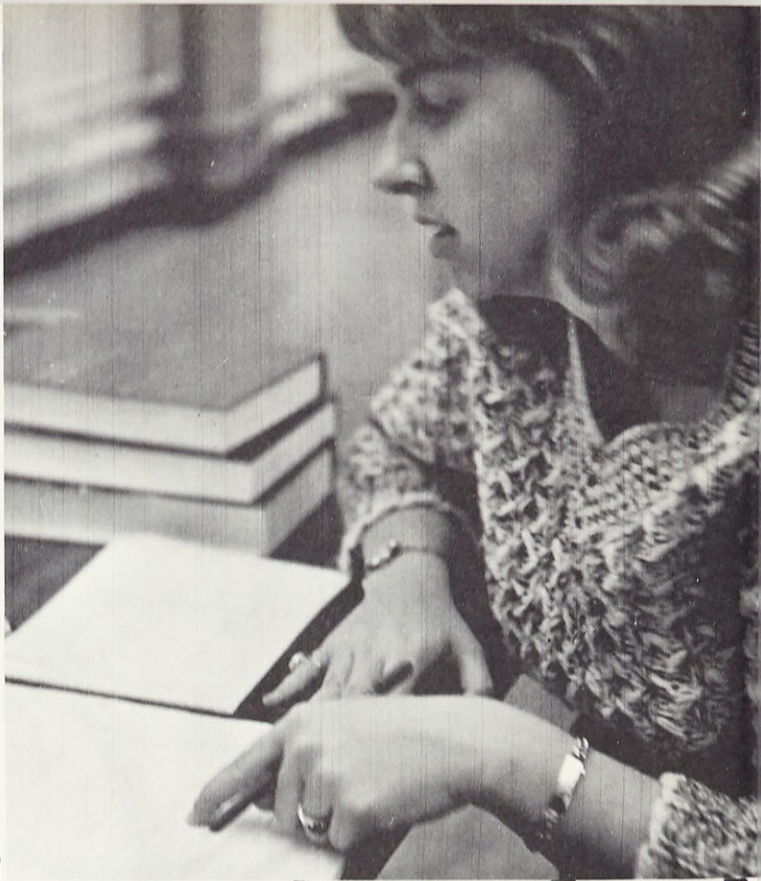
$$\rho(x, x) = 0 < \epsilon$$

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## Students hold peace protest

Crowded in front of the Webster College Chapel, somewhat obstructing traffic in the main hall, demonstrators attempted to study the question of peace from 2 to 6 p.m. on Tuesday, Nov. 22.

Led by Sister Eleanor Craig (S.L.), a senior math major and recently elected candidate to "Who's Who," the students taking part in the "study-in" attempted to demonstrate to the college community that people need to both study, and take a stand on, the issue of peace.

In spite of frequent interruptions by television and news cameras, the demonstrators maintained their attitude of study until 5:00 p.m. mass, which was based on the theme. The mass featured peace songs accompanied by two guitars.

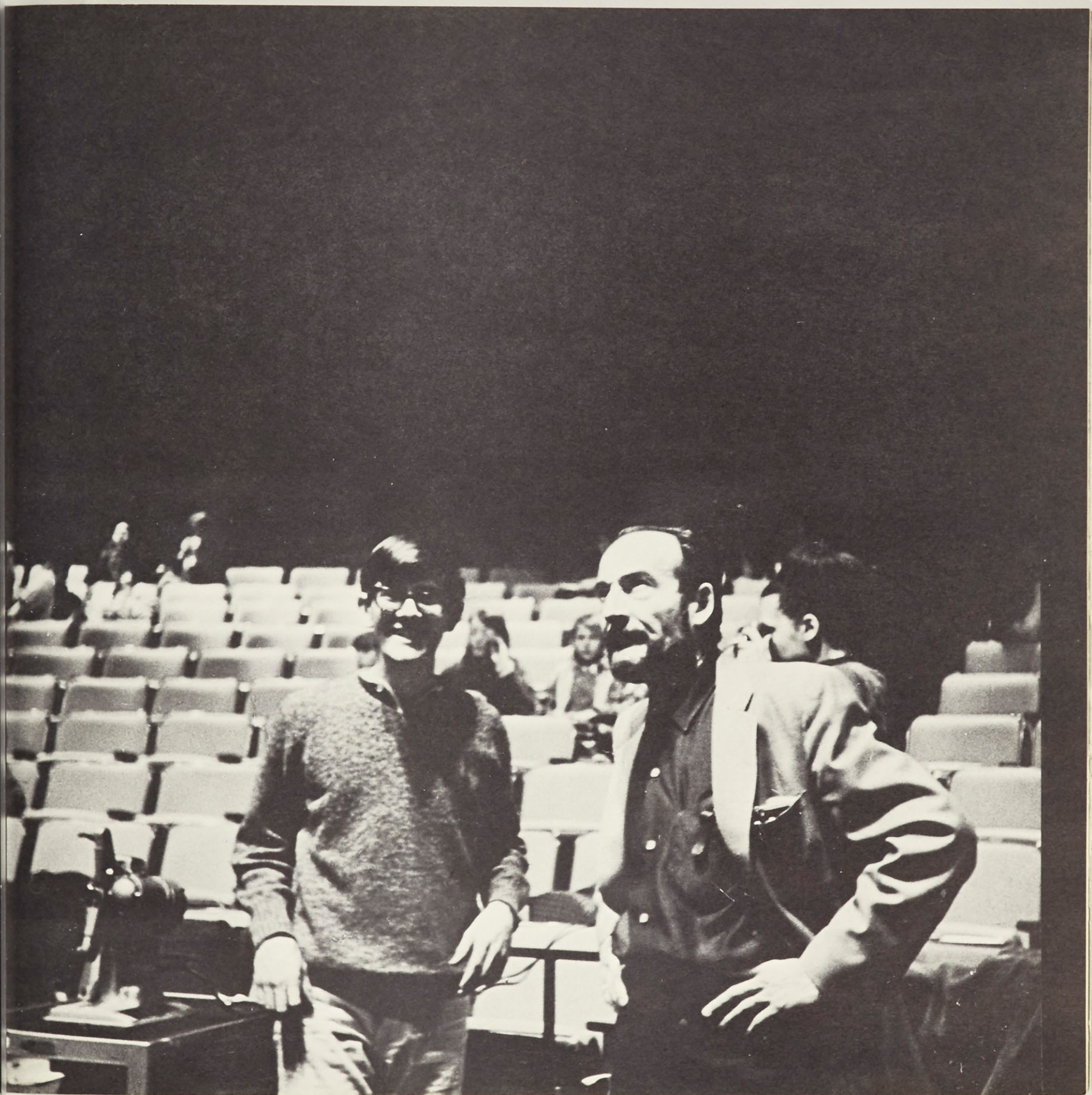
At the close of the demonstration Dr. Alan Miller, professor of systematic theology at Eden Seminary, addressed the assembled students, discussing the difference between pacifism as a vocation and pacifism as a political conviction.

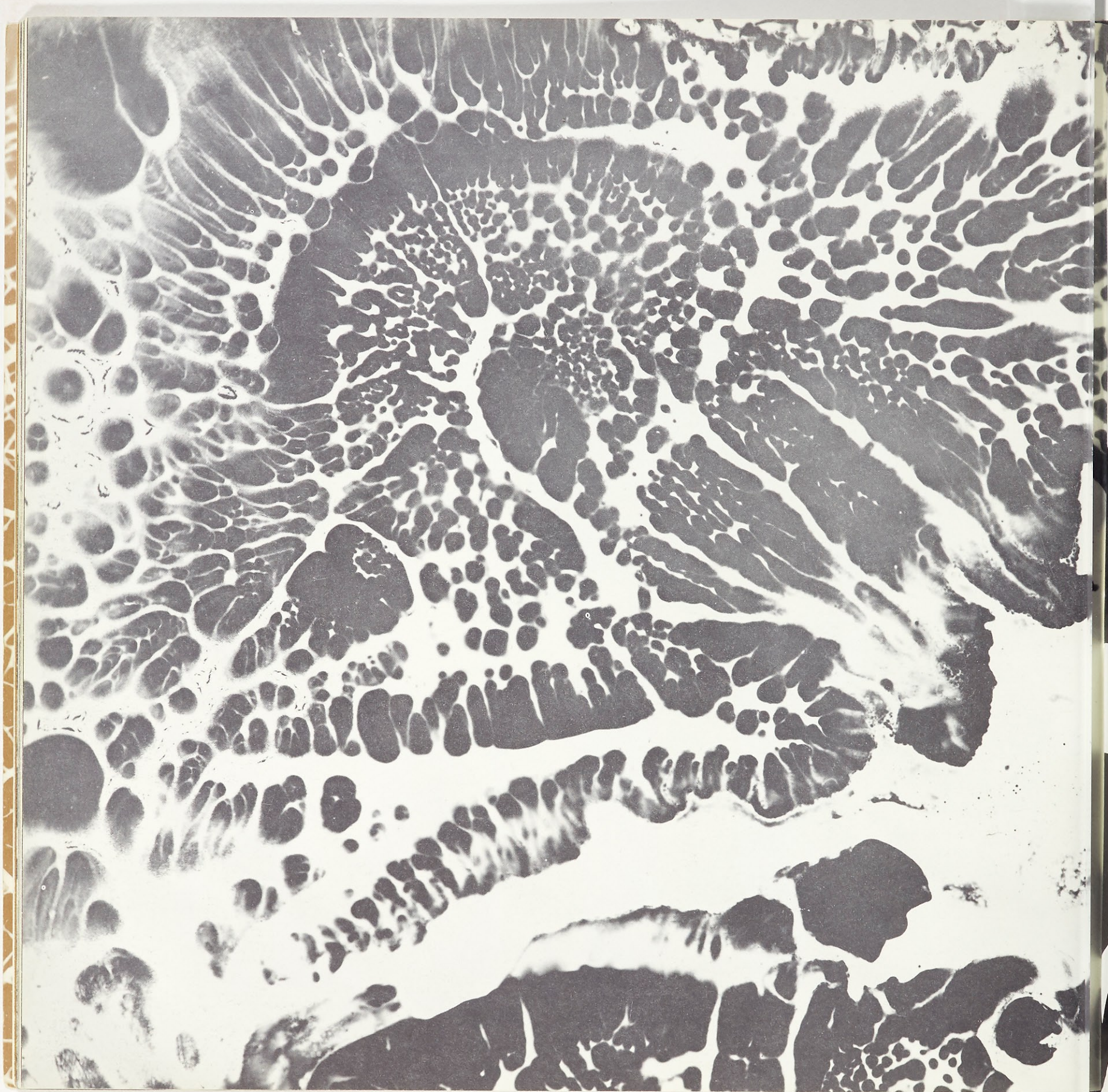
## the demonstration

The TV interviewer asked me in connection with the peace demonstration over a week ago what we hoped to accomplish by sitting in front of the Webster chapel just reading about peace for six hours. Would that be enough studying, he asked wryly. He wasn't the only one who wanted to know. Besides the skeptics who assumed that we couldn't be accomplishing anything, there were a lot of students, teachers, and members of the staff who asked curiously, challengingly, or pityingly, "What are you doing and why?"

Barely fifty of us from Webster and Eden Seminary were trying to demonstrate that we don't know very much about making peace in our world, but that we intend to learn more by hard studying. As the TV questioner pointed out, one six-hour stint was hardly enough to transform us into informed citizens. It wasn't even a good start—especially not with lights, cameras, and a host of other distractions much of the time.

But we weren't concerned with whether we could digest a lot of material in six hours. We were asking a harder question: were we stimulating a lot of other people by our example. Would we through our study-action encourage other members of the community to begin or continue their own day-by-day probing for peace? Were we waking anyone up.



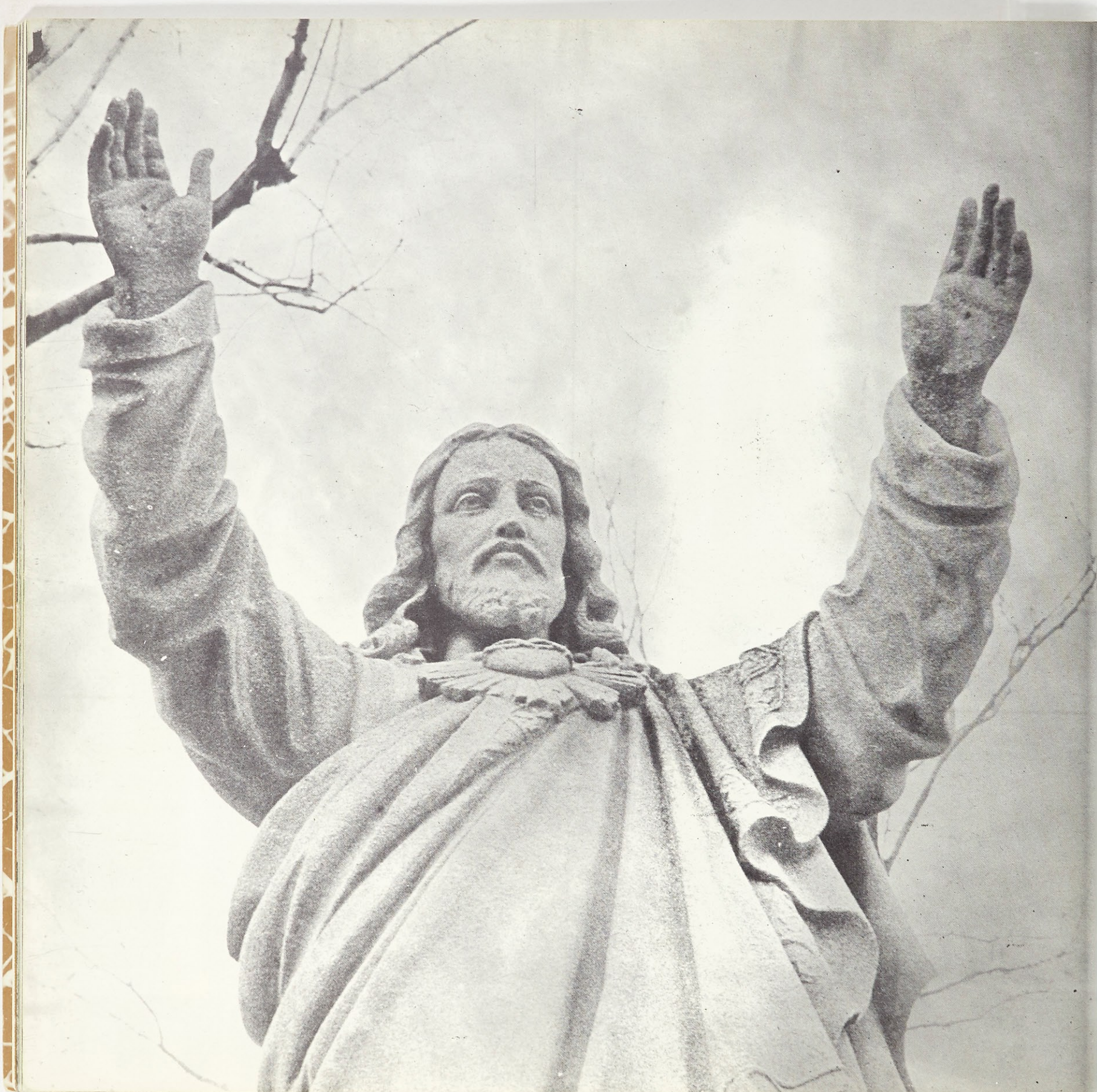


Celebration of the Cosmos  
Stresses Unity In Life

**CHAOS**

**ATION**

**6 am**



# CHANGE

With the move to secularization Webster College has, in effect, hurled a challenge to all religious institutions to reconsider the very basis and legitimacy of their existence. It is because of Miss Grennan's statement that higher education and juridical control are by their very nature incompatible, and not because of her personal decision, that controversy will result.

Once a question of this nature, a question going to the foundations of religious education, has been raised with the force that Webster's move has given it, it cannot be ignored. Religious educators can violently disagree with Webster's action, but they cannot ignore it. This, and not the immediate consequences for Webster College, is perhaps the most important aspect of the secularization decision. Webster, or any institution or individual, is fulfilling a most important function if it continually questions, and causes others to question, the basic assumptions on which its existence rests.

But the consequences of the move for Webster College itself deserves consideration. What will happen to the rating of Webster when it stops being compared to other Catholic women's colleges? The answer is uncertain but it seems clear that the college as a whole will have gird itself for the stiff competition among secular schools to achieve the kind of excellence that will attract students.

The composition of the student body will also in part face change. There will be no more students attending Webster merely because it is a Catholic school. The student who feels it is his duty to attend a Catholic university will vanish; Webster will have to attract Catholic students on the same basis as other secular colleges — by, in part, luring them away from their acquired biases toward Catholic institutions.

In the place of the students who will leave, or not attend, Webster because of its impending secularization, Webster will have to acquire a new sort of student, coming to Webster not because of the adjective "Catholic", but because of the fact that is the school. How immediate and how radical this shift will be remains to be seen.

Finally, the phrase "religious presence, not religious control" will have to be given some practical definition. As of this writing the term "religious presence" seems conceptually vague. State universities have "religious presence" by allowing Newman Clubs, Hillel Clubs, etc., but Miss Grennan seems to be implying something more. Exactly what it is that is meant by the term will need to be precisely defined in order to face the intense criticism that will be leveled at the college.

peg mcmahon



## The meaning of change

To ask for a precise definition, to extend the concept and speculate on its practical application, to bring a preconceived definition of the words "secular," "Christian" and "presence" to a discussion of Webster's future is to revert to a close-minded attitude and restrict the possibilities opened by our changing status.

If anything, Webster has disproved the necessity of completely relying on past models as a means to defining future developments. To be truly open, one must be consistently willing to be insecure in the present; to be resolved to face criticism—

# COUNTERPOINT

Counterpoint wishes to help begin the dialogue concerning Christian presence at Webster College. It becomes all important for us at this time to attempt to come to terms with what, in fact, the idea is all about. It is hoped that the following article may help.

## THE QUALITY OF CHRISTIAN PRESENCE IS STRAINED

-- J. Hallman

The quality of Christian presence is strained. It is strained because it is not grounded in solid ideology. We fear solid ideology. We equate it with closed (the word itself is closed) systems of thought. But let us once for all face the fact. Unless we develop an honest conceptual framework for the well-known christian presence phrase, it has no credence.

Besides the question "How do I live as a Christian?" there is the oft-forgotten question "How do I think of myself as a Christian?" If both questions are asked honestly, they inevitably lead into one another. If they do not, then both questions are empty, i.e., vague waves upon the ever growing sea of half-truths, generalizations, activisms, and love-your-neighborisms. They float happily there, paper ships and paper captains. If we are not to remain adrift in our thinking, it is time to take ourselves in hand and cast a critical eye upon all the activities and intellectualities heaped up under the term "Christian presence."

My greatest fear for Webster is that critical thinking is on the way to death and eternal burial. It is more and more written off as useless conservatism because of its appeal to the past. It may be cajoled to death and ridiculed to silence by more and more groups of liberal activists. Its defense is truth rather than slogan, logic and consistency rather than enthusiasm, well-thought phrases rather than a multitude of excited words. It is not much of a defense.

This is not to say that critical thought is unenthusiastic. It is also not to say that respect and love of truth do not set one's soul afire, not that critical thought cannot communicate and spark that very spark in the minds of others. But its words are full, its enthusiasm has content, its love has character and strength. But it flowers more in silence than in argument. It is in this context that we must question the notion of Christian presence.

Rather than consider the relative merits of Rahner's Christian presence (anonymous Christianity) or other ideologies of Christian life in the contemporary world, it seems more advisable to take a different direction, and to ask a more important question: After all is said and done, what is the ultimate ground of experience from which activity which can be called "Christian" springs?, or more simply: What is it that ultimately describes a Christian?

Let us first of all say that the secularity of man and his so-called religion-lessness are misunderstood. To many of us they mean that all deep experience of reality is lacking to modern man, and that he should be happy with this lot, celebrate his emptiness as freedom, and go about the practical business at hand. One strong wing of activist Christianity would have us believe that all experience is of the horizontal dimension, and faith is merely a blik, (a view, a pair of Christian glasses) through which we see the ever growing horizon of human experience as the coming of the kingdom of God. The important thing to notice here is that Christianity becomes only a horizon of experience without vertical dimension. It is one short step to activism.

Those who would have us accept this linearism as the sole content of Christianity and the sole theology of the Incarnation have decided that this is the contemporary world-view. The radical historical nature of man is inevitably stressed; man is free because he is enslaved to nothing

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except building his future; he is free from the past, free for the future. As a world-view it sees only half a world. As a theological principle it sees only a part of Christian truth.

What is also a significant factor in the above theory is the waving of the anti-myth, anti-metaphysics banner in the name of Christ. This cannot even qualify as a half-truth. Christianity has never and can never seek to de-mythologize man or to de-philosophize him. Historically this is indisputable.

What Christianity has always attempted is to orient and to direct these thought forms in order to express Christian truth. Perhaps the difficulty that underlies this misunderstanding is a narrow definition of myth and of metaphysics. In the widest sense, religious mythologizing is nothing more and nothing less than imaginative symbolic expression of faith. In this sense, the absence of myth for man is definitely a loss and not a gain. To say that man must be de-mythologized is to say that his imaginative symbolic life must pass away. And no one says this.

Metaphysics is also taken in a narrow sense as scholasticism in its decadent form. A more open grasp of metaphysics would see it in terms of man's perennial search for ultimate meaning in his life. To say that man can never and will never again ask an ultimate why is to say that man's deepest questing will pass away. Likewise, no one says this.

It is about the source of these thought-forms that I would like to speak. As religious expressions both spring ultimately from man's sense of the holy. (Cf. Rudolf Otto, The Idea of the Holy.) It is this depth dimension in human experience that seems to be the proper sphere in which Christian revelation takes place. It is, I think, the all-important sanctuary of Christian experience.

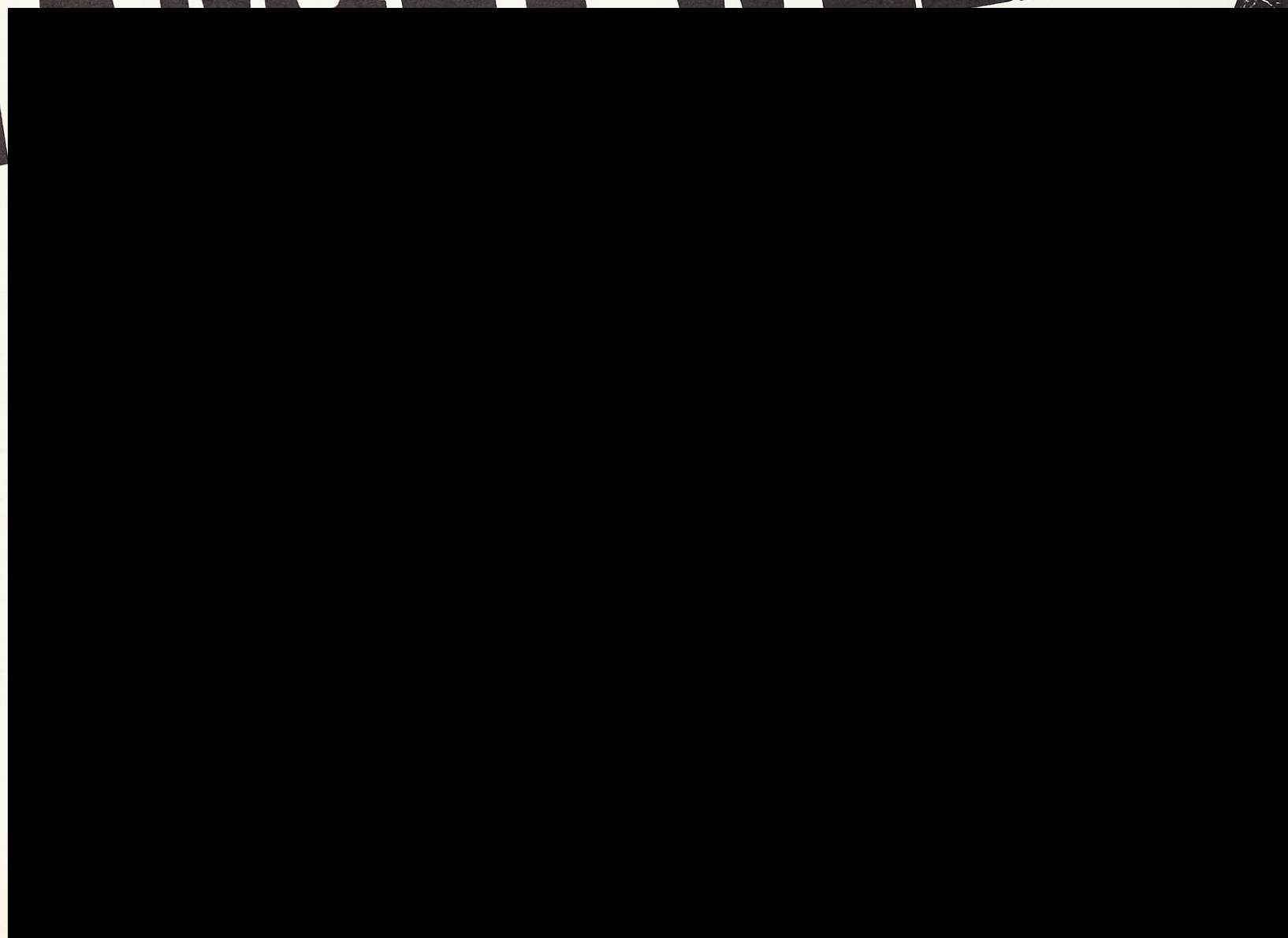
It is only in depth that man meets Jesus Christ, the beyond in the midst of life. Indeed it is only in depth that man comes to grips with reality at all. Here in the sphere of the holy, there is nothing to be manipulated, no task to be done, no work to achieve. There is instead, a certain "filling," of being; yes, a certain presence of Jesus Christ. Here there is spontaneous response to the love of the Father and to the otherness-orientation of life. There is silence, awe, the tremendum mysterium. There is fire, willing, freedom, darkness, light. The real I opens to the overflowing presence of the Real and one lives in the context of God in Jesus Christ. Unless this depth dimension of experience fills and informs Christian activity, that activity becomes a series of empty and vain gestures. In this sense, contemporary man must learn to be religious.

More and more we are ashamed to be called religious. It is precisely because the religious symbols that we have are not suffused with the experience of the holy, and when they are set up alongside our "secular" life, they seem to be outmoded products of familial conditioning. They seem primitive and unsophisticated, as indeed some of them are. Sacral symbolizing in any form is a spontaneous process of life lived in the sacred-depth, the very depth we lack.

It is only possible to speak of this radical linearism mentioned above if it is permeated by this life of sacred otherness. The activist who yearns for the reign of God, and works for it passionately, must learn to see its seeds sown in the depth of life itself. He must cultivate his life of depth by thought, silence, by whatever it takes to accomplish the permeation of effective activity with the spirit of the sacred. It is this which gives quality to the notion of Christian presence. One learns to live in the depths and fullness of life and not, as some would have us believe, in its horizontal and active emptiness.



**FAMILY WEEKEND**



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# Community organization promotes improvement

"Community organization is the process of developing a representative organization of sufficient power to effect planning and social change in and for a community. Such organization is necessary if the persons in urban communities are to have any effect on the destinies of their communities."

In this manner, Mr. V. Miller Newton, who joined Webster's Social Science department this semester, described the purposes of community organization. Mr. Miller worked with the Mid-City Community Congress in the St. Louis area this past summer, attempting to initiate an effective community organization. Working with members of St. Louis Cathedral, Second Presbyterian Church, and Trinity Episcopal Church, Mr. Newton and his co-

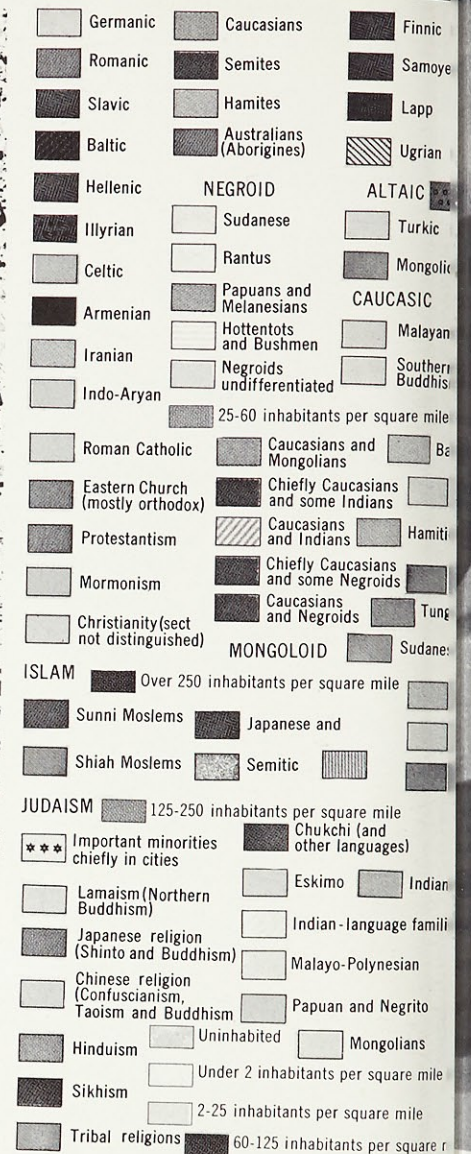
workers engaged in a program to improve housing, education, and consumer production. The steering committee for this group was Wesminster Enterprises, who owns the Three Fountains Restaurant. Also aiding the organization were four students from local colleges, including Carol Hinch from Webster.

The idea of the Mid-City Community Congress was to mobilize the apathetic people so that a neighborhood organization would be created to speak for the community and act in its name. Using the six thousand dollars granted them this summer, the committee first surveyed neighborhood groups and found the area ripe

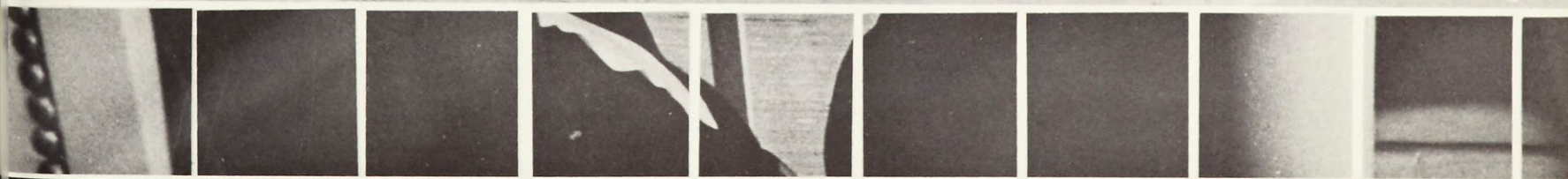
for organization. They then moved into the second phase, organization and action of small groups and projects. Now, along with two new members, St. Steven's Lutheran Church and Samaritan Methodist Church, the Mid-City Community Congress has been committed to raise a budget of seventy-one thousand dollars for a staff of seven professionals and other office help so that they may create a community organization.

After this phase has been completed, specific area projects will be organized, and then the committee will work on discovering community-wide issues. The first community congress will then be organized which will ultimately lead to the final phase of the project, the community organization assisting the Mid-City Community Congress. Students in both the poverty and community action class, and the community organization class, which Mr. Newton teaches, will be involved in a variety of the remaining phases of the program.

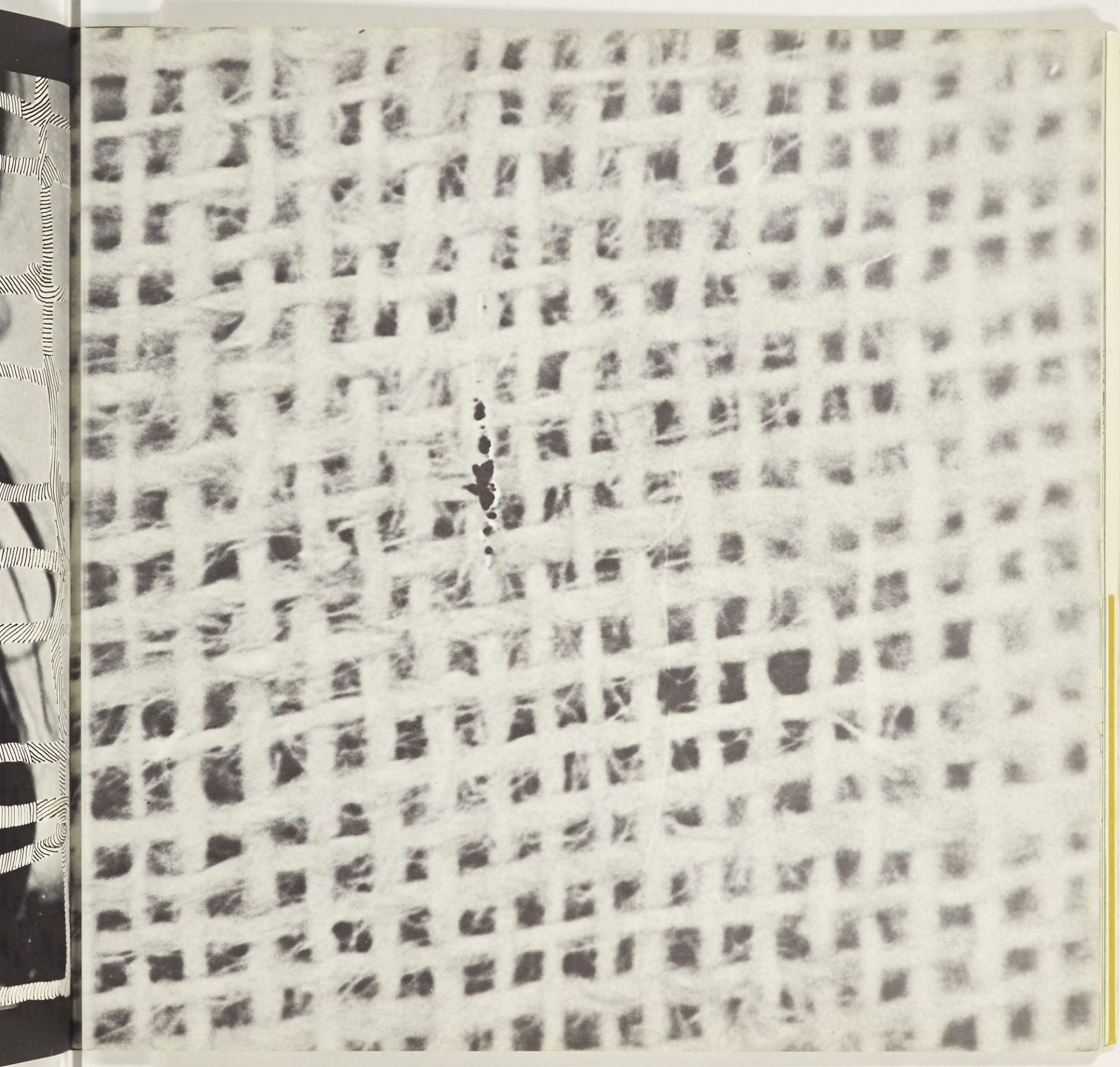
Before coming to Webster, Mr. Newton worked with the Job Corps in Morgenfield, Kentucky. He studied at Princeton University, the University of Florida, where he received a Bachelor of Arts degree in History, and Princeton Theological Seminary, where he received a Bachelor of Divinity in Social Ethics. He attended the Ecumenical Institute in Switzerland which is related to the World Council of Churches and the University of Geneva.



Caucasians  
 Finnic  
 Samoyed  
 Lapp  
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 CAUCASIAN  
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 Buddhist  
 inhabitants per square mile  
 Caucasians and Mongolians  
 Chiefly Caucasians and some Indians  
 Caucasians and Indians  
 Chiefly Caucasians and some Negroes  
 Caucasians and Negroes  
 SUDANESE  
 inhabitants per square mile  
 Japanese and  
 Semitic  
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 Chukchi (and other languages)  
 Eskimo  
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San Antonio, Texas  
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San Carlos, Ven.  
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San Jose, Calif.  
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San Sebastián, Spain.  
Santa Ana, Calif.  
Santa Barbara, Calif.  
Santa Fe, N. Mex.  
Santa Isabel, Equat.  
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Santander, Spain.  
Santa Maria, Braz.  
Santa Maria, Calif.  
Santa Marta, Col.  
Santa Rosa, Arg.  
Santiago, Chile.  
Santiago, Spain  
Santiago del Estero,  
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Santo Domingo, Dom.  
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Santos, Braz.  
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São Luis, Braz.  
São Paulo, Braz.  
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Braz.  
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Saratov, Sov. Un.  
Sardinia (I.), Italy.  
Saskatchewan, prov.,  
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Saskatoon, Can.  
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Saudi Arabia, country  
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Can.  
Sault Ste. Marie,  
Mich.  
Savannah, Ga.  
Sayr Usa, Mong.  
Schefferville, Can.  
Schenectady, N.Y.  
Scotland, reg., U.K.  
Scottsbluff, Nebr.  
Scranton, Pa.  
Seattle, Wash.  
Sekondi-Takoradi,  
Ghana.  
Selkirk, Can.  
Semipalatinsk,  
Sov. Un.  
Sendai, Japan.  
Senegal, country, Afr.  
Seoul, Kor., S.  
Sept Iles (Seven Islands),  
Can.  
Serowe, Bech.  
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Sérrai, Grc.  
Sevastopol, Sov. Un.  
Sevilla, Spain.  
Seward, Alsk.  
Seydisfjörður, Ice.  
Slax, Tun.  
Shakhty, Sov. Un.  
Shanghai, China.  
Shawinigan, Can.  
Sheffield, Eng.  
Shelburne, Can.  
Sheridan, Wyo.  
Sherkaly, Sov. Un.  
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Sierra Leone, country,  
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Silver City, N. Mex.  
Singapore, country,  
Asia.  
Sioux City, Iowa.  
Sioux Falls, S. Dak.  
Sioux Lookout, Can.  
Sirte, Libya.  
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Skien, Nor.  
Slupsk, Pol.  
Smith, Can.



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1 YR. TO 4 YRS.

Identifies geometric forms.

HORIZONTAL AND VERTICAL PURSUITS

Recognizes pictures in book.

Refers to self as "me", rather than by name. Gives full name.

THREE WORD SENTENCES

Beginning use of plurals. Names three pictures in a book. Understands waiting turn.

Listens to phonograph and repeats. Likes hearing rhymes.

MEMORIZES

Has greater word comprehension. Reproduces tapping.

Builds vertical tower with cubes. Claps two cubes together.

HORIZONTAL AND VERTICAL COMBINATION

Draws square. Likes to put "frames" around pictures. Makes crayon cross.

Differentiates between square and circle by touch.

HAND PREFERENCE

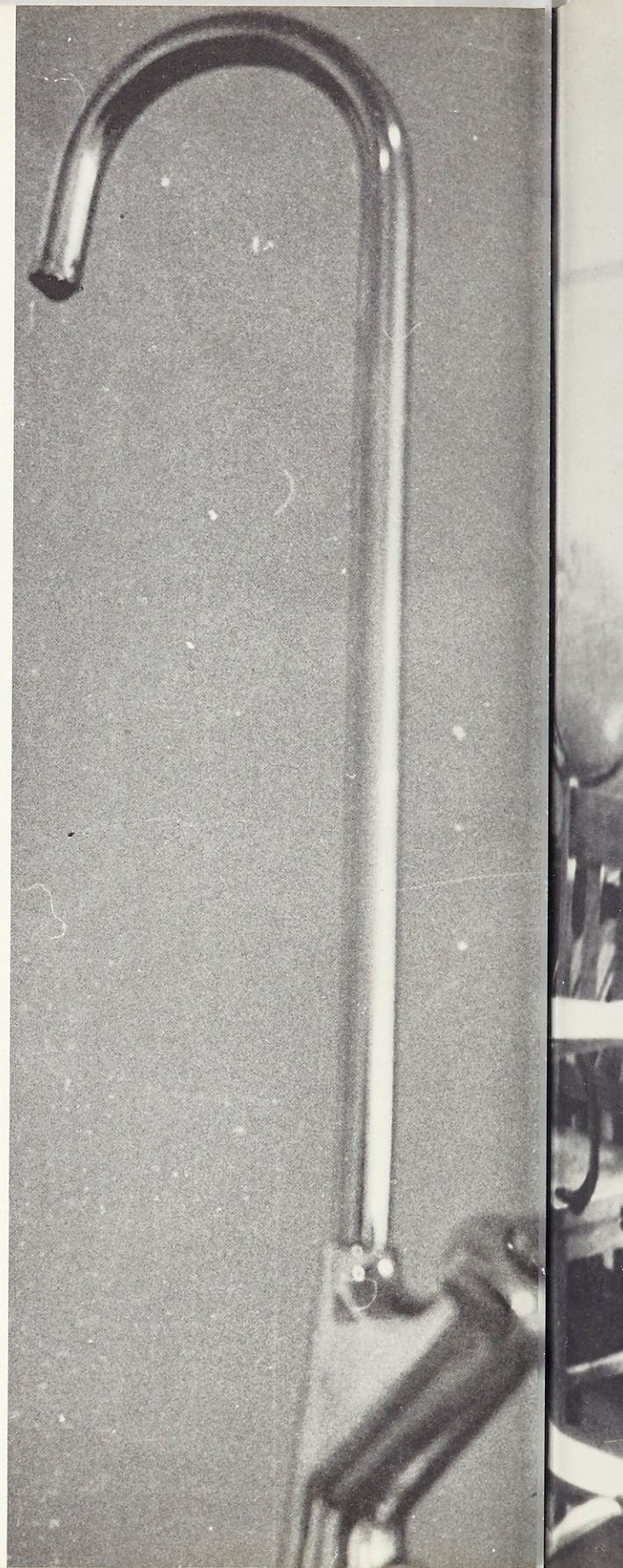
(Starts to develop hand preference.) Likes tactile books. Likes finger paints and clay.

Runs without falling, but cannot slow down or turn sharp corners.

WALKING

Walks on tip-toe. Jumps.

person [ˈpɜːsən] n human being;





By Carole Parks

HOUSE TO SHARE MULLANPHY, 2249: 11—(or is it 13—?) room, two-story brick; 2 full and 2 half baths; redecoration nearly completed (featuring walls by Strobridge and Lounsbury); meals, linens, laundry facilities, warmth, furnishings; within easy walking distance to Pruitt-Igoe apartments, St. Bridget's Action, 5th Ward, Democratic headquarters, and People's 905. Will accept anything you have, everything you are. Must be lived in to be appreciated. Telephone Anybody—GA 1-4498. (no males need apply)

A rather unusual introduction it is, to be sure; but this mock want-ad, while by no means presenting a total picture of the function and *raison d'être* of the Webster-Mullanphy "Inner-city Project," serves to graphically point out, yet

very subtly, a situation which has aroused more than its share of curiosity, spontaneous enthusiasm and open hostility. Nothing basic has been left out, but much more needs to be added.

In the first place, to attempt to explain the Mullanphy house as being "a plane where... etc," would be at best a mere surface observation and, hence, misleading as a definition. For Mullanphy house is the nine young women\* who currently reside under its sometimes inadequate roof—which means that its effectiveness as a place

can be measured only in terms of the degree to which each of them is able to perceive and to fulfill her role while simultaneously acknowledging the right of the others to *be* and to *do* whoever and whatever is individually natural. The resulting co-operation is a process of mutual adjusting-growing-understanding which leads to a more or less conscious predisposition on everyone's part to be ready for anything.

"This is no boarding house"

Sister Therese has been known to say (lest we forgot that "Webster-on-Mullanphy" is, indeed, a specialized experiment in living-learning, whose very nature would make it impossible to include persons of little generosity) and "if nothing else, a person who comes to live with us must be very open and adaptable . . ."

Probably the sensibility of insisting upon these qualities in Mullanphy house dwellers has been at no time more obvious than during the various crises undergone through 19 months in residence. At least four families have lost all their belongings as a result of fire; a young mother of four has found herself unable to cope with her crumbling marriage and meet her maternal responsibilities; a chronic alcoholic, once proud and still a lady, has decided to break with her bad friend and take the A. A. cure. Our neighbors . . . and they have come to Mullanphy house to us—for something very important to them.

Our critics, although not especially numerous, are persist-

ent enough. They claim to be scandalized by the carpeting and the air conditioning units ("who else in the block can afford such luxuries?") and will not forgive us our three-car garage because ". . . don't you know how quickly affluence alienates these people?" Whereas these objections to our maintenance of a middle-class standard of living might be valid, one thing must be made clear: Never has there been an intention on the part of Webster's Social Science Department to simulate the conditions of the slums surrounding the Mullanphy house—nor are the people who come to live there to be assimilated by these conditions. Rather, the house is to function, *sans* fanfare, as an approachable example-in-action that peaceful co-existence is a working principal, with doors wide open in a gesture of availability unlimited. This, the Mullanphy house—or, more appropriately, each resident thereof—is becoming.

A few days ago, at a monthly gathering of all organizations and unaffiliated volunteers who

live and work in our area, Father John Shocklee listened intently as each representative had his or her say. He heard about the new catechetics center in the Pruitt apartments that the Kenrick seminarians are staffing six days per week and about the plans being made by the Jesuit scholastics at Pedro House for renovating an attic to provide study as well as recreational facilities for interested teen-agers. One sister reported on the progress of the community newspaper she has financed and published. But when it came time to give an account of recent activity at Mullanphy house, Sister Therese found it sufficient to say: "Well, Father—you know we do live here . . ."

And perhaps, after all, this is all that we shall ever need to tell anyone.

\*Therese Delich, SL, Dennis Marie Moore, SL, Paulette Peterson, Sandra Schilling, Maggie Walters, Barbara Wander, Georgia Urban, Kathy Schreuder, Carole Parks.

# mullanphy



Volunteers Say:  
'You Know, We Do Live Here'

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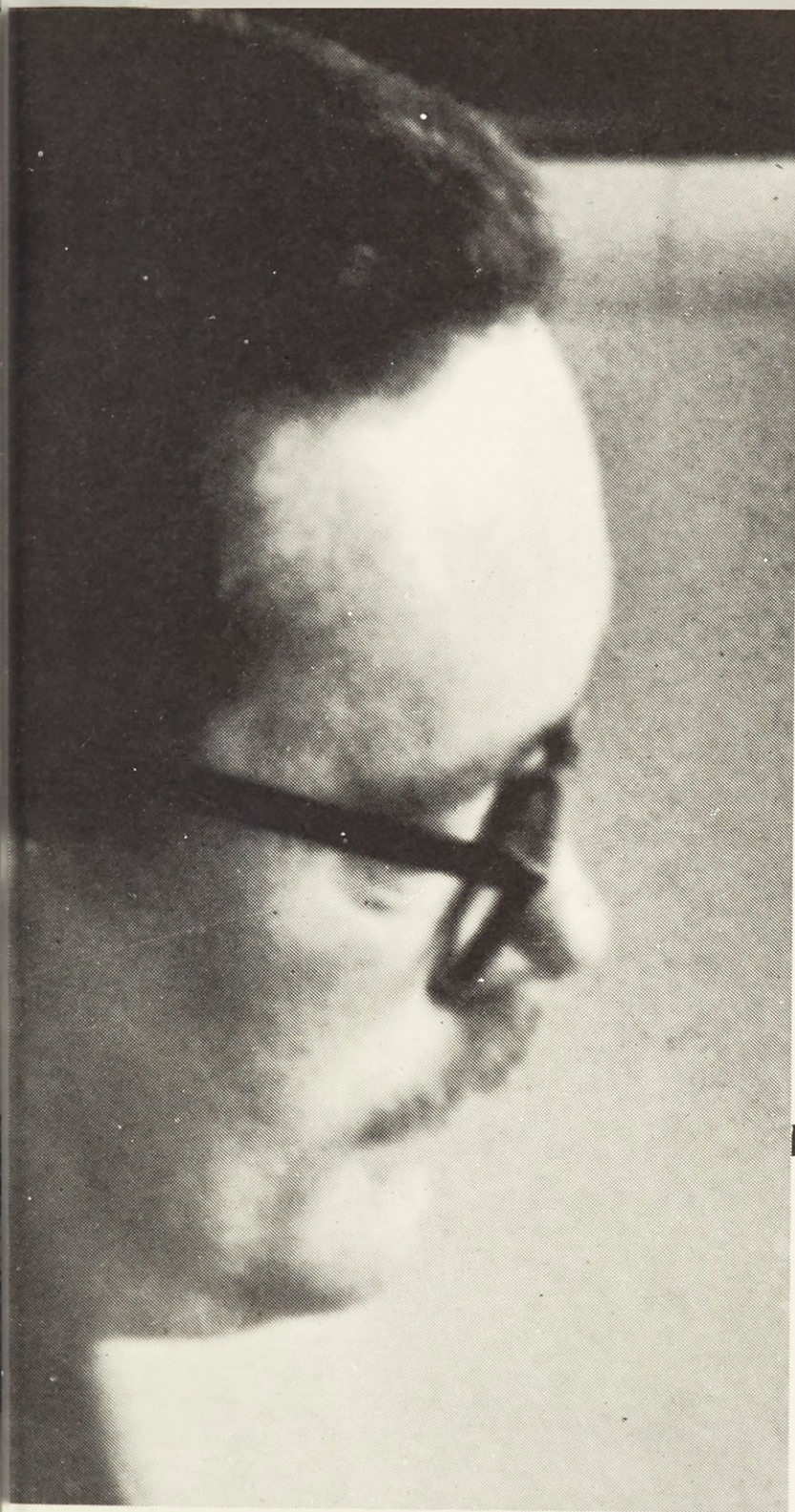
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What is pupillometrics? It is not a measurement to determine the average height of the students in a given college class at Webster College. It could involve those students, however, if they happen to be majoring in the social sciences

and are members of a class of either Dr. Carl Pitts or Dr. Ed Ernhart of the social science faculty. During the past year, partly with a WIMSA grant from the Carnegie Foundation, these two men used a number of their stu-

dents as subjects in a series of experiments having to do with the constriction or dilation of the pupil of the eye as it views emotionally-loaded content.

The machine they used, invented by Dr. Eckhard Hess of the University of Chicago, photographs the pupil of the eye on a series of slides as the subject views pictures chosen for their emotional content. These can be pictures of physical mutilation, problem-solving tasks, situations of stress, persuasive communications — to name a few.

Using their findings, which Dr. Pitts termed "very provocative," he and Dr. Ernhart applied for a grant from the Central Midwestern Regional Educational Laboratory (CEMREL) which would permit them to continue and expand their studies. It was after notification that the grant had been approved that they learned of an even more sophisticated machine then being built by Dr. Larry Stark of the University of Illinois' Chicago campus. His machine uses photoelectric cells to measure intensities of reflectivity. It furnishes a constant light source on the eye, connected to an amplifier which feeds the reading from the photo-cell to an event recorder. The event recorder is a simple device with paper and a stylus which makes a graph. (Similar in principle to the making of an electrocardiogram.)

When Drs. Pitts and Ernhart visited Stark's laboratory in Chicago, they persuaded him to build them a model at the same time he was building his own. This has been done, and the Stark machine will be arriving at the social science laboratories soon. Rich Robb, WIMSA technician, has been in Chicago for instruction in the care and maintenance of the machine and will supervise its installation.

The great advantage of the Stark equipment is that it can measure not just response to the visual, but to hearing, tasting, smelling, feeling — all functions over which the subject has little or no control.

After simple validation tests, such as one made with hungry subjects and those having eaten, more sophisticated ones will follow. Studies in motivation and the "need to achieve" will be made to test the efficacy of the pupillary response measure in the educative process. Hopefully, it will be possible to analyze dropouts before they reach the stage of dropping out, and take preventive measures.

## Eye action researched

## Chardin and evolution;

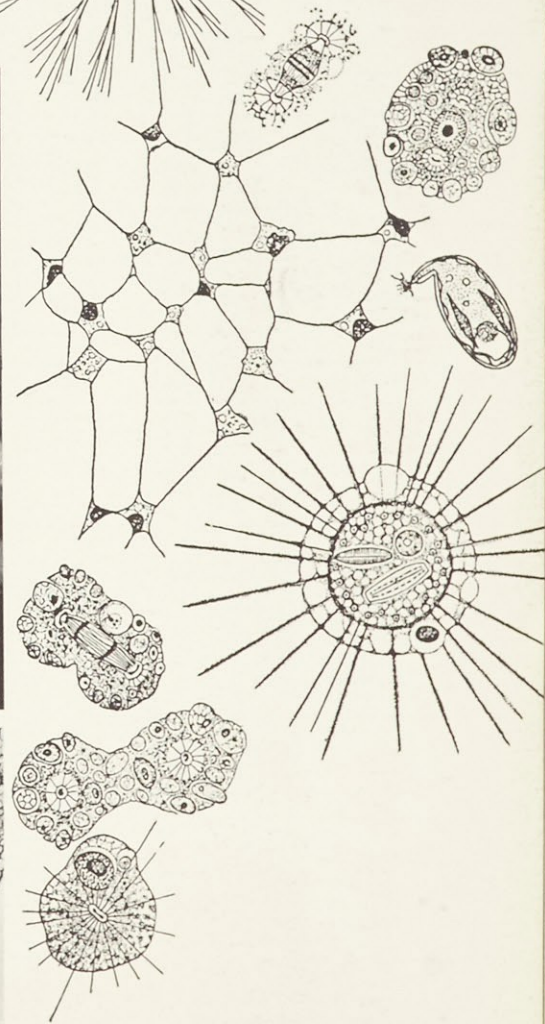
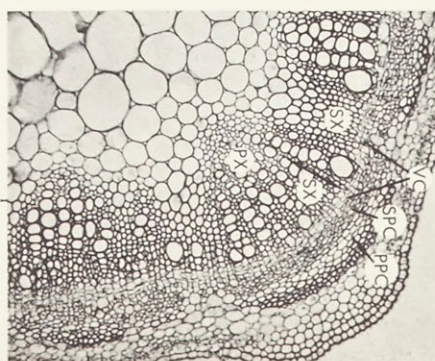
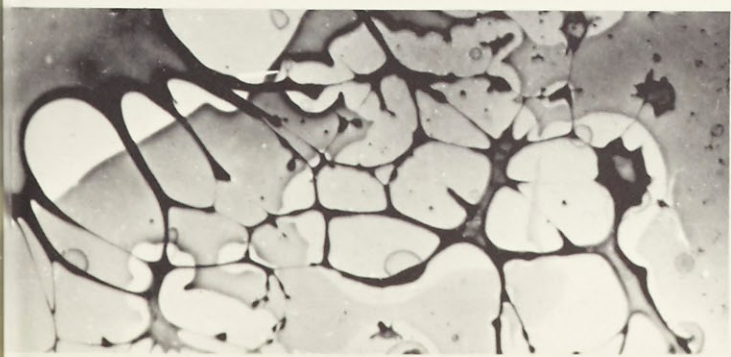
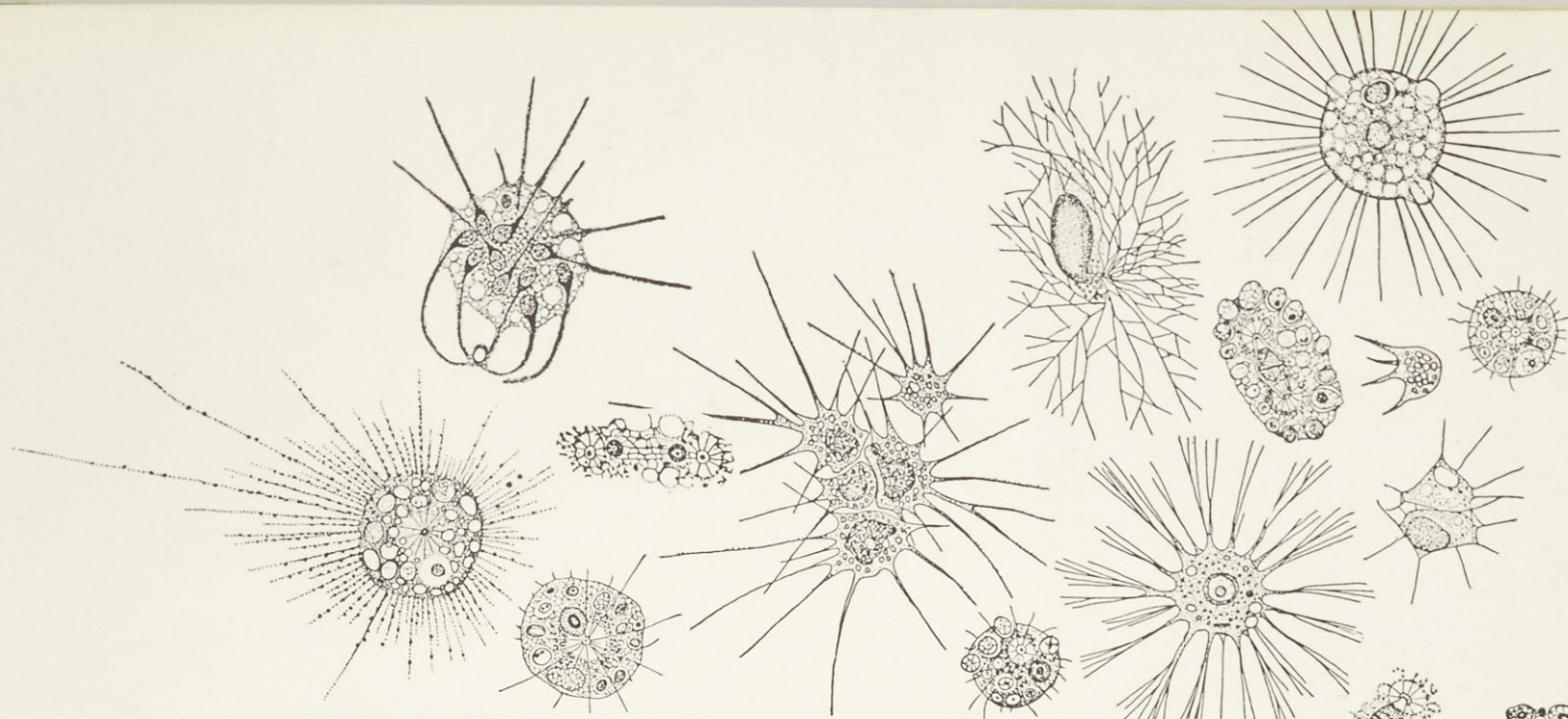
The first in the series of three Conversations with the Faculty will be held Tuesday night, Oct. 25, at 8 p.m. in Maria Lounge. Faculty speakers Dr. Mary Louise Prendergast, chairman of Webster's science department, and Mr. Robert Corbett, instructor of philosophy, will examine "Contemporary Man in Evolution" and will investigate Father Chardin's views of evolution and the implications of evolution for modern man.

Conversations with the Faculty began last year as an attempt by the Alumni Association to inform its members on what is happening at Webster College. Because many alumni might not understand or "approve" of Webster's current philosophies, they are invited to hear faculty speak on subjects taught at the college to gain further insight for themselves.

The faculty speakers talk for about fifteen minutes, and are told to be as controversial as possible in order to cause discussion. After the short opening speeches, the floor opens up for discussion of the presented topics, but may also develop other subjects.

The second and third Conversations will be held Jan. 24 and April 11. Mr. Bill Irving, theology department, Rev. Paul Gopaul, English, Sr. Anna Barbara, theology, and Mr. Edward Clark, director of Teacher Education will speak on "Contemporary Man in the Secular" in January. Mr. Bob Strohbridge, art, Mrs. Barbara Folk, English, and Mr. Wayne Loui, theatre arts, will discuss "Contemporary Man in His Arts" in April. The three topics are designed to explore the whole gamut of the evolutionary thought process, and students and other interested persons as well as alumni are invited to attend. Students especially are urged to attend because their participation in the floor discussions will simulate actual classroom discussions for the alumni.

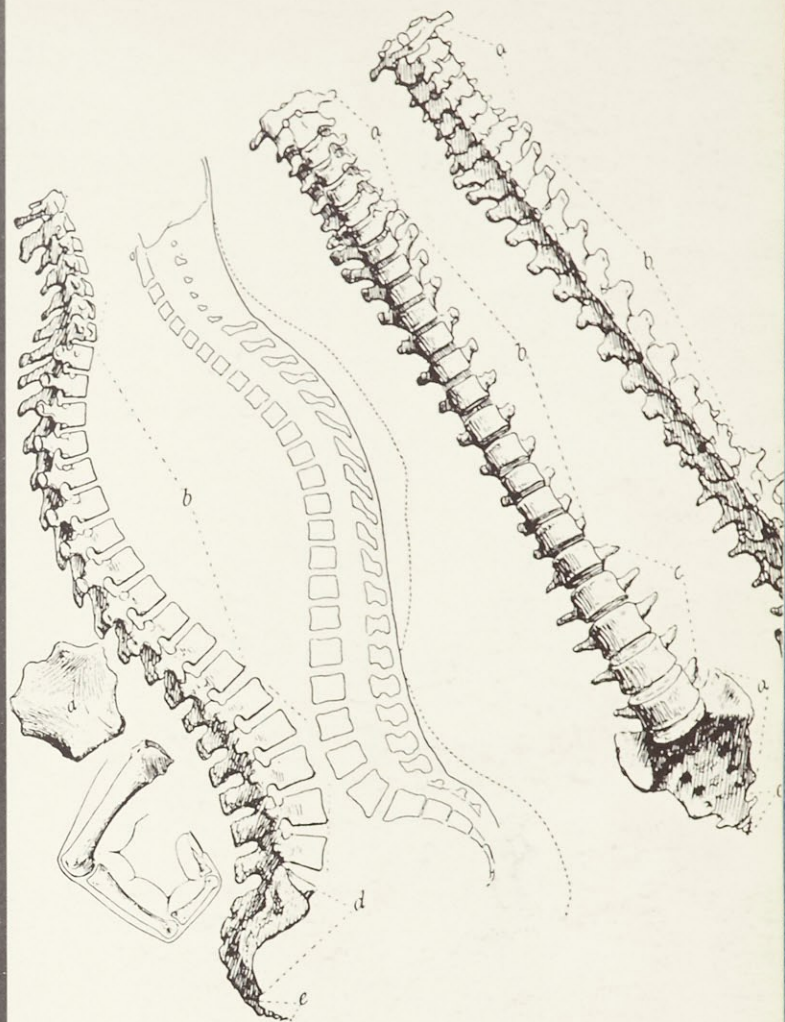
Co-chairmen for all the Conversations are Mrs. Robert McAuliffe (Orlean Bick '56) and Mrs. Joseph O'Connell (Ann Washle '60).

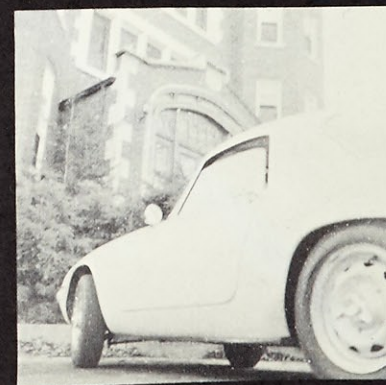
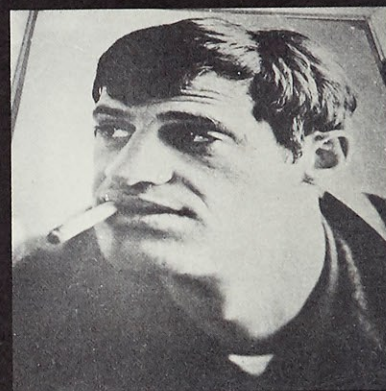
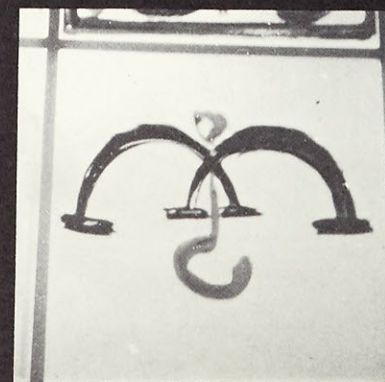
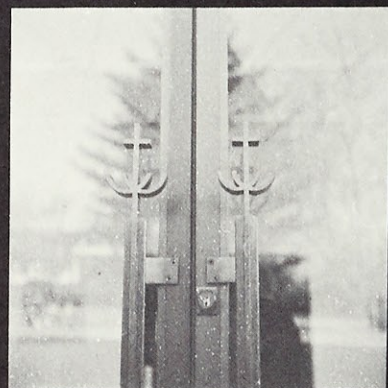
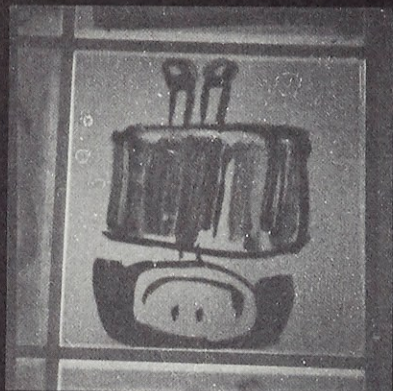
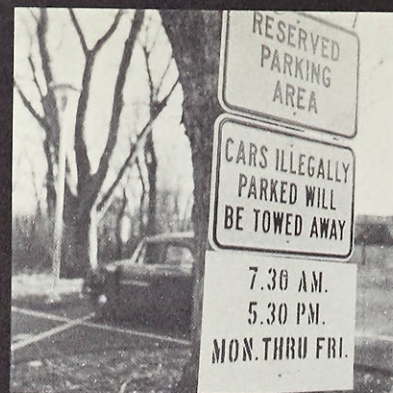


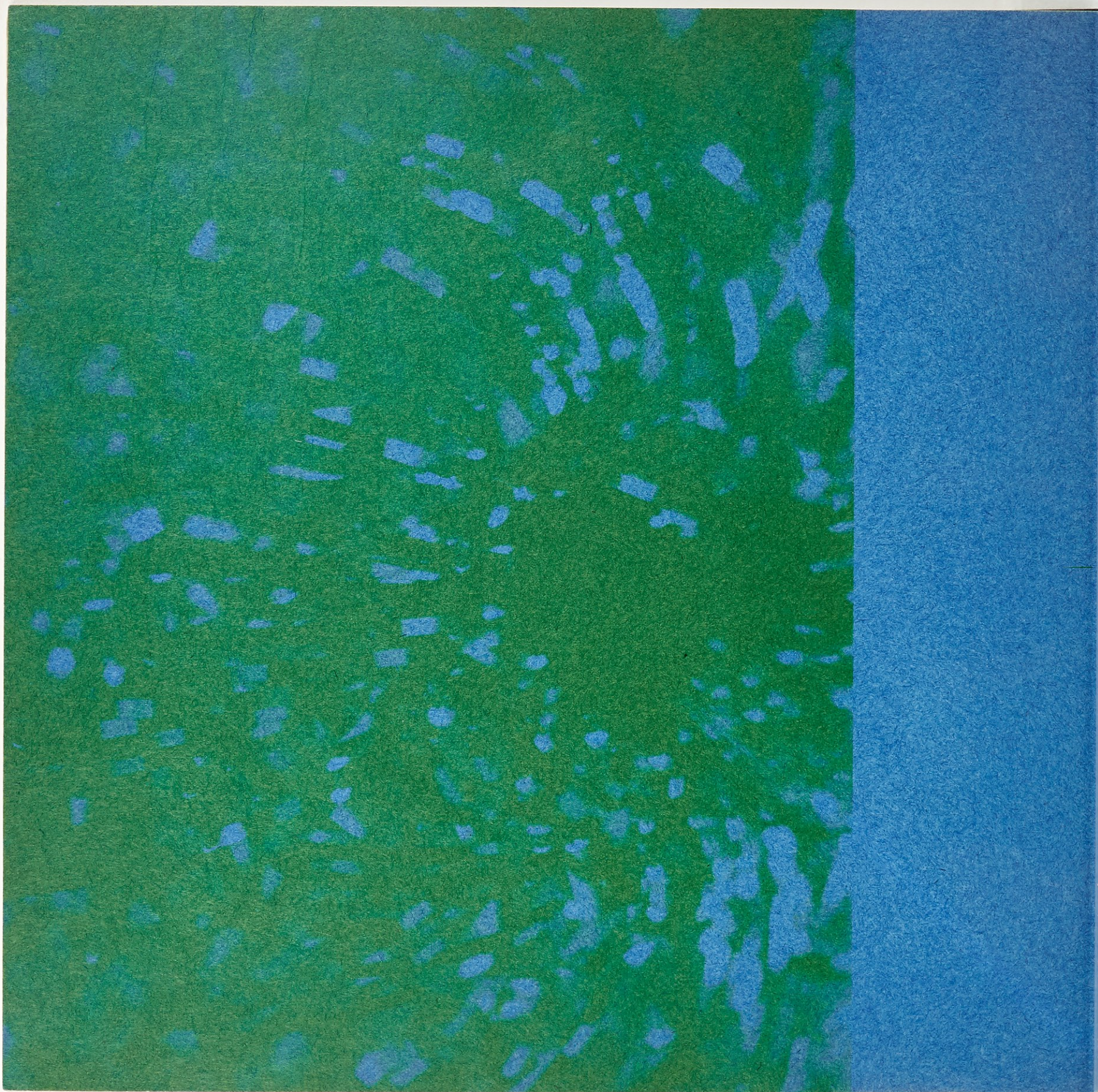














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**A** RUDY TORRINI'S DIXIELAND GROUP performing at the opening of the Red Carpet Snack Bar. The tune is Washington & Lee Swing.  
MILLER NEWTON speaking about the egalitarian quality of inner-city culture.  
WAYNE LOUI reading Kenneth Fearing's poem Dirge.  
OH WHAT A LOVELY WAR from the musical performed by the Loretto-Hilton Repertory Company.  
CANDICE HADDAD reading her poem Waiting For Ginsberg.  
MISS JACQUELINE GRENNAN speaking to the Cognition class, November 28, 1966.  
CANDICE HADDAD reading her poem Watercolor.  
DR. EDWARD ERNHART concluding a lecture on recent bio-chemical experimentation relative to the learning process.  
ARTHUR BROWN reading his poem Man Who is Neither God nor Bastard.  
DR. ERNHART speaking of the broader social implications of the bio-chemical studies.  
WEBSTER COLLEGE MIXED CHORUS concluding The Battle Hymn of the Republic.

**B** ARTHUR COMBS performing the second movement (Andante Espresivo) from Harold Zabrack's Sonata #2.  
CO-REC ROOM sounds.  
A TYPICAL "LATE" dialogue taped at Webster's switch-board. (Sr. Elaine Satterwhite was not aware of the contrived call until later when she graciously gave her permission for this recording).  
CHRISTMAS MADRIGAL The Holly and the Ivy performed by the Mixed Ensemble of Webster College.  
MISS JACQUELINE GRENNAN reading the complete historical announcement of January 11, 1967.

