



Tri-College Coordinations Need Support, Publicity

1968 is a year you could "leap" right through, not knowing what's going on, due to a current lack of coordination and communication about coming events. What ever became of the Tri-College activity calendar which the Dubuque Collegiate Council sponsored? How are we to take advantage of or show our support for an event we hear about the morning after the night before a week later?

What's happening at "Crossroads" which promised a variety of diversions which now either do not exist or are not publicized at all?

Perhaps the biggest American dream was the proposed tri-college academic calendar for '68-'69, which ended with a whimper as only two of the colleges realized the benefits of a coordinated calendar.

Next time you hear a complaint about a lack of attendance at an event or coordination of activities, consider the previous groundwork. Granted, enthusiasm and support cannot come from a painted poster alone, but more communication would help make 1968 great, rather than grate.

-Kathleen Foley

New Year Leaps into Action, Promises Problems, Politics

It's the year of the monkey in China and Japan. It's Leap Year . . . It's 1968, a year that's only 19 days new, but already promising to be a time of change.

It's the year Father Groppi came to Clarke and opened many closed minds to the cause of civil rights. It's the time Clarke initiated an exchange program with Xavier University in New Orleans, sending two Clarke students south and inviting Negro students from Xavier to our campus. Will they make a happy beginning to a new year and a new semester here?

This is also the year Clarke celebrates its 125th anniversary. The March symposium, "Man in a Man-Made World," will present our awareness of man's role in a world of new wonders. What's more of a modern wonder than human heart transplants?

On the national scene, it's the year to focus on presidential candidates. The November winner will probably be the man who can persuade the most people that he has new solutions to the same old problems. Perhaps (or is it wishful thinking?), because it is an election year, we'll find some desirable answers for peace problems, poverty and racial strife.

According to fashion experts, '68 is the year when the waist-line will literally be "in," while hems will move farther up or sometimes down. And will the hippies and the war demonstrators still be active? Probably, for college students who need a fad.

It's a year that warrants no monkey-business, and if the world can cope with all these happenings, perhaps the bouncy new year baby won't grow old before his time.

-Barbara Puls

Groppi: 'Black Is Beautiful; Black Power Is Christian'

Saying that "black power is good, and not anti-Christian," the Rev. James E. Groppi, militant civil rights leader in Milwaukee, warned a crowd of 2,300 in the Loras College fieldhouse Jan. 16 of continued racial "tension" in the Negro fight for equality.

After the fair housing bill was defeated three times by the City Council of Milwaukee, we came to the conclusion that the "white man has no conscience," said Fr. Groppi. He hasn't listened to moral persuasion, but only to power, and "we call it black power."

"We're tired of racism, secondary status, picketing or participating in non-violence without gaining results," Fr. Groppi said. "We want the American non-violent way of demonstrating," and the mayor refused to "protect this sacred constitutional right."

"Everytime the black man works to take a burden off his back, we hear the white man say, 'I agree with your ends, but not with your means.' We're tired of 'but's,'" said Fr. Groppi, describing the practical impossibility for black families to find decent housing. He particularly noted the case of Negro soldiers who could fight in Viet Nam, but can't find a home here.

"I don't like violence," he said, but every group who has gotten its rights has had to struggle.

Fr. Groppi noted that overt racism is as much a problem in the north as it is in the south, "but down there you know where you stand. In the north you play a guessing game — a fraternalistic, condescending kind of racism that drives the black man to the psychiatrist."

"The white man has forgotten the essential teaching of Jesus Christ, and that is brotherhood!" said Fr. Groppi, calling the preaching of racism the worst kind of violence. The Negro has learned to hate himself, but he must learn that "black is beautiful," that he must share God-given rights.

-Barbara Puls

Looking at the largely-white audience, Fr. Groppi said that the white community is a different world. "The bishop and priests outside the black community live on a different planet." And in the ghettos, the majority of policemen are not our friends, but our enemies, "products of a racist culture."

This is the problem of any white who works with us, he said. "When any white person comes into the black community, he is being educated, being taught more than he teaches."

"It's amazing how irrelevant religion has become in the lives of those who say they are Christians," said Fr. Groppi. "We've pussy-footed around enough with racism in religion. Now we must tell the people how it is."

Speaking of his own role, Fr. Groppi said that he couldn't sit in his rectory and ignore the denied that his black parishioners are facing their rights. "We'll do whatever is necessary together to wipe out the caste system in this country. This is real involvement, and that, I believe, is relevant Christianity."

Fr. Groppi may have judged the white man harshly. He may have generalized in statements such as, "Why is everything black bad, and everything white good?" Or he may not have mentioned some of the practical problems and fears involved in civil rights.

But he is an articulate man, armed with convictions for which he must be admired. He's willing to be called "white nigger" and risk his life to share the Negro's burden, and he must be heard.

What Fr. Groppi said has been heard before, but too often ignored by listeners who refused to become involved. But, whether his audience last Tuesday agreed with him or not, they must think about what he said and become willing to seek solutions for the "tension" of civil rights.

Catholic Revolt: Dutch Take Lead

A new breed of Dutch Catholics have emerged after Vatican II. The Netherlands, which once was an imperial power, has taken the lead in avant-garde Christianity. To American Catholics, caught up in the surge of conflicting expressions of faith proposed by conflicting ideas of priests, bishops, religious and laity, this stimulant from the Dutch fore-runners of modern Christian revolution, means the present dissatisfaction and experimentation have only just begun.

In the Jan. 23 issue of Look magazine, Frederiek Franck, Dutch author, artist, medical doctor and dentist presents the revolution, as it can only be called, occurring in the Netherlands right now. Included are Dutch Catholic leaders' answers to vital questions such as: "What is happening now in the Church?" "What of the Church and birth control?" "Sexual morality? . . . divorce? Why do you remain in the priesthood?" "In the Roman Catholic Church? Can the (traditional) Church exist alongside the new Church that seems to be developing?"

The Dominican theologian Father Edward Schillebeeckx answers these and other questions. Ex-priests frankly speak out. The Vatican's evolution is resolution turned explosion. "It is an explosion, not a revolution, for the latter is directed against the whole past. This is a development in leaps and bounds of the true values of the tradition."

This Dutch phenomenon is exciting and of tremendous impact on the Church. Tradition and pomp are being discarded for a community of people experiencing human unity in relation to Jesus Christ. Innovations in liturgy, sacraments and the catechism by the Dutch are looked on by Rome with some criticism, of course.

America, with other countries, looks on skeptically, with the hierarchy in the lead. Tension in America is tightening. The Dutch speculate on what will happen here. What will happen here? We see innovations in the Mass, rebellion of priests and religious, hear the dissent of many bishops, and wonder what it's all leading up to.

The Dutch seem to be leading the world in a vigorous attempt to find meaning; today's meaning, today's answers for today's Catholics. We are witnessing the early stages of revolt and reform, and perhaps in America, sudden explosion of tradition. Hopefully, for the world, we ask with Franck, "Is this the Church exploding from Catholicism into Catholicity, as a tree explodes into bloom?"

-Moira Jeanne O'Brien

The courier

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these are the tomorrow places

It's time for semester exams, senior comprehensives, and perhaps a few moments of free time to enjoy some entertainment. Chicago

If you want to take a critical look at art exhibits, visit the Art Institute's 225-item exhibit of James Whistler, through Feb. 25, or the "Made with Paper" exhibit, featuring 400 paper or paperboard objects from 16 countries, sculpture through industrial design to flooring material, at the Museum of Contemporary Art Jan. 20-Feb. 25.

For theatre-fare, you can choose from "Mame," starring Celeste Holm, at the Shubert Theatre; "Man of La Mancha," with Keith Andes, continuing at the McVickers; or Anton Chekhov's "The Cherry Orchard," performed by the Second City Repertory at the Harper Theatre.

On the musical scene, there's the Cowells of "The Rain, the Park and Other Things" fame, at the Opera House Jan. 26; Al Hirt at the Auditorium Theatre Feb. 2, and Diana Ross and the Supremes at the Civic Opera House Mar. 9, followed by Ferrante and Teicher Mar. 22. Tri-State

Music is in the air on several area campuses. Duo-pianists Vronsky and Babin will present an evening of classical music at Augustana, Feb. 11, while the Hawkeye Concert Bands will perform in Iowa City at 8 p.m. Jan. 22. At Madison, the University of Wisconsin will bring the Chamber Symphony of Philadelphia to campus Feb. 9 and 10.

For art enthusiasts, Wisconsin State University at Stevensville has an exhibit of Rembrandt's sketches and drawings through Feb. 15. While the University of Iowa has a showing of plans and designs by Frank Lloyd Wright through Jan. 31, and the University of Wisconsin is exhibiting "Carriera Concepts, Black and White Exhibitions," Feb. 22-Mar. 13.

On stage, pantomimist Marcel Marceau will perform at Madison Feb. 23 and 24, and the University Theatre at Iowa City is rehearsing "King Lear," to be presented Feb. 29-March 9 at 8 p.m. TV-land

With an hour devoted to Beethoven, Leonard Bernstein returns to TV on CBS's New York Philharmonic "Young People's Concert" Jan. 28.

Senator Everett Dirksen takes the spotlight twice on coming shows. He'll appear with Senator Charles Percy on "I Remember Illinois," NBC's salute to Illinois' sesquicentennial celebration, Feb. 18, after taking viewers on a tour of Capitol Hill for ABC, Jan. 22. He'll reminisce about his 35-year career and recite selections from Lincoln's and Kennedy's Inaugural addresses.

Of interest to all Chicagoans, Bell Telephone Hour will look at the cultural and artistic life of the city, Feb. 16, on "The Sounds and Sights of Chicago." The program includes the Chicago Symphony Orchestra, the Ruth Page Opera Ballet and jazz pianist Joey Bushkin.

Again with art, the Dubuque Art Association is planning an exhibit of "Everyday Objects," featuring articles from Dubuque stores which have distinguished design—furniture, fabrics, clothes, hardware, dishes, silver, bric-a-brac, and small machines, starting Jan. 20 at Carnegie Stout Public Library, followed by a Dubuque Area Drawing Competition and talk by Juror Joseph Patrick from the University of Iowa, Feb. 16.

Loras College will host a faculty art exhibit by Mr. James Lyness in Wahlert Memorial Library, beginning Feb. 4. Musically, the Dubuque Symphony Orchestra will present a concert Feb. 4 at 3 p.m. in TDH, and Loras is planning to host singer Glenn Yarbrough Mar. 3 in the Fieldhouse.

-Barbara Puls



MARY FRANNERS, (clockwise from top) Mary Fran Re, Alice Mary Kay McTigue help keep a

Rearranged, Mary Fran Re

"But, Mother, Mary Fran is sophomore."

"That doesn't say much for excited mother, "those rattling small closet."

In relation to contemporary seem obsolete. Yet, at its erection "the ideal of a happy college of the following year."

Many girls have lived and the past 43 years. The dorm has the students, but it has undergone Commons.

Chapel from study hall

Today's third floor chapel began as a study hall for juniors and seniors. The Activity Room was originally the dining room for the entire student body, with the kitchen in the present study room.

At this time there were two dining halls on campus: one in Mary Fran and another in Mary Bertard for the Academy girls; this room has since been renovated to the library reading room. With the depression, enrollment dropped and the expense of two kitchens would not be handled. It was then closed.

Although there were hopes of reopening these facilities, they never materialized. Sometime in the late 1930's the Activity Room came into existence.

Smoking goes indoors

When Mary Fran was built, smoking for young women was unheard of. Even when it became socially tolerated, Clarke girls were not allowed to smoke on campus, and the street for their cigarettes, and soon afterwards, an area on campus was provided.

The place delegated for this was an outside area behind Mary Fran. Later, fourth floor dormitory rooms were sacrificed for an inside smoking area with the happy smokers.

Unfortunately, the first floor Club Car does not have such an interesting history. It was previously used as a storage room.

Contrary to common belief, the name was never completely changed from the name. The name comes from the wing's connection to the main building, an authentic architectural detail.

After Mary Fran, several years after had no such distinction. Even doors were changed. The main front door were used occasionally. Since