



Student Congress President, Jerry Ramos relates his views to THE COWL

Cowlfoto by Emil Raravanti

Ramos Defines Roles; Stresses Student Rights

By John Galligan
Paul Gallogly

Ques: How did you hope to bring about a new attitude at P.C.?

Ans: To make the students more aware of their rights on campus as students, to make them more aware of the services that P.C. owes them, to try to change their "Joe college spirit," not that a college should not have spirit but that the main reason for them being here is academics, and that one should get involved, but not to the point where one forgets about academics.

Ques: Now that you are President of the Congress do you hope that the Student Congress will be more effective in the area of student rights in that they have been relieved of duties assigned to them in the past such as the social calendar?

Ans: Yes I do. I think that this is the primary goal of the Student Congress - policy decisions on a

higher level not representing just one section of the college, but rather trying to establish our legitimacy on campus not as given to us by the administration but invested in us by the students.

Ques: Is there any real power invested in the Congress to effect their legislative decisions?

Ans: No, there really isn't and this is the thing that really bothers me. We serve as a student government and we don't have that ultimate legislative power and this is one of the things we are going to go after this year. Once we pass a bill it will go to Fr. Haas and if he rejects it, it will come back to the Congress and if passed again by the Congress it will go directly to the Corporation.

Ques: Do you have a program whereby you hope to change the present set-up where the Congress

will be able to override the President's veto?

Ans: No we don't as yet. This is still being worked out in committee. We do have the bill that was discussed today at the Student Congress meeting, the Student's Rights Bill. This might be the spear-head of our going into this area which we believe will state (legitimacy) that we claim our legitimacy from the student body, and since we do, we have the right to legislate these student rights.

Ques: Is that the thrust of the Student Rights leg. That the Congress receives its legitimacy from the students and not the administration?

Ans: No it isn't the thrust of it but I believe it is the personal intent of many of the congressmen including myself.

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Faculty Symposium:

Are We A Catholic College?

BY JOHN GLIER

On Thursday, October 29th, the Faculty held the first of a series of open discussions initiated by President Haas. The topic of the discussion was: "To What Extent is Providence College a Catholic College?" The discussion in Albertus Magnus Hall was attended by approximately 140 Faculty members.

The opening address was delivered by Fr. Haas and it dealt with principally the historical background of the question, hoping to clarify to some extent how those who had been associated with Providence College in the past viewed the College. He did this by dealing various factors, including: the declared intentions of the founders of the College, the history of the curriculum in the course of 50 years, the composition of the governing board and faculty in the past 50 years, and finally the type of student that Providence College has admitted in the past.

Following Fr. Haas' address,

two faculty members delivered speeches regarding how they viewed the question and alternatives open to us. The two speakers were Professor John Miner of the History Department and Father Mark Heath, Chairman of the Religious Studies Department.

Following these speeches was an open discussion which lasted nearly an hour. A wide range of viewpoints were expressed, as discussion became heated and emotional at times. It would be hard to say if there was any consensus reached in the several very opposing viewpoints that emerged. About all that could be safely assumed is that long-standing affiliations were accentuated as a glaring polarization of opinion quite evidently became the outcome. Being satisfied that sufficient discussion had been stimulated, Fr. Haas asked that all adjourn to Aquinas Lounge for cocktails and a post-mortem. See page 8 for the text of the speeches and some faculty comment.

Task Force On Coeducation Meets

The Task Force on Coeducation held its third full meeting on Wednesday, October 28 in the Guild Room. Dr. Paul van K. Thomson, Academic Vice President and Chairman of the Task Force, announced the names of those who had been added to the group. New student members were introduced and included the following from Providence College and other colleges:

The names of the new student members of the Task Force are:

Committee on Programs of Social and Cultural Activity:

Peter Pimental '72
Dan Larkin '71
Joseph Bonaccorso '71
Al Cooks '72

Committee on Athletics and Health Services:

Kevin Hart '71
Brian Woelfel '71

Committee on Counseling Services:

John Glier '71

Committee on Residential Facilities and Dormitory Life:

Kathleen Brouder, Newton College of the Sacred Heart:

Committee on Student Government and Conduct:
Gerald Ramos '72
Stephen Cullinan '71

In addition to these students, the Task Force also now includes an official representative of the Alumni, Mr. Paul Tucker '65, and Mr. Paul Connolly, Assistant to Vice President for Development.

Mr. Robert Purich presented a report from the Task Force Committee on Recruitment and Admissions in which he stated that applications are running well ahead of last year and are just about evenly divided between men and women.

Open Letter From Kent State

KENT, Ohio (CPS) — Craig Morgan, president of the student body at Kent State University on October 21 before assembled students:

"I would like to address myself briefly to the nation as a whole. Not to those students and faculty members who already agree with us, but to those students who are apprehensive about the concerns expressed. It is understandable how much a college education means to you. This opportunity may seem too precious for you to jeopardize by becoming involved with what appears to be extracurricular activities.

"But let me ask, once you have your degree, what kind of a life do you want to lead? Do you support a political system based on trust and reconciliation, or do

you accept political rhetoric which divides and polarizes your country, and turns the resultant fears into hatred for unpopular minority groups?

"We all understand the pressure which exists in a giant university. Sympathy must be given to those who fear that the system may reject them altogether, through the tyranny of the grade-point averages, bringing catastrophe to future career and personal advancement.

"But we ask each student if he can find it in his conscience to take the risks inherent in becoming involved in the greater issues, which threaten tragedy to our traditions of freedom and equality.

"To this end we at Kent State are asking for a nationwide

moratorium on business as usual. We are asking that for one day, that students don't go to classes, don't spend their time drinking beer or playing football, but spend the day talking among themselves, with faculty members, with parents, and with college administrators about what is happening to us, about what is happening to civil liberties in America today. We are asking that students across the nation to demonstrate their unity in what ever manner they desire, whether that be by fasts, teach-ins, rallies, or whatever; with only one restriction, it must be done non-violently. There are politicians in this nation who are banking on a violent upheaval on any campus in America in order to get

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Candidates For Wilson Prize

The following students, members of the Class of 1971, have been designated by the faculty to represent Providence College in the 1971 Woodrow Wilson competition:

John M. Janusz, Chemistry, age 21
John L. Conroy, Mathematics, age 20
Charles L. Fanning, History, age 21
Henry A. Kalman, History, age 21
Raymond L. Sickinger, History, age 21
Henry J. Fay, English, age 21
Paul M. Sabetta, English, age 21
Theodore J. Wysocki, Jr., Political Science, age 21

Ramos Interview Cont. 1

Ques: Is it trying to lead up to a bill where the Congress will be able to acquire some substantial power to effect change on the campus.

Ans: Yes. It's the only thing we can do. We are fooling ourselves as a student body if we just sit there every Monday night and just discuss pieces of legislation and be the lackeys of the Administration. That is exactly what we would be doing if we claim our legitimacy from the Administration then we are just being puppets and that is the root to student dissatisfaction and apathy toward the Congress. If the administration this year doesn't finally realize that the students today are getting frustrated with banging their heads against the wall, then they are not going to be interested in student gov. and student gov. might collapse this year.

Ques: Then your first objective is to solicit as much support as you can from the student body itself?

Ans: Yes. This is what we hope to do with the Student Rights Bill. The committee has been working on this almost every day and it will be meeting this week to discuss publicity; radio publicity especially on WDOM, newspaper publicity and various other means to get students to come when we actually vote on this.

Ques: Should it come about that you approach Fr. Haas with a bill which you consider of extreme importance and the admin. will have nothing to do with it, what type of action would the Congress take?

Ans: Well presently, because of the series of resignations and because the students are very apprehensive about my leadership of the Congress, I would tend to desire to have a student referendum where we would try to poll the students on how they feel about this particular issue.

Ques: (Do you think there is any real communication between the Congress and the students?) It

appears from the meetings I have attended recently that the Congress keeps pretty much to itself in that most of the committees which are not strictly dealing with the functions of the Congress are not made up of students outside of the Congress. Is there any way of involving more students in the activities of the Congress where they would not necessarily have to be Congress members?

Ans: We do involve many students because most of our committees are either chaired by non-Congressmen or most of the members are non-Congressmen. I appointed a press secretary to the Congress. This press secretary will work with the outside sources and will be responsible for putting up agendas around the campus so that students will know what the Congress will be discussing. Presently there is a general lack of interest in the Congress on the part of the students. There has always been the general feeling that the Congress is the lackey of the admin. Until the students see something concrete coming from the Congress then we will see what kind of (student) help and support we get from the student body. Hopefully this concrete step will be the Student's Rights Bill.

Ques: Consequently, this bill will be the pivotal bill (as to whether or not) in that it will measure the kind of student support for the Congress?

Ans: I have lent this much importance to the bill. I told the committee chairman that I believe this is the most important piece of leg. coming from this Congress because it is going to lead the way to greater legitimacy for the Congress as a student body. If this bill gets strong enough student support from all segments of the student body we can get the door open and there is no chance of the admin. shutting that door. This bill is going to go to the Faculty Senate for a confirmation before it goes to the Administration. We

will also be sending a copy to David Duffy, president of the Alumni Association. We want to get the feelings of all these groups before we come to Fr. Haas with the label of proof.

Ques: If I may digress for a moment, what was your reaction to the resignation of Mickey McNeil as president of the Student Congress?

Ans: I was shocked and disappointed. Over the summer I worked (with Mickey in Providence) in Providence and Mickey worked in Providence at Fox Point and he alluded to this many times. I of course thought it was a jest. It happened so suddenly because he really didn't want anyone to change his mind. If I didn't know Mickey and had read the newspaper and the reasons behind his resignation I would have believed it was totally unexpected but knowing Mickey and knowing what he was going through and knowing why he ran in the first place I could understand it and I told him so. I also told him. I can understand it.

Ques: Did your views conflict with Mickey's last year during the strike at all?

Ans: I had hoped that the Student Congress would take a stronger lead in the strike. This was my main (con) deviation from Mickey who thought we should take a softer stance. Following this I tended to agree with him that we had created an ad hoc committee and they were in charge of this decision. Consequently I came to see the role of the Student Congress as that of a guide.

Ques: Do you think the Student Congress can create a spirit like that of the strike last year?

Ans: As for getting the students into some kind of spirit, I don't believe it is the job of the Congress to provide entertainment for the college community. It has bothered me to have students come up to me and ask me what the big issue is this year, what will

we strike for this year. This is the kind of shallow student response that the Congress doesn't need. It is very early in the year (to be speaking of student spirit) for students to be thinking of being spirited because of the short semester and the upcoming exams and papers. I do think the Student Right's bill will kindle a lot of spirit and a lot of concrete support for it.

Ques: Does a student in a private institution have any rights?

Ans: We have talked to lawyers about this, last year under Ralph Paglieri's Congress that since this is a private institution we have no rights. The thing that I am counting on is that this is supposedly a community, whether we call it a Christian community, an academic community or whatever it is a community. Father Haas has said time in and time out that there will be respect for all the estates; the alumni, the students, the faculty and the administration. The student rights that I am talking about are the basic rights provided for in the civil society and courts. I cannot see why any reason why any kind of system in the college should conflict with the civil laws. There is nothing in here which out-steps civil law. If the college accepts civil law there is no reason why they should turn around and reject and contradict civil law in this case.

Ques: Do you think the Administration has a condescending attitude toward student and Congress?

Ans: I would say that this is the case across the nation on all college campuses not solely on this campus. I have the feeling that the Administration at PC does not have the respect that the students and the Congress would like it to have. Neither does the faculty. The faculty does not give the Congress the full weight that it deserves. In a sense I can't blame the faculty or the administration because in the past

Congress has worked in a very slipshod manner. However, this year and towards the end of last year we have been acting in a very responsible manner. I would like to see a bi-cameral system set up where the bills from both houses will interchange and receive support or rejection before going before the Administration. This is the level that I would like to see the Student Gov. on the PC campus come to. This could come about through a higher calibre of proposals by the Congress.

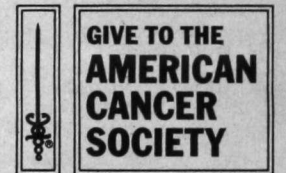
Letter

(Continued from Page 1)

themselves elected. We can't give them that opportunity. Anyone who doesn't see that is politically blind.

"In addition, the student government of KSU calls upon university communities and other citizens across the country to show their concerns over increasing political repression through a manifestation of unity on Oct. 31, by participating in the non-violent mass demonstrations throughout the country.

GUARD THOSE YOU LOVE



ALEMBIC Plans New Publication Slate

THE ALEMBIC, Providence College's literary magazine, is due to publish its first 1970-71 issue in the near future. For a number of reasons, the staff feels that this year's ALEMBIC will be more relevant to the campus.

The first, and perhaps most profound, addition that will take place this year is the frequency of publication. In the past years, THE ALEMBIC has appeared semi-annually. This year, the plan is to publish bi-weekly.

The ramifications of the stepped-up frequency can be readily seen. The impact on the student body will be greater; more students will be stimulated to contribute; more literature of high calibre will be exposed to other students.

Another change in this year's ALEMBIC will be the actual content. Continued will be the fiction and poetry class of writing. Added, though, will be many new features. One will be the presence of reviews of books, movies, and plays. Another will be a special

series called "Boston After Dark" which will report on the events happening around Providence and Boston (i.e. concerts, movies, plays and speakers at Brown, R.I.C., here at P.C., and in Boston).

All of this needs the interest, support, and contributions of all the students. It is hoped that the students will make these items available.

The editor this year, Paul Marluzzo, '72, is confident that all these changes will make THE ALEMBIC a more vibrant and practical publication and the quality of the magazine will not be affected by the quantity. With the able assistance of Mike Rybarski, '71, and encouragement of Dr. Henedy, the faculty advisor, Paul's goals will be reached.

The office of the ALEMBIC is in Stephan Hall, room 112. Contributions can be given in there, or in the English Department office.

Council To Send Delegates To NSVP

Five members of the Providence College Urban Council will attend the North-Eastern Regional Conference of the National Student Volunteer Program this Friday and Saturday. Hosting the Conference, which is sponsored by the Office of Economic Opportunity, is the University of Vermont.

Delegates from Providence College are: Ralph Caruso, President of the Urban Council, Ray McKenna, who works for both Friends of Challenge and the Wing of Hope, Bob Banfich of the Big Brothers, Bill Schuck, an Urban Council staff worker, and Art Cazeault, affiliated with the Fair Welfare Program and Senior Citizens.

Representatives from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York have been invited to the conference which is designed to "provide an opportunity for an exchange of ideas and experience on the development and operation of student volunteer programs."

James Tanck, Director of the National Student Volunteer Program, will preside over the seminar. The idea that the volunteer contributions of students can be influential in solving social problems is being emphasized by the organizers of the conference.

Various discussions and workshops will be conducted in an attempt to channel student volunteer efforts which "can help to bridge the cultural, economic, social and generation gaps which separate Americans from one another."

Experts in different areas of "volunteer programming" will be on hand to help delegates improve in the programming of their own volunteer efforts.



Leonda to Grace Woden Naval

BY JOE OSBORNE

The Wooden Naval was graced last Friday night with folksinger Jimmy Burke. A sparse crowd watched Burke perform such numbers as "Blackbird," and "Something the Way She Moves." The true guitar-picking talent of Jim Burke was quite evident in the song "Blackbird." As one student attending the concert said, "Fabulous, just fabulous." Jim Burke gave an excellent concert, and should he return, not missed.

Next week the Wooden Naval proudly presents the fabulous Leonda. This will probably be the best, or one of the best, concerts of the year. The entire staff of the Wooden Naval is enthusiastic about this next concert. They hope that everyone comes to this show; it has the makings of a terrific concert.

While I attended this past concert, however, I noticed the lack of student support. The coffeehouse is for the student, and should be utilized by the student. Even if you don't like folk music, the atmosphere is great, and the rapping good. So come on down, for a half dollar you can't go wrong. The coffee is free.

Draft Issues Face Court; Deal With Registrant Rights

WASHINGTON (CPS) — For the second year in a row, the Supreme Court can be expected to be the major source of reforms in the draft. Last term (October 1969-July, 1970) the court ruled on several cases that the Selective Service System was overstepping its legal authority in its day-to-day functions. The Court found that Selective Service Regulations, which are written and put into force by proclamation of the President, gave many powers to the system which were not provided for in the law as passed by the Congress.

In *Weller v. United States*, the Court is being asked to overturn a finding by Judge Peckham of the North District of California which dismissed an indictment against Weller for failure to report for induction. The District Court ruled in favor of Weller's claim when he found that a registrant may assume that he has any right which is not specifically deny registrants the privilege of legal counsel at their appearances before the local board, the system has traditionally held, both in regulations and less formal documents, that the meeting between the local board and the individual registrant is not a formal, legal confrontation, and

therefore specifically excludes legal counsel from participation in such meetings.

In the other major case, Guy Porter Gillette is appealing his conviction for failing to submit to induction on the grounds that his religious training and belief is unconstitutionally discriminated against by the requirements in the draft law that conscientious objectors be opposed to all wars, not just the specific wars in which they might expect to fight.

This "selective objection" is the crux of a major dispute over the whole conscientious objector status. On one hand, some churches hold as a doctrine of faith that their members must decide for themselves whether a specific war is in conflict with their beliefs or not. These faiths hold that there are situations in which war is a justifiable means of resolving conflict, and that the individual is responsible to determine for himself and act in accordance with his determination as to the morality of a particular conflict.

The draft law specifically excludes from exemption these adherents to the just war doctrine,

and has traditionally required opposition to all wars a primary precondition for recognition. Presently, Selective Service officials oppose extension of this exemption to selective objectors because of difficulty in determining their "sincerity." They seem to feel that many opponents of the war in Vietnam might take advantage of this difficulty in sorting the "Sincere" from the "insincere" as a springboard to escape service without meeting the system's rigorous requirements which are now applied to applicants for the exemption.

Draft counselors agree that an anti-system ruling in a case of this sort would greatly increase the number of COs. They feel, however, that the present regulations unjustly discriminate against registrants whose convictions prevent them from engaging in wars such as the war in Vietnam which violate deep moral scruples against such self-serving wars, but who would fight in a war to defend their country against an overt threat or would defend their faith from a similar incursion.



Reilly Alumni Rep. To Urban Council

BY RAYMOND SICKINGER

Mr. James H. Reilly, a graduate of the class of 1941 at Providence College, is currently the alumni representative to the Urban Council. In an interview with Mr. Reilly into resting points about his career and his personal life, as well as about the Urban Council, came to light.

After graduation, Mr. Reilly attended the Boston University school of social work and attained a Masters' Degree in Government. From 1943 to 1955, he was associated with the State Child Welfare Program, until in 1955 he was made Public Assistance Administrator. He has kept this post since 1955. As Public Assistance Administrator, he was a pioneer in the use of the "simplified declaration" in Rhode Island. As Mr. Reilly explained it, the system basically takes the social worker, who at one time would make a close scrutiny of applications, away from budgetary considerations and allows him to be placed back in the field. Now the application for assistance is simplified and a staff of non-social workers takes care of the secretarial matters. In fact, Mr. Reilly who has been appointed a member of the technical committee of HEW, will be leaving for Washington shortly in order to present material in testimony in favor of this simplified declaration system.

But Mr. Reilly is not just a

concerned worker. He is also a concerned family man. He has a number of wonderful children, one of whom is a son who is in the DMZ in Vietnam. Mr. Reilly extends his affable nature and his interest in and concern for children to college students. He pictures his role on the Urban Council as that of bringing his experience to the Council and of trying to interest both alumni and students to take an active interest and an active part in the Council. Mr. Reilly believes that the entire idea of the participation of Alumni on campus (which he readily attributes to Fr. Haas and for which he just as readily praises Fr. Haas) is an excellent bit of foresight and wisdom. He regrets that for the present time only Providence Alumni can really take an active part. However, he does not feel that this will in any way decrease the caliber of the alumni, since many of the most active alumni are very evident in all of the professions in Rhode Island, and particularly in Providence. As President of the Men's Retreat League, Mr. Reilly had already begun an alumni service. Now he has extended that service to include a unification of alumni and students through the Urban Council. Because of his professional experience and because of his wonderful personality, Mr. Reilly will most assuredly be effective, as well as affective, in his liaison role as the alumni representative to the Urban Council.

Outing Club To Scale Peak

Last Monday, November second, the Providence College Outing Club held an organizational meeting attended by twelve students and faculty members.

Activities for the coming year and necessary equipment were discussed. The club, starting from scratch, is requiring a five dollar membership fee. Funds accumulated through the collection of this fee will be used to buy equipment such as tents, sleeping bags, packs, and other essentials needed for various club activities.

Membership is open to everyone in the college community as are all of the club's events. Such things as hiking, camping, and skiing, have been proposed as possible activities for the club.

Two new officers were elected on Monday night. Tom Stripling was elected treasurer and Tony Giacalone was voted Quartermaster.

A one day trip to the Berkshires is planned for this weekend, and the group intends to climb Mt. Monadnock. Members will leave early Sunday morning and return late in the afternoon. Anyone interested in going please contact Tony in 306 Meagher Hall or call him at 865-3449.

The purpose of the club as stated in its constitution reads as follows: The purpose of the Club is to encourage and facilitate the enjoyment of outdoor activities by all members of the Providence College Community.

Anyone who wishes to join the club may do so at its next meeting on Monday, November ninth, at nine-thirty p.m. in Antoninus Hall.

Allegations Fly; Neither Man Shows

By RICHARD GOMEZ

A small crowd of about 100 persons in Albertus Magnus hall last Thursday night eagerly awaited the arrival of incumbent Democratic Senator John O. Pastore and Republican candidate Fr. John McLaughlin, S.J., for a scheduled discussion and debate on Senatorial campaign issues. To join in the scheduled discussion were two rather young contenders for the Senate seat, Daniel Fein for the Socialists Workers Party and David Fenton for the Peace and Freedom movement. The failure of both Pastore and McLaughlin to show up at the discussion was heavily scored by both Fenton and Fein.

President of the Student Congress, who sponsored the debate, Gerry Ramos, prefaced the meeting by questioning Pastore's slogan that he's "your voice in Washington," and criticizing his inability to debate with a Catholic priest, Rev. McLaughlin on campaign issues. Pastore had previously labeled Ramos' invitation to debate as "childish." Towards the end of the discussion, an alleged representative for McLaughlin apologized for the candidate's absence. He said it was due to his extended commitments at WTEV studios.

Both Fenton and Fein were very critical of the sincerity and accomplishments of the two major parties. It was indicated that both parties promised to end the war in Viet Nam but only succeeded in either expanding or extending the conflict. Fenton cited the discrepancy between Pastore being "your voice in Washington," and his actual support of the ABM, the space

project and the war. He further cited the pre-occupation with Law and order as an excuse in avoiding the real issues, and the lack of justice for the past ten years as being the root to all the problems today. He exculpated the students across the nation for being the cause of major unrest and violence in America and put the blame on the current "capitalistic system."

Mr. Fein expressed his eagerness and subsequent frustration in trying to secure a debate with the two major contenders for the senate seat. He accused both Pastore and McLaughlin of failure and the fear of facing the truth and real issues of the campaign that would result from such an encounter with him. Mr. Fein's idea if supporting the troops in Vietnam is immediate withdrawal and not extending the war. He cited contradictions in McLaughlin's position to end the war, such as his support to bring the troops home by December 1971 but also his support of both Congress and the President to extend the withdrawal date.

At the appearance of the "supposed" representative of McLaughlin to apologize for his absence, Fenton facetiously lambasted the Republican candidate's campaign expenditures and the lack of any response or defense by the representative. Mr. Fein took over the roasting skewer by calling McLaughlin "chicken" to face the truth, again in the midst of the tongue tied representative of McLaughlin.

The meeting closed with Mr. Fein informing the audience that McLaughlin's representative had conceded to him of McLaughlin's lack of courage being the true reason for his absence.

Urban Council Enlists Student Aid

BY JOHN GLIER

The Providence College Urban Council has announced some progress in its efforts to enlist wider student participation. It has thus far received about 140 of the questionnaires which it circulated both in Alumni Hall and in the Dorms.

On Monday night, November 2, each one of those who completed the form expressing interest in Council activities were contacted personally to be invited to a general meeting on Wednesday, November 4, in Aquinas 102. In addition, before the meeting, representatives from each one of the various organizations that the Urban Council services will receive the respective applications of those who expressed particular

interest in their programs. They will then contact interested students personally at the general meeting.

Mr. Ralph Caruso, President of the Urban Council, also announced that plans are underway for sending out a questionnaire early next week to enlist the aid of all interested faculty members.

Also, an IBM mailing list is being presently drawn up to include all students, faculty members, advisors, and moderators who participate in the work of the Urban Council. This will serve to keep everyone informed of the current programs and activities of the Council as well as help to coordinate its efforts among its participants.

EDITORIAL

In any organization with as wide a scope of activity and responsibility as in Providence College's Urban Council it is always difficult, and sometimes unfair, to single out any one particular leader who has done the most to bring about its success. We are impressed to a great extent over the obviously well coordinated group effort with which the Council has effected its accomplishments. Its leaders have enlisted the participation of a tremendously broad range of the college community. They have indeed exercised a leadership far beyond anyone's expectations. For this, both Providence College and the Community should highly

laud their efforts. One man we would like to single out, however, is one who has worked overtime constantly in the past weeks to continually coordinate the overall functioning of the Council. This is its President, Ralph Caruso. He has worked tirelessly and logged countless manhours on behalf of the Council. The Cowl feels that the entire College Community should recognize and appreciate the efforts of Mr. Caruso and all the other dedicated men like him who persist in their conviction that Providence College does have a meaningful obligation to our surrounding community and that it can fulfill it - and fulfill it well.



The Cowl has in the past and again recently, asked for help from the College Community. We have begged for people to work for us; we have asked people to make suggestions and to constructively criticize our work. Our success along these lines has been minimal.

Recently, an Editorial Advisory Board, consisting of Students, Alumni, and Faculty members, was established to aid the Cowl in a purely advisory capacity. This Board will serve to criticize this newspaper's work and make recommendations concerning editorial policy.

Student criticism of the Cowl has increased. Some students have indeed made constructive contributions; others

have made anything but constructive comments. Many of these destructive critics have little if any right to criticize an organization to which they have contributed nothing.

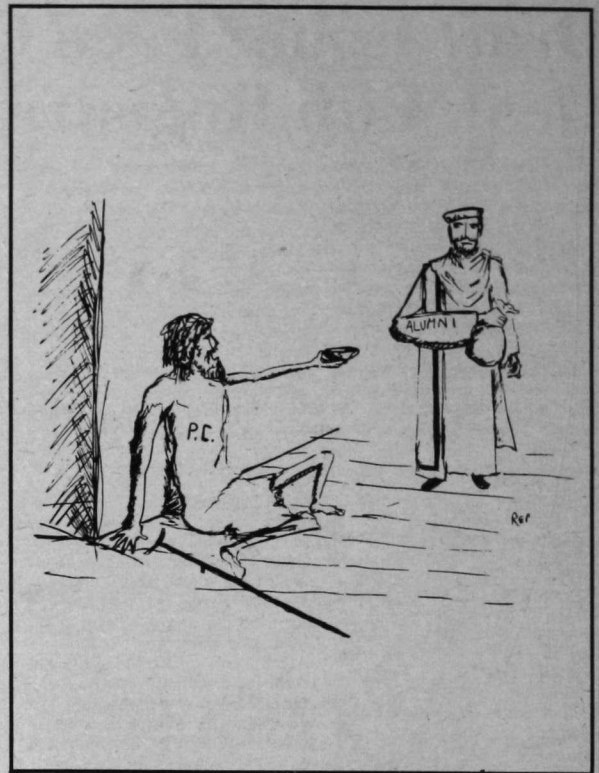
Now the Cowl would like to make a serious proposal to the entire COLLEGE COMMUNITY. Next Thursday at Two-Thirty in Aquinas Lounge, we will hold a meeting which is open to everyone, EVERYONE on this campus. We would like to see everyone who has any idea, remark, or criticism that can be beneficial to this newspaper.

The Cowl would appreciate YOUR cooperation in this effort to improve our college newspaper. Come to the meeting next Thursday and make your feelings known.



This past week our faculty has entered into a rather controversial dialogue. They have begun to examine the question that President Haas initially raised in his address at the Academic Convocation in the beginning of the year, namely: **To what extent is Providence College a Catholic Institution?** The Cowl feels that it represents a great majority of the student body in declaring that it has no ready answers to this question. Indeed, it is a formidable and perhaps an impossible question to answer in an age such as ours. We are in an era largely formed and propelled by a great spirit of secularization. This is not only true in our daily life but most especially in the area of academic pursuits. The basis of our modern concept of academic freedom rests primarily in this notion. Thus, the Cowl would almost go further than saying that it is an impossible question to answer and say that it is an impossible question to even ask in the first place. We ask ourselves and all of our

readers the question: do we not reduce our educational endeavors to mere propaganda (granted, a rather sophisticated variety, but propaganda, nonetheless) in presupposing and imposing a very specific moral and ethical tradition to an atmosphere which by its very nature should be free, open, and honestly explorative? We are not talking about the intent of our founders, the character of our governing board or faculty, or even the historical nature of our curricula or students. Rather, we speak of the very nature and integrity of an academic institution. Is it not then a paradox to speak of a Catholic College? This is not to say at all that there is no place for Roman Catholicism within the dimensions of our institution. It's very founding cause and traditions would convince us of that. Yet we would hasten to caution anyone who would seek an identification of our nature in specific and exclusive terms for fear of undermining the very integrity of our academic aims.



MEMO--



FROM THE EDITOR

This year THE COWL has been plagued by unfortunate and, in many cases, uncontrollable problems. Our printer of many years terminated operation three days before our first publication. We were faced with the prospect of contacting a new firm to handle our newspaper and our headaches were just beginning.

As our readers well know, THE COWL has been delivered to te campus on Fridays. This is not my permanent intention. I have made every effort to bring THE COWL to you earlier in the week, but administrative and pragmatic "hangups" have foiled all my endeavors.

On Thursday, November 12, there will be a general meeting at 2:30 p.m. in Aquinas Lounge for the entire College community. This meeting is designed to afford everyone the opportunity to air their praise, criticism or suggestions for the improvement of THE COWL.

I will attempt to explain the reasons for the present difficulties THE COWL encounters and hope to gain your support in working to make this an effective college newspaper.

THE COWL is desperately undermanned at present. I cannot begin to tell you how critical our situation is. If anyone has failed to join THE COWL staff because he disagrees with what is being said, I urge him to please come to Thursday's meeting and express his views.

Finally, I would like to pledge to you at this time that the next issue of THE COWL (November 18) will be delivered on campus by Wednesday. Your suggestions will also be seriously considered and your assistance most gratefully appreciated.

JAMES M. CRAWFORD



Providence, R. I.

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Editor-in-Chief..... JAMES M. CRAWFORD
 Executive Editor..... RICHARD BUONACORSI
 Managing Editors..... WILLIAM MILLER
 PAUL McNEIL
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The opinions expressed herein are the opinions of the editorial board and do not necessarily represent the opinions of the administration or the student body of Providence College.

J. Edgar Hoover

Open Letter To College Students

John Edgar Hoover, Director
Federal Bureau of Investigation
United States Department of
Justice

As a 1970 college student, you belong to the best educated, most sophisticated, most poised generation in our history.

The vast majority of you, I am convinced, sincerely love America and want to make it a better country.

You do have ideas of your own — and that's good. You see things wrong in our society which we adults perhaps have minimized or overlooked. You are outspoken and frank and hate hypocrisy. That is good too.

There's nothing wrong with

student dissent or student demands for changes in society or the display of student unhappiness over aspects of our national policy. Student opinion is a legitimate aspect of public opinion in our society.

But there is real ground for concern about the extremism which led to violence, lawlessness, and disrespect for the rights of others on many college campuses during the past year.

The extremists are a small minority of students and faculty members who have lost faith in America. They ridicule the flag, poke fun at American institutions, seek to destroy our society. They are not interested in genuine

reform. They take advantage of the tensions, strife, and often legitimate frustrations of students to promote campus chaos. They have no rational, intelligent plan of the future either for the university or the Nation.

The extremists are of a wide variety: adherents of the Students for a Democratic Society (SDS) including the Weatherman; members of the Young Socialist Alliance (YSA), the Trotskyist youth group; the Communist Party's Young Workers Liberation League (YWLL). Or they may be associated with the Student Mobilization Committee to End the War in Vietnam (SMC), a Trotskyist-dominated antiwar group.

Many are not associated with any national group. The key point is not so much the identification of extremists but learning to recognize and understand the mentality of extremism which believes in violence and destruction.

Based on our experience in the FBI, here are some of the ways in which extremists will try to lure you into their activities:

1. They'll encourage you to lose respect for your parents and the older generation. This will be one of their first attacks, trying to cut you off from home. You'll hear much about the "failures" and "hypocrisy" of your parents and their friends. The older generation has made mistakes but your parents and millions of other adults worked hard, built, sacrificed, and suffered to make America what it is today. It is their country too. You may disagree with them, but don't discredit their contributions.

2. They'll try to convert you to the idea that your college is "irrelevant" and a "tool of the Establishment." The attack against the college administration often is bitter, arrogant, and unreasoning. SDSers, for example, have sought to disrupt the colleges by demanding the right to select professors, determine the curriculum, and set grading standards.

3. They'll ask you to abandon your basic common sense. Campus extremism thrives on specious generalizations, wild accusations, and unverified allegations. Complex issues of state are wrapped in slogans and cliches. Dogmatic statements are issued as if they were the final truth. You should carefully examine the facts. Don't blindly follow courses of action suggested by extremists. Don't get involved in a cause just because it seems "fashionable" or the "thing to do." Rational discussion and rational analysis are needed more than ever before.

4. They'll try to envelop you in a mood of negativism, pessimism, and alienation toward yourself, your school, your Nation. This is one of the most insidious of New Left poisons. SDS and its allies judge America exclusively from its flaws. They see nothing good, positive, and constructive. This leads to a philosophy of bitterness, defeatism, and rancor. I would like you to know your country more intimately. I would want you to look for the deeper unifying forces in America, the moods of national character, determination, and sacrifice which are working to correct these flaws. The real strength of our Nation is the power of morality, decency, and conscience which rights the wrong, corrects error, and works for equal opportunity under the law.

5. They'll encourage you to disrespect the law and hate the law enforcement officer. Most college students have good friends who are police officers. You know

that when extremists call the police "pigs" they are wrong. The officer protects your rights, lives, and property. He is your friend and he needs your support.

6. They'll tell you that any action is honorable and right if it's "sincere" or "idealistic" in motivation. Here is one of the most seductive of New Left appeals — that if an arsonist's or anarchist's heart is in the right place, if he feels he is doing something for "humanity" or a "higher cause," then his act, even if illegal, is justifiable. Remember that acts have consequences. The alleged sincerity of the perpetrator does not absolve him from responsibility. His acts may affect the rights, lives, and property of others. Just being a student or being on campus does not automatically confer immunity or grant license to violate the law. Just because you don't like a law doesn't mean you can violate it with impunity.

7. They'll ask you to believe that you, as a student and citizen, are powerless by democratic means to effect change in our society. Remember the books on American history you have read. They tell the story of the creative self-renewal of this Nation through change. Public opinion time after time has brought new policies, goals, and methods. The individual is not helpless or caught in "bureaucracy" as these extremists claim.

8. They'll encourage you to hurl bricks and stones instead of logical argument at those who disagree with your views. I remember an old saying: "He who strikes the first blow has run out of ideas." Violence is as ancient as the cave man; as up-to-date as the Weatherman. Death and injury, fear, distrust, animosity, polarization, counter-violence — these arise from violence. The very use of violence shows the paucity of rational thought in the SDS, its inability to come up with any intelligent critique of our society.

Personally, I don't think the outlook for campus unrest this year is as bleak as some prophets of pessimism proclaim. The situation at some colleges is serious, but certainly not hopeless.

Along with millions of other adults, I'm betting on the vast majority of students who remain fair-minded, tolerant, inquisitive, but also firm about certain basic principles of human dignity, respect for the rights of others, and a willingness to learn. I am confident our faith has not been misplaced.

(This open letter to college students from Director Hoover pinpoints eight ploys used by radical extremists in their efforts to steer justifiable campus protest into violent and destructive channels. It was furnished to United Press International on 9-21-70 and is reprinted with permission.)

Bob Mayoh

"Joe" - An All-American Guy

When hundreds of hardhats descended upon young antiwar protesters earlier this year in New York we began to see the actual frustration experienced by many of the nation's blue collar workers and the lengths that they would go to alleviate such a feeling. Products almost of another world their personalities have been mainly shaped by the hard realities of a depression America and World War II. They see America at the hands of dissident minorities and rebellious youth who believe that nothing is sacrosanct and have neither respect for their flag, their country, or for anyone over thirty. Formed in an America of have-nots they secretly envy the freedom that youth possess their ability to scorn responsibility and tradition, and their apparent unconcern for where the next meal is coming from. And the man who sweats in front of a lathe every day, the man who fingers tiny parts on an assembly line, this individual learns to hate through his frustration and envy, and deep in his heart, at times, the urge to kill, to exalt in a moment or two of pure, guiltless ecstasy of destruction may appear and reappear again and again.

Joe Curry is an example of one such individual. He punches a clock every day, struggles through his monotonous job for eight hours or so, and then shuffles home to guzzle beer and listen to his wife ramble on about the exciting daily occurrences in the TV soap operas. The frustration of his own existence crumbles a beer can between his hands as he silently chews his evening meal over the local news program. After dinner, if it is not his bowling evening, he may wander down to his recreation room, there to silently finger the massive collection of guns he keeps, wishing in his most inner thoughts that through some incredible set of circumstances that he could aim them at something more appealing than his rec room wall or even an animal when he goes hunting on weekends. And Curry has no qualms about those that would be his first victims either - "the niggers" or "the hippies" he so despises.

But Joe is restrained and his fantasies play themselves out only in the deep recesses of his tormented mind. But then one night in a local bar Joe finds his Messiah, someone who has taken that awesome step he only fantasizes about. William Compton is a wealthy advertising executive who, in a fit of blind rage, has murdered the boyfriend of his only child who had fled some months before to live with him in the Village. To Joe, Compton is a hero, a real man and Joe forces his friendship upon him. Compton has unwittingly mumbled his guilt to Joe and terrified that he will be blackmailed he submits to Joe's companionship. But Joe has no intentions with Compton other than to exalt him, to show his admiration for the man. Slowly a tight comradeship forms between them and to Joe's delight Compton confesses the powerful feeling of ecstasy that came over him as he pummeled his daughter's boyfriend to death.

Then Compton, who has all the makings of an entrapped Sophoclean hero who is slowly entangled in the tragedy of his own making, learns that his daughter knows of his guilt. Suddenly the well kept secret is no more, and his entire world seems about to crack in front of the accusing look of horror that shows upon his daughter's face. The daughter runs off and Compton turns to Joe to help find her.

At this point the film takes a deciding turn-straight downhill. Up to this point the film has deftly shown to us the personages of Compton and Joe. Compton is clearly caught in a macabre game from which he can find no escape and Curry to him is an ominous danger. He merely wants to forget what happened while Joe seems ready to go to war with his hunting rifles yet for all his misgivings about the man, Compton cannot deny Curry and he has grown, almost against his will, more and more bound to this man he silently fears.

But from here the film quickly seems to move into predictability and stock melodrama rivaling anything Curry's wife listens to on

the daily tube. Its movements of plot seem purposely contrived to move the film towards its final scene disregarding both the high quality of what has come before and the reality that Curry and Compton live in.

Looking through the village one evening for Compton's daughter, the pair are taken in by a group of flower children who sit moppishly around in a coffeehouse wondering what to do with themselves. Again Compton's mouth saves the day when he lets on that he has some "stuff" (which he took from the murdered boyfriend and has stored in his trunk). So its back to their pad to try it out, which Curry and Compton do. A little sex - why not! Afterwards they get turned down when they ask their bedmates for dates and on top of that their wallets (all of Compton's credit cards) and the quantities of drugs Compton had are filched while they have been making it with the under twenty crowd. Curry is insensed and he finds out where the group has gone.

A quiet farmhouse on a winter's morning. A car drives slowly up and Curry and Compton get out. Joe removes two guns from his trunk. Compton disagrees but there is no stopping Joe. His moment has arrived, and seconds later he is dashing throughout the house in a mad orgy of killing. While Compton stands horrified and immobile, Joe methodically murders the entire group, pumping bullets into crumpling figures. Compton protests and the men argue. Will he kill Curry, or will Curry, so caught up in the frenzy of bloodletting, kill him? Curry baits Compton and he turns from Joe to chase a fleeing figure that is making for the front door. "That one's yours," Curry yells and Compton fires. Moments later he discovers that it is his own daughter. The tragic wheel, that Compton has been a prisoner upon, has come full circle and the harmless games that Joe and he had played in Curry's rec room have now come too horribly real. For Curry the fantasy is no more, but instead silently stealing away in the clearing smoke of a winter morning's killing.

Campaign Passes Half-Way Mark

The one-million dollar Diocesan Campaign for Providence College has reached a total of \$900,815 and has put PC's \$10-million Second Half-Century Campaign past the half-way mark, it is announced.

The Diocesan Drive total was recorded earlier this week, and when added to the Second Half-Century fund, it put the larger drive's total at \$5,214,130.

Officially, the Diocesan Drive closed Saturday, October 31. But according to its chairman, Rev. Msgr. Daniel P. Reilly, the drive leadership will still attempt to reach all parishioners in the diocese who have not contributed as of the drive's deadline. He said final results will be known sometime during the first part of November.

Launched on Sunday, October 4, the Diocesan Campaign was authorized by Most Reverend Russell J. McVinney, D.D., Bishop of Providence, as part of the college's Second Half-Century Campaign. Funds from this overall effort are being used to finance PC's \$23.7-million Capital Development Program now underway.

Launched for a five-year period in March, 1969, the Second Half-Century Campaign is seeking funds from corporations; alumni, faculty, and staff of the college; foundations; and other "special" organizations. Total from these groups is \$8-million.

In addition to the one-million dollars expected to be raised through the Diocesan effort, the Dominican Fathers of the college have launched a corresponding fund drive of one-million dollars to be raised or pledged from their own families, friends, and

institutions. Together, the diocesan and Dominican efforts are part of the two-million dollar "Catholic Resources" committee of the Second Half-Century Campaign.

In announcing progress of the drive so far, Msgr. Reilly also released drive results by the four regions created to cover the diocese.

In Greater Providence (Region I) a total of \$323,320 has been pledged or received so far. Region I goal is \$329,800 and includes the 46 parishes in Providence, Cranston, Johnston, Smithfield, Scituate and Foster.

In Washington and Kent Counties (Region II), \$164,292 was pledged or contributed, as compared to its goal of \$193,800.

The 44 parishes in Northern Rhode Island (Region III), raised a total of \$188,141 towards the regional goal of \$237,800.

The fourth region, which includes the 29 parishes in the city of East Providence and Bristol and Newport counties, realized \$125,062 towards its goal of \$156,800.

The regional totals equal \$800,815. Also, regional figures reflect \$75,000 pledged by the priests of the diocese. The pledge of each priest has been credited to the parish where he is stationed. The Diocesan Campaign total of \$900,815 includes a gift of \$100,000 in diocesan funds made by Bishop McVinney.

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Business Prospectives

It is common knowledge and everyday chatter that this country is caught up with the serious problem of inflation. Governmental restraints, tight money policies, and even presidential pleas to industry have done little in the way of combatting price increases. Consumer prices continue to rise briskly and forecasts indicate that they will have risen to the tune of 6% by the end of 1970. Such a figure clearly presents a hyperinflationary trend.

Economic officials are nevertheless optimistic about the future of the economy. Advisors see inflation and price increases slowing by next year. They also see an increase in the near future in capital expenditures by corporations and a gradual rise in the G. N. P. to offset the effect of inflation. A recent survey of 194 members of the National Association of Business Economists came up with this consensus for 1971: "A 2.8% rise in G. N. P., adjusted for price changes, a steady slowing in the annual rate of consumer price increase and 4.8% unemployment by year's end." This would mean a complete turnaround of our present course with prices

continuing to rise sharply, and unemployment at 5.5% of the nation's workforce.

The penalty of inflation and the fight to stop it has not only affected the bread winner and the family budget. Students from high school level to college have found that their wallets are in a precarious position. Surveys show that students under the ages of 22 spend billions of dollars each year on entertainment and personal necessities.

Students today are finding it more and more difficult to go anywhere other than McDonald's and get change back in their pockets. The cost of a movie and dinner date is now astronomical in regards to the means of most students. Alumni Hall's cigarette machine now requires a deposit of \$.45 in order to pull the lever and it won't be long before a nice even \$.50 will do the trick. For those of us who pay a quarterly or bi-annual visit to the local union barber shop, the price of a regular haircut is \$2.50 for a service that lasts 10 to 15 minutes. The commuter student feels the pinch also in the dollars he must pay to keep his car in reasonably good running condition to take him faithfully back and forth to

school.

But the drastic toll has been taken in student employment. This summer, many students looked hard and long for employment, and some to no avail. The trend continues even now that school has started in regards to part-time employment. Good-paying part-time jobs are scarce. The reason is the same everywhere. Companies are laying off and therefore are in no position to hire help on a part-time basis.

If our economic advisors are right, the outlook should change soon. But this will not help the seniors to any serious degree because they'll soon be entering the full-time job market. Everyone will be affected by the expected economic upturn. Students should therefore move fast and move often whenever the opportunities arise. The health of your wallet could definitely be at stake.

BUSINESS BRIEFS:
...Student-Faculty Curriculum Study Committee met on October 21. This was merely an organizational meeting... Government agencies are interviewing on campus this week and next.



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Arts Program For American Students

The Aegina Arts Centre, located on the Greek island, Aegina, has announced that it will hold its special summer program for American students interested in art, archeology, music, Greek language, poetry, and literature for a second consecutive year.

In this past session the list of renowned guest lecturers included the specialist in Minoan and Mycenaean Archeology, Dr. A. Zois; Dr. J. H. Kroll, Agora fellow in charge of numismatics; Dr. Willis Barnstone, Professor of Comparative Literature at the University of Indiana; Mr. A. R. Burn, Professor of Ancient History at the University of Glasgow; the poets, Alan Ansen of the United States, Sinclair Beilles of South Africa, and noted authors, Kimon Friar and N. Germanakos.

According to John Zervos, director of the Centre, the school will offer a special progressive curriculum in two "open" 1971 summer sessions for American students. Special rates for tuition, travel and accommodations have been arranged by the Centre.

Summer 1971 classes are scheduled: June 21 through July 16, and July 19 through August

15. Tuition and facilities for either session total \$250.00. Both sessions are available for \$375.00. Special travel rates of \$350.00 round trip air fare have also been arranged by the Centre.

The Centre is located on the Grecian isle of Aegina, less than an hour from Athens and the mainland by ferry. Classes in basic design, color studies, landscape, life classes, drawing, open studies, Greek language and literature, music, poetry, and archeology will be conducted on a "free flow" basis. Students are responsible for selecting the class, instructor and sequence of instruction as they wish to pursue it. Students also will study firsthand at Archeological digs, during excavation and restoration periods, and will have a wide choice of guest lecturers throughout the sessions.

According to Mr. Zervos, who will be presenting a series of lectures on "The Current State of the Greek Language," says the life and study styles of the summer session will be "unstructured." "We are building the courses around the student's voluntary interest and involvement. Aegina Isle is itself an art environment within which the student will select his involvement in the information and instructions available."

Students interested in the above program should address their inquiries to Mr. John Zervos, c/o DePaul University, 25 E. Jackson Blvd., Chicago, Illinois, 60604.

November's Arts Calendar

November 6, 7, 8: "You Know I Can't Hear You When the Water's Running"; Newport Players Guild; Newport Performing Arts Center, Newport; \$3.00 adults - \$1.75 students.

November 7: "Missa Solemnis"; R. I. Civic Chorale and Orchestra; Veterans Memorial Auditorium; 8:30 p.m.; \$3.00.

November 10-15: "Romulus the Great," Faunce House Theatre; Churchhill House; 8:30 p.m.; subscription price (six performances) \$12.00; single performance \$2.50 adults - \$1.50 students.

November 13: Ravi Shankar, sitar; U.R.I. Arts Council; Edwards Hall; 8:30 p.m.; \$3.00.

Bob Mayoh

Mad, Mad, Mad World

It seems that the notorious Smiler (Jimmy Durante) has hidden away quite a tidy sum of money. Escaping prison The Smiler steals a car and sets out to recover the hidden loot. But fate waits around the next corner for the unfortunate Smiler, a corner that he doesn't quite make on the mountain highway on which he is barreling along. Just before the Smiler kicks the bucket, which he literally does, he confesses his secret to a tiny group of witnesses who huddle around him. The money, 350,000 dollars worth, is buried in the San Rosita State Park in San Diego, all under "a big W." With this secret invested in them the tiny group decides to keep it just among themselves. But that proves a problem enough for them. A roadside conference resolves the fact that cooperation is out — it is every man for himself and, scrambling back to their cars, the race is on. Greed has them in its control and nothing, whether it be the multiple perils of the highway, the devious plotting of their opponents, locked doors, and run-away airplanes will deter them. To reach "the big W" they will even put up with the melodic voice of Ethel Merman. It is truly a mad, mad world.

Directed by Stanley Kramer, "A Mad, Mad World" has recently been reintroduced and my reactions to seeing it a second time were somewhat different, which is usually the case, than my first. I first saw the film at the Elmwood theatre more than 10 years ago. The entire house, myself included rocked with continuous laughter at the antics of the massive cast that Kramer had assembled for the film. Yet upon seeing it again, so many years later, it does not seem so raucously sidesplitting as it had originally. Instead I found it only mildly amusing, which was a large comedown from my anticipation and expectations of it. The laughs seemed forced and predictable when they do come and the age of the film becomes a burden — the color of the film is dull, the cars most noticeable, the men's clothing baggy with string ties and wide brimmed hats, scarfs and red lipstick for the women. Even the theatre adds a somber touch of age to the film. Loew's with its sad vaudevillian air and its dusty splendor, weighs heavily upon the film and yet, in some ways, it is a fitting accompaniment to this film which seems so far away from the films of today. And yet 10 years ago was not so far away — John

Kennedy and the New Frontier does not seem old. Or coming through the tortured Sixties, does it? My young companion thinks that Jack Benny's old sidekick who appears in the film is Flip Wilson. He has never heard of Rochester. As the cameo appearances are made people in the theatre lean over to one another or smile to themselves saying — "There's Rochester, or there's Buster Keaton, or Stanley Holloway." The names and faces are not known to all — 10 years is a long time, and in some respects, a very long time.

Kramer intended "A Mad, Mad World" to stand as the complete comedy film, and through its three hour running time he wedges in as many of the old comedy routines and as many comedians as he possibly can. The result is a mammoth salute to comedy, complete with fingers being shoved into unsuspecting eyes, the banana peel on the floor, the Max Sennet car chase, bodies are thrown from great heights through windows and roofs (Rochester lands into the awaiting arms of a statue of Lincoln). It doesn't really matter where one lands since nobody gets seriously hurt. It is like a cartoon where the character has a stick of dynamite blow up in his hand. When the smoke clears he is left standing, his face blackened but alive nonetheless — ready to fight another day. One is surprised that no one gets hit in the face with a pie (it has to be a custard pie to be complete). One would have thought that with so much else in the film a little pie fight wouldn't have hurt. As for the comedians — Milton Berle, Phil Silvers and Sid Caesar relive much of the routines that made them the kings of TV comedy in the Fifties, Buddy Hackett looks and acts his usual dumb, stobish self, Terry Thomas bares his spaced English teeth, Ethel Merman makes enough noise to rival an SST at takeoff, Johathan Winters is a not-too-bright truck driver, Arnold Stang (Pre-Chunky days) peers from behind his hugh glasses, Jim Backus mumbles in his Mr. Magoo voice, Rochester rools his eyes, Rooney is his diminutive self — they are all there and many more. The only comedian of that time that one doesn't see in the film is probably Lenny Bruce, but then that should be expected from the man who actually had the gall to feed America "Guess Whose Coming to Dinner" at the same time that

Rap Brown was referring to America and Apple Pie.

"A Mad, Mad World" does not suffer from the usual Kramer hang-up which is always a futile attempt to convey a serious point — because "A Mad, Mad World" has no point. Everything is given to comedy. Kramer weaves back and forth throughout the film as the race proceeds and each of the protagonists gets himself into impossible situations cased by overriding greed and ambition to get there first. Even Spencer Tracy who plays Chief Culpepper, gets into the act by arresting the entire lot after they have found the money, and then tries to get away with it himself. A wild car chase ensues which ends by finding everyone at the top of a deserted building. A crowd gathers down below, while out on the fire escape the battle for the money goes on. Then the fire escape collapses and everyone gropes for the fire ladder sent up to help them, operated down below by the Three Stooges no less. The money that Tracey is still clutching, soon is lost — to the wind and the onlookers below and each of the idiots on the ladder is thrown from it, to go crashing through windows and roofs, over picnic tables and into public fountains.

In the end, no one gets anything except a variety of broken bones — and a raucous laugh when Ethel Merman slips on a banana peel that Hackett has been eating. But after putting up with "the old bag" who has bullied each of them to no end, her hugh flop on the hospital floor sends them all into estatics. They do not get the Smiler's dough, but seeing Merman fall is payment enough.

R.I. Chorale

The Rhode Island Civic Chorale and Orchestra, Dr. Louis Pichierra, Music Director, presents Beethoven's "Missa Solemnis." Soloists will be Uta Graf, soprano; Eunice Alberts, contralto; Charles Bressler, tenor; and David Laurent, baritone. The performance will be held at Veterans Memorial Auditorium, Providence, Saturday, November 7, 1970 - 8:30 p.m. Tickets are available at Avery's, Axelrod's, Ladd's and DiPippo's Music.

Call the Rhode Island Civic Chorale and Orchestra for information.

"Coppelia" Comes To Providence

On Saturday, November 21, at 8:00 p.m. and Sunday, November 22, at 3:00 p.m. the State Ballet of Rhode Island will be proud to present, by popular request, the delightfully, humorous and colorful ballet "Coppelia." The first performance of "Coppelia" was one hundred years ago. This is the 11th Annual performance of the State Ballet of Rhode Island.

The full three acts will be performed by Myles and Herci Marsden, in the title roles and supported by the full Corps De Ballet. This ballet is truly for the young at heart. This gay spirited and lyrical ballet will feature exquisite sets and piquant

costumes. Outstanding numbers will be the dance of the Mechanical Dolls and the beautiful Dance of the Hours. Music by Leo Delibes. Preceding "Coppelia," a new ballet "Le Ball" choreographed by Joseph Levinoff will be introduced — music by Aram Katchaturian.

The critics say: "The State Ballet of Rhode Island is gifted, well-disciplined, and can be rated among the top civic ballet companies. Myles Marsden has tremendous elevation and is superbly agile. Herci, his wife, shows great virtuosity and deep acting ability, in addition to her outstanding beauty.



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If you are interested in learning more about the Paulist priesthood, write to:

Rev. Donald C. Campbell, C.S.P.
Vocation Director

Paulist Fathers

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DEAN HERBERT LAZEROW
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FRIDAY, NOVEMBER 13, 10:00 A.M.
AQUINAS LOUNGE

Faculty Comments On Our Catholic Nature

(Editor's Note: the following are as accurate paraphrasings as possible of some of the faculty's comments following the speeches given at the meeting Thursday)

The university is too large an affair to attach one goal or model . . . we need a policy statement as to where our faith fits in . . . (Question): Many of our students are born but not practicing Catholics; are we then a Catholic College? (Ans:) One can have a College run by Catholics with Catholic students - but it is not necessarily Catholic; rather, might we not be on our way to becoming Catholic? (Comment): Why don't we take a poll and see whether our students are Catholics? . . . To include the question of religion or faith on the admission form is discriminatory. (Comment): the founders in the original charter embraced the idea of no discrimination on the basis of religion; All non-Catholics receive equal recognition and are forced into no religious activities or courses . . . The basic principles of Christianity are sound, but we are being led by our students off the intellectual path to chaos; they want involvement, we must demand ideological commitment. We, the faculty, are in the position of establishing principles;

we must make use of our religion to humanize us . . . Let's trust faith: I accept the authority of a higher authority. (Comment): To introduce an anti-intellectual element merely because we are getting proud in our intellectual pursuits would be to reduce the quality of our education; we must have the academic freedom to pursue various disciplines. We need a balance of intellect and faith; no extremes . . . We must redefine the Catholic College in terms of social policy: to go back to the 13th century and St. Augustine is missing the point. We should fashion a working definition of the Catholic College in the five years since the Vatican Council. (Comment:) St. Augustine must be looked at because we face the same problems essentially that he faced: How do you take the highest achievement of the human mind and Christianize it? . . . The Professors do not have a right to attack the stated objectives of the College in the classroom. There is a right way and a wrong way to deal with this issue . . . Bring it down to the concrete level: there never was a "PC Gentleman." We are trying to live up to a myth; what was never there shouldn't be held up in order to denigrate the students we have

now. (Comment:) We do have students with truly gentlemanly qualities - civility and concern. Yet we can't formalize a definition . . . Ask the older faculty members here to answer some of these questions. Has the Catholic College been a myth here? I say no! We have had principles, but we are slipping now . . . The question of a myth is real here: very few students go to mass. But at least the presence of religious here are a positive aspect - religion is not alien to them. Yet is some of the religious faculty a hindrance to their Christian development? Are the religious alive and meaningful to students here? . . . Some priests here were close to their students. Let's not forget their memory . . . Being Catholic means a growth in faith: how can we evaluate this growth in a four year period? (Comment:) Their emotions get confused, convictions need to be driven home to them . . . Students are no less religious than 15 years ago; then students started as St. Augustine and attempted to bring God down to earth, but now, our students start with man and wish to be remembered as those who loved their fellow man. Our task must be to show them that the man Christ was also God . . .

Antioch Takes "New Direction"

Yellow Springs, Ohio-(I.P.)- Antioch College will reach into its own pocket for money needed to take a "new direction" and enroll at least 240 students from working class, low-income and multi-ethnic backgrounds by 1974. If the program works, it is expected to change the college of liberal arts and sciences significantly.

The Board of Trustees recently directed that \$250,000 of the college's \$6-million endowment be invested in a "new directions" loan fund to help support the first 80-100 such students expected to enroll this year.

To insure that the college has enough money to develop the program during the 1970-71 academic year, trustees directed college officials to re-examine the budget and all possible resources to find money to maintain the momentum that students and faculty planning the program have built up.

Trustees also pledged their leadership, support and

participation in securing the unprecedented long-haul financial needs, estimated at between \$5- and \$6-million.

Key elements of the plan include:

Enrollment of 240 high-risk students by 1974;

Establishment of supportive services, such as special counseling;

Alteration of existing academic programs to meet the needs and goals of new direction students;

Establishment of an Institute for the Solution of Social Problems.

According to Antioch President James P. Dixon, the decision to try to make the Antioch population more like that of the larger society is "based on the conviction that class and ethnic issues are the crucial issues of our times. We are also convinced that students cannot learn about these issues unless people representing the various classes and ethnic groups learn together."

A Song Of Teilhard

BY MARK HAESLOOP

Monday, Nov. 2, the Chaplin's Office presented the second in its series of lectures. Sebastian Temple was featured giving a rather unique program on Teilhard de Chardin's Phenomenon of Man.

Temple is a South African of Jewish decent that has traveled the long road of religious quest. After rejecting his Jewish upbringing he spent several years studying Yoga and then three years in a Hindu Monastery in India. Since discovering the works of De Chardin, Temple has converted to Catholicism.

The program Temple offered ("workshop" as he calls them) was based mainly on the Phenomenon of Man, De Chardin's most difficult work. He uses a multi-faceted approach rather than the traditional lecture method, making use of an overhead projector, poetry and songs to make the usually difficult theories of De Chardin intelligible to his audience. His tone and presentation are deeply personal rather than academic. The major thrust of his workshop is to give a simplified version of De Chardin's theory of evolution from the beginning of matter to the ultimate union of man and god.

Temple writes and composes folk songs in the "spirit of Teilhard" and has come out with five albums to date. In these recordings such as "Teilhard's Offering," "Cosmic Christ," and "The Lord of Evolution," Temple uses De Chardin's terminology in trying to bring his message to the contemporary scene through a contemporary media, music.

Almost one hundred people attended Temple's gregarious presentation last Monday evening. Members of the Chaplin's staff have indicated that plans are now being made for future lectures on a wide variety of subjects.

Letter To The Editor

TO THE EDITOR:

I wanted to take this opportunity to personally thank you for the interest you have shown in the activities of the Urban Council.

I was very pleased to see the excellent coverage The Cowl gave to the October meeting of the Council. Your article served not only to summarize the agenda but to underscore the importance of increased student involvement. You have effectively publicized the presence of our body and I am pleased to report that several members of both the faculty and students have contacted the Urban Council in response to your efforts in The Cowl.

As a direct follow-up to a suggestion made by Mr. Reilly, the Council's Alumni Representative, and your column, the Urban Council is circulating a questionnaire to identify and enlist additional student help. There are a number of projects

deserving of the Council's full cooperation, which translated means increased student involvement.

Please contact me in order that I might keep you informed as the most recent developments in the areas of Senior Citizens, Friends of Challenge (prison reform) and the North Providence Boys Club (drug counseling program).

Sincerely,
Ralph Caruso



Help keep America Strong
U.S. SAVINGS BONDS
NEW FREEDOM SHARES

Open Letter To Students

In the past Providence College has presented concerts with such performers as Simon and Garfunkel, Judy Collins, the Supremes, Flip Wilson, the Rascals, Peter, Paul and Mary, and others - what has happened to us? For the past two years the quality of concerts has diminished here on campus greatly - in fact entirely. WHY?

With the new students activity fee we were promised more concerts with better performers. Where are they? Why still, piddle around with the second rate performers still wasting our money when all it would take is one first rate piece of entertainment to return our concerts to the quality we once had.

Why should we spend our money on other campuses to see what we want to see on our own campus. Naturally, we as the students are the one's who lose. We must be willing to spend the money, to take the chance, to

engaged a high priced group with the prospect of appropriating more funds for more music - the music we all want to hear.

It seems odd that colleges similar in financial stature are willing to afford the necessary funds to contract top-flight entertainment. We see no reason why it cannot happen here.

Concernedly yours,
Stephen Bell '73
Jeffrey Boccardi '73
Austin Galvin '73
Leo Dotolo '73

INTRAMURAL CROSS COUNTRY MEET

The Providence College Intramural Meet will be held on Thursday, November 12th, at 3:45 p.m. All clubs interested in participating can register at the Coaches Office, or sign up on the day of the meet in the exercise room in Alumni Hall.

New Art Dept.

Providence College now has a Department of Art with a major in Art History and certain of the studio areas. Information concerning this may be obtained from Fathers Hunt and McAlister. Fr. Hunt will be the first Chairman of the new department. I suggest that this may be of interest to the general public as well as to the Providence College community.

Paul van K. Thomson
Vice President for Academic Affairs

MATINEE TOMORROW
FUNNY! "You ought to love it or have you head examined!"
Edwin Safford, Prov. Journal

Moss Hart & George S. Kaufman's Great Comedy
YOU CAN'T TAKE IT WITH YOU

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Haas, Heath And Miner Speak At Faculty Symposium

Fr. Haas

One answer to this question is contained in the declared intentions of the founders of the College. That purpose is clearly expressed in Bishop Harkins' own words addressed to the Dominican Provincial, Fr. Raymond Meagher, in 1915, "The need of a college, Catholic in spirit and under Catholic auspices, is most evident, considering especially the steady growth in the number of inhabitants of the Diocese during the last twenty years." In writing to the Master General at that time, he further stated his purposes: "Since the secular universities present no small danger to the faith and morals of Catholic students, for the good of the Church, reason concludes that our youth be formed not only in the science of humane letters but especially in the principles of sane and solid philosophy." The Provincial expressed the same purpose in his letter to the Master General: "In the city of Providence there exists a most celebrated secular university, but because of the doctrine taught there, it presents no small danger to the faith of Catholic students." The purposes of the founders of the College were decidedly influenced by local needs and local dangers.

Another answer to the question posed is in the history of the curriculum of the College in the course of 50 years. From 1919 until 1948 the College required two hours of Christian Doctrine or Religion which, in the first decade or so, was taught in one-half hour classes each day. Before 1931 the courses were not given titles and the catalogue indicated no special ordered sequence. In 1931 the Religion courses were listed as Apologetics and the dogmatic and moral teachings of the Church. There were no general Philosophy requirements in the Freshman and Sophomore years until 1931. Courses in Old and New Testament appeared in the catalogue for the first time in 1937 and disappeared again in 1948, then reappeared in 1966 in an introductory course. It was not until 1948 that an attempt was made to correlate a full program in systematic Thomistic theology and philosophy.

The Catholic character of an institution might also be discerned from the composition of its governing board and faculty. In 1930 there were 35 members of the corporation, 23 of them Dominicans. Of the Dominicans, 17 were members of the College faculty. There were only 5 Dominicans on the faculty who were not members of the governing board. One could conclude that the purposes of the board and of the faculty were fairly close. Incidentally it was not until 1932 that the College Catalogue listed lay faculty or admitted their existence. The influence of the Corporation upon the direction of the College was not constant for a considerable number of years during which many important developments took place. There is no evidence

that the Corporation ever met as often and considered as many major policies in a similar period as it has in the past 5½ years, during which there have been 14 meetings. It is difficult to assess the influence of the Corporation upon the developing Catholic character of the institution over the first 45 years. I have found no evidence of the Corporation specifically examining curricular developments or the revision of regulations as it has in the past 5½ years.

Another determinant of the Catholic quality of an institution is the type of student the institution attracts. In 1932, for the first time, there appears in the College Catalogue a statement of Personnel Requirements for degrees. It begins: Practice of Religion — A Catholic student is expected, without special urging, to fulfill the ordinary duties of his religion. This responsibility is considered to include the reception of the sacraments at least once a month. No difficulty should be experienced here because, if he is not already a member, the Freshman joins the Holy Name Society and goes regularly to the Sacraments on the monthly communion day with the society." This method of realizing the purposes of the College was not in effect when I was a student here. If imposed today, such a policy would exclude many of those students whom we should most earnestly wish to introduce to a Catholic education.

What this brief historical review proves is that the Catholic spirit of which Bishop Harkins spoke was not a static thing at all. Experimentation and evolution was as important throughout the first fifty years as it is now. It is obvious that the objectives of this institution did not exist on paper alone but in the intentions and actions of its constituents.

I would submit therefore that Providence College was and is Catholic to the extent that those who administered, taught and learned here found ways of expressing or finding revealed truth in connection with their academic disciplines and in their association with each other.

The Catholic purposes of the Corporation would be ineffectual if they were not shared and realized by the faculty. The faculty's Catholic purposes would be equally ineffectual if students were fundamentally indifferent or hostile to them. The students' Catholic hopes would be unrealized if the faculty were completely out of touch with their backgrounds and needs. It is not for each element of the College to have its own isolated concept of the Catholic purposes of the College. Rather it is essential that part of everyone's intentions be a desire to influence and assist others. I believe that Providence College is as Catholic now as it has ever been, perhaps even more so. Over the past three years, faculty, student, administrators and Corporation have worked together to develop a curriculum which realistically extends the full

potential of all to teach and learn all they can about the nature of man, his world, the ultimate implications of all that he does and the truth of God's love for man. True, we are only beginning, as Father Slavin began a new venture in 1948, but in this instance we have opened the doors for complete cooperation in the revitalization of the Catholic spirit.

I conclude with a charge to the faculty, and particularly to the Senate, to spend the major part of its energies in the next several months exploring ways in which every faculty member, layman and professed religious, Catholic and non-Catholic, can participate in this Catholic spirit. Specifically, there are ways in which you can share in the discovery of the moral implications of man's use of matter, the moral dimensions of the economic, social and psychological developments, the theocentric concern of literature where it exists, the philosophical implications of man's relationship to the order and chance in the universe and the eternal value of the human spirit.

If we are a collection of specialists, including a few specialists in Catholic Theology, we are not a Catholic College. If we are a family of interacting intellectuals, with a common religious concern, we need fear no threat to the Catholic spirit among us.

Fr. Mark Heath

The first section of Father Haas' remarks is an historical survey of the various ways in which Providence College has conceived and expressed its Catholic character and purpose. This will be very valuable for us as we undertake a definition and understanding for ourselves. Such a review saves us from the tyranny of the present and the past: The dangers of thinking on the one hand that the present changing in the College is unique and on the other that there is a fixed formula from the past which we must simply apply. In this I think I disagree with Mr. Miner: for I do not believe that it is one and the same: fifty years ago, now and fifty years in the future.

It would have been useful also if he had placed the College in the context of the history of Catholic Higher Education: to recall that Providence was founded and began its service just at the close of the formative and developmental phase of this history: i.e. at a time when Catholic educators were beginning to seek uniformity in their colleges and universities and to adopt the secular colleges as models of organization.

Finally, the history of the college could profitably be placed in the story of Dominican interests and labors in the education of laymen in the United States. This began in 1803; within a decade or two, three Colleges were operating: Springfield, Kentucky, Somerset, Ohio and Sinsanawa, Wisconsin. These

schools were modeled on a college Dominicans had founded in Bornam in Belgium, a school at which persecuted English Catholic young men might study - a circumstance given a new interest by the declaration this past Sunday of forty English martyrs as Saints. This martyr spirit was the soul of the movement by Englishmen to found colleges in the Catholic countries of Europe. The three American colleges flourished until the latter part of the century. Dominican higher education was interrupted by the Civil War and its aftermath and was taken up again in 1919 at Providence.

The Integration of Disciplines by Theology

Father Haas mentions the year 1948 as a turning point in the development of the way in which the college, judging from its curriculum, conceived itself as Catholic. This change, executed by Father Slavin, was a response to a wider and national movement in which Dominicans had a large part to play. The movement had two thrusts:

1. An assertion that theology was an academic discipline and ought to be taught as such, accompanied by all the professional care that attends other disciplines: section size, assignments, faculty preparation and the like. This concept supplied for a deficiency which had afflicted Catholic higher education for its history. The curriculum of Catholic colleges for a long time has been modeled on the Jesuit *Ratio Studiorum* which was divided into three cycles: Classical or Humanities, Philosophy, and Theology. In American Colleges, the Classical courses and the Philosophical disciplines were taught. In place of Theology, lectures in religion, generally not demanding, concerned with doctrinal instruction, apologetics and a commentary on moral teaching, were given. This model seems to have been that of Providence in the twenties and thirties as it was in every other Catholic college in the country. The new concept, which has remained valid continually since, originated in the writing of Father Walter Farrell, O.P.

The second thrust was toward integration of the disciplines. Using a theoretical framework provided by St. Thomas, notably in the Commentary on the *De Trinitate* of Boethius, by which all the sciences were placed in a hierarchy with philosophy and theology at the summit as queen, it was thought possible to order the instruction of the Catholic college into a whole, permeated by and directed by faith and theology - leaving each science freedom to develop according to its principles.

Never had there been a more perfect theoretical statement of the Catholic quality of the College: all was related to the faith and flowed in some way from it.

Two members of the Providence faculty were active in

the development and working out of this theory: Fr. John Whittaker published an article in *The Thomist* that developed the model, and Dr. Edwin Gora lent his knowledge and his prestige to meetings and discussions of the ways in which this ideal might be achieved in the physical sciences.

These two ideas received a wide discussion, in part because, during the early fifties, Dominicans taught philosophy of theology in nearly one out of every four Catholic colleges in the country.

The project was, however, never successful. The reasons are as follows:

1. Theology itself began to introduce Sacred Scripture into curricula; and Biblical theology: "Salvation History" became the chief matrix of development and curriculum construction. Biblical theology does not have at its command the tools of integration.

2. Philosophy departments themselves become more pluralistic: and the focus shifted to teaching philosophy in terms of problems. Thus it lost much of its systematic thrust.

3. In all the other areas of knowledge, (where there never was much enthusiasm for "imperialistic" integration of the disciplines by philosophy and theology) the knowledge explosion took place. With it followed great pre-occupation to develop courses which kept up with the flooding tides.

4. The expansion of the student bodies after the World War and the Korean conflict brought about large influxes of public funds to the colleges: particularly in housing and building grants; and immediately the question was raised whether the funds were being used for sectarian instruction. The discussion became practical when the Supreme Court of Maryland voided building grants to three Catholic colleges in that state on the basis of the First Amendment. Further suits were brought, coming to a favorable decision in New Haven this past spring, which will be reviewed by the United States Supreme Court this fall or next spring. The decisions of the court will play a significant part in all discussions of practical ways to implement the future about the Catholic quality and purpose of the colleges.

Four Contemporary Models

As a beginning to our discussion today, however, let me offer a summary of four models which are used currently by Catholic educators to describe the way in which their colleges and universities are Catholic.

1. The first is the secular college Religion Department model. This asserts that the character which makes a college Catholic is that it has a strong Department of Religious Studies in which Roman Catholic theology is taught as the chief but not the only discipline. Other Catholic influence will be felt: i.e. of the professors on the students, but this is not included in the

(Continued on Page 10)

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structure of the school. orientated college. This theory points out that de facto every university is structured around some values; it need not be, but very often is. Thus a university could be orientated around religious values: these are an important part of our national life. To achieve and express these values, religious teaching and exercises might academically be required. Here Catholic theology would be taught though not exclusively.

3. The student personal development model. This theme asserts that colleges in the past have either been centered on knowledge or on society: i.e. serving the communities which support them. A third possibility is that the college be student development centered. This represents a special thrust in the direction of student services: a concern for the student as a person. Making this the central point of the education would express a central Christian concern and might establish a Catholic identity for a school.

4. **The Church in Today's World** model. This theory takes the teaching of the Vatican Council's Pastoral Constitution and used it as a description of the Catholic college. The document and the college are the interface of Church and world and seek to be what the Church is in relation to the world. Thus the main ideas are: the development of the world and human progress, and the growth of the sciences, are a matter of profound human dignity, and correspond to the will of God. From faith and religion indeed issue impulses and strengths to spur man the more to this progress. However, the present imbalances which this progress has brought and the crisis into which the world has slipped raise in the minds of men questions about the meaning of human activity, the measure, the value of it. To these Christian faith offers an answer. Thus the Constitution and the College are in a state of dialogue with the world.

The Conditions of the Discussion

The second section of Father Haas' paper is a call to undertake an understanding of our Catholic identity for today: To state and then to achieve a valid and recognizable Catholic purpose. This has been done in the past; we must, all of us Dominicans, lay faculty, administrators and teachers do it again. We will be successful if we attend to the following:

1. The way in which the Church conceives herself today and relates herself to the world around her;

2. The historical, intellectual, and educational heritage of the Dominicans, particularly in the United States;

3. The needs of men of our time, and the possibilities we have to educate them; and finally

4. The terms of the American Constitution, which has supported the college in its work and guaranteed its freedom for the first half century of its growth and will continue to do so.

Mr. Miner

At the outset I want to make it clear that I am painfully aware that there is something

incongruous in my speaking to this audience - especially to the Dominican Fathers, some of whom were my teachers - on the topic of Catholicism and Providence College. As I speak I hear faintly playing in the background the tune with which the British Army Band accompanied the surrender of Cornwallis at Yorktown, **The World's Turned Upside Down**. I plead that it is insouciance and inadvertence that has got me here, not arrogance. But I am here so I might as well get on with it.

According to Jencks and Riesmann in their recent study of higher education in the United States, the big question about Catholic colleges in academic circles twenty years ago was whether a Catholic college could be a college in any meaningful sense of the word but that today the question is whether Catholic colleges are any longer Catholic in any meaningful sense of that word. Perhaps, before discussing what makes Providence College a Catholic College today, we ought to determine if we are a Catholic college in the first place. Our claim to being Catholic seems to be an assumption even our non-Catholic fellow academics will no longer concede to us.

If Providence College is a Catholic college then the things that make her so today are precisely those things that made her so fifty years ago and, if she survives into the future, will constitute her Catholicity fifty years from now. And she should exhibit then, as should exhibit now, as she should have exhibited fifty years ago, those qualities which have traditionally marked the life of any truly Christian community - that almost palpable quality that once led the pagans to remark, "see how they love one another; that quiet joy in life and in doing one's task in it;" and finally, that ultimate confidence that despite appearances to the contrary, "God is in His Heavens and all is right with the world." (Browning)

I think that what I really want to do is to preach a sermon on a text from St. Augustine that we are all pagans on the way to becoming Christians, or is it the other way around?

The one thing which for me constitutes the reality of a Catholic college and without which no college could be Catholic is the acceptance of and the attempt to discover and live the implications of a single great fact by the great majority of both the faculty and student body. That single great fact, 'that reality with which no treaty can be made,' is that God is, that all things come from God and will return to Him, that God has revealed Himself and His purposes in the person of Jesus Christ God become man and Christ continues His mission in the Church which he founded. This is the very ground, the ultimate context, by which and in which all other things are measured and ordered and structured. It is or should be the arche of the life of the teacher, the life of the student, the life of the institution. This arche comes to life in the persons of teachers and students, primarily, and secondarily in the structure of the college itself. The teacher must

'see' this ultimate fact for himself and then place himself and what he teaches into that context. He must try to see for himself and in his own way convey to his students how his subject comes from God and leads back to Him. This does not free him from the obligation to achieve mastery of his subject but rather him the added burden of relating his subject and the diligent pursuit of it to his own eternal destiny and that of his students. More than this his scholarly life should not be something he does in addition to being a Catholic but should be part and parcel of it. In the traditional terms it should be his vocation.

Perhaps I could borrow an injunction of St. Dominic to his order to illustrate what I mean. St. Dominic is said to have instructed his followers to speak only to God or of God. A teacher in a Catholic college perhaps should speak only to God, to God's creatures, and of God's works. Of course this is what a teacher does in any case but often without knowing it. When the teacher becomes fully conscious that this is what, in fact, he is doing then he is on the way to becoming a truly Christian teacher; and a community of such persons is one of the elements that made a college a Catholic college.

Such an awareness should lead each teacher to attempt to achieve a synthesis of his faith and his knowledge, what he knows and what he values. Not that any great number of teachers will be completely successful in achieving a fully articulated synthesis but the conviction that such a synthesis is possible and the constant effort to achieve it is itself enriching, and deepening, and humanizing; will color all his teaching and give it that dimension that distinguishes wisdom from mere knowledge.

For a college to be Catholic it is not enough that room be made for religious practices and the study of subjects directly related to the faith. The Protestant colleges of the 19th century were most generous toward their various religious affiliations in this respect and today, few if any of them could be called Christian colleges. Catholicism on the campus of a Catholic college to paraphrase a figure from Nicholas of Cusa, must have its center everywhere and its perimeter nowhere.

It might seem at this point that I have ruled out the possibility of the presence of non-Catholics on the faculty of a Catholic college. I do not, although I don't see how a college could remain Catholic if an overwhelming majority of the faculty were not Catholics. Although I don't see that in most instances there would be very much difference between what I am saying and the attitude of practicing Jews and Christians toward higher education. For the others, if Tertullian was right and the human spirit is naturally Christian, then even here the differences should not prove insurmountable. However there are a few general propositions to which all faculty members of a Catholic college should be able to agree.

1. That the Catholic faith was the governing principle of the life

of the college and that no one would willfully seek to undermine, distort, or ridicule that faith.

2. That all teachers accepted proposition that the terms Catholic and college were not mutually exclusive.

3. That all teachers, whatever disagreement there might be about specific historical instances, rejected the proposition that the Catholic Church was of its very nature, and in its very essence the single great and enduring enemy of man's intellectual progress.

4. That all teachers be Catholic at least with a small c and if that seems too cute, then that they be motivated by a spirit of critical inquiry for the whole truth where the critical faculty is kept in its proper subordination to the goal of understanding.

5. And finally, and of course, that all teachers would exhibit those two basic requirements of all truly civilized life, of being true to their word, and secondly of abiding by the principle of reciprocity.

As for the students, it would seem to me that if a college is the projection of the student to the scale of an institution then for a college to be a Catholic college a great proportion of the student body must be Catholic proportionately even more so than the faculty. For unless the students by and large accept the fact of God, the Incarnation and the Church, then the order of the structure and life of the college will be meaningless to him and true education cannot take place. Effective training is perhaps still possible, but not education.

Life is not given to us ready made, we all have to make our own lives, and thus operate according to some plan, and since any life worthy of the name demands that it be able to justify itself in its own eyes, to have such a plan and to be able to justify it would seem to be what a college, any college, should seek to help their students achieve. (Ortega y Gasset) In this sense the purpose of a Catholic college is to enable its students to give reasons for the faith that is in them both to themselves and to a generally hostile or indifferent world. But the faith must be there in the first place.

Even this is not enough to make a college a Catholic college. The institutional side of the college must somehow embody or try to embody or reflect that arche of Christian life.

Surely prayer and worship should have a central and formal place in the life of the institution if only to remind both teacher and student of the place it should occupy in their own lives when they become forgetful.

If the Christian arche implies a certain order of knowledge and of subject matter then the curriculum should reflect this.

Surely patterns of behavior that are not reconcilable with Christian principles or which impede the ordinary Christian in living a truly Christian life should be proscribed. Such things as foul language and the like should be treated as alien intrusions not the stuff of daily concourse.

If docility is need to make possible the imparting of truth meditated upon this should be reflected in the relations of

students and teachers on the individual as well as the collective level. (St. Thomas ??? Gilson)

If by the Incarnation men have become the adopted sons of God and if matter too has in a sense been redeemed then respect for persons and things should find some echo in the rules and regulations and life of the college.

If trust in God is one of the marks of the Christian, then the concern for the continued existence and solvency of the college must be at best a secondary consideration.

As Plato would have his Republic reflect or embody the proper order of the human soul and thus make it the true teacher of Hellas, so the college should reflect the proper order of the intellectual spiritual life of the Catholic and thus become, even more than the teachers the true educator of its students.

Some years ago G. K. Chesterton wrote a brief essay entitled, "If I Had Only One Sermon to Preach." In that essay he claimed that the subject of that sermon would be pride as the beginning of all evil and of humility as the starting point of all true living. Perhaps even more than in other pursuits pride is a great risk for those engaged in intellectual pursuits.

Some of the ways a just regard for the intellectual life and the pursuit of knowledge can become distorted by destructive pride, are:

1. The pride inherent in a secular humanist approach to man's intellectual heritage that would identify liberal education as the study of man's scientific and literary accomplishments because they are brilliant human achievements rather than see them as important not because they are man's but because they make possible a fuller understanding of reality and its Author. We should guard against celebrating man and his accomplishments to the neglect of seeing these as wonders God has wrought.

2. Secondly pride tends to make the teacher inflate the importance of formal education and what it can achieve. St. Thomas used the image of the midwife as an analogy for the teacher, a helpful and occasionally needed standby, but God, parents, and child are the essential elements.

3. Pride tends to make the intellectual elevate the intellect beyond its proper limits and makes us fail to see that it is only one element, important though it may be, in the process of living. It exists for the purposes of human life, not the other way around.

Perhaps I can sum up what I have been trying to say with a quotation of St. Bernard of Clairvaux, quoted in *ieper Scholasticism* "There are many who seek knowledge for the sake of knowledge that is curiosity. There are others who desire to know in order that they be known; that is vanity. Others seek knowledge in order to sell it; that is dishonorable. But there are some who seek knowledge in order to edify; that is caritas. And again there are still others who seek knowledge in order to be edified; that is prudence."

PC Runners Retain Eastern Title; Bill Speck Wins Individual Honors

Much in a traditional vein, the Providence College harriers captured the Eastern Cross-Country Championships at Franklin Park, Boston this past Friday with 74 points. Billy Speck, the team's one-man team, scorched the five mile course in 24:27 leaving the vast field of runners far behind and continued his dominance of the New England racing circuit.

For the seventh time in the past eight years, the Friar speedsters annihilated its small college foes and left little doubt that it's ONE OF THE favorites to take the prestigious New England Championships next Monday.

Speck's victory was accompanied with little surprise, and added him to a long list of Friar standouts—beginning with All-American Barry Brown, Paul Harris, and Marty Robb—that had earned the coveted title. For the second time in as many years of coaching, Bob Amato guided his injury-laden stalwarts through hours of tiring practice in

preparation for this victory.

A fast early pace was in the "vogue" Friday, and at the one-mile marker a Friar pack of runners led by Bill Speck, Chris Schultz, and Dennis Swart clearly had set the race tone, and were well on their way to their second championship win of the year. However, as the lightning-quick race neared the three-mile point, an influx of opposing runners had divided the P.C. trio and cast some suspicions of a possible upset.

The final two miles of the race told the story of success for Providence as Swart and Schultz regained several crucial positions, and Freshman Jimmy Gaughran and second-year man Mark Ambrose held off upset-minded Tufts' and Bates' harriers with their 20th and 28th positions respectively.

Frosh standout Dennis Swart grabbed 12th place in 25:26 and was immediately followed by Schultz in 25:27. Senior Ronnie

Loughlin was the sixth Friar harrier to cross the finish line, and the rapidly improving Tom Aman was the final Providence runner to round the grassy course.

Aman's race was of little credit to the calibre of running he is quite capable of performing—as soon as a lasting back injury is completely healed. Coach Amato expressed hope that Tom may be in condition for the perennial highly contested New England's.

In the Freshman race, Providence's Kevin Downey came from "nowhere land" and seized a hard earned 5th place. Kevin has been improving daily and should prove an unexpected asset to the Friar track program. Rich Malachowski finished in 11th place on the 3.2 mile course.

Tuesday, November 3, the harriers meet a tough Boston College team along with Springfield College at Franklin Park. This race will be the final prepping for the New England's—a title the school has missed for the past four years!

Deresiensi Athlete of Month



years' outstanding success to "hustle."

"The freshman are young, and have a lot of hustle," and this has been brought out because they have "put everything into the game."

"Barrington," was Rocky's toughest opponent in his opinion, because "they had the best organized offense we have faced."

Rocky's forte has been his consistent and scrappy play in the nets. His diving saves, downfield kicks, and inspiration have marked his play in the Friar nets over the past two years.

Coach Doyle's admiration for Deresiensi's play lies in the fact that Doyle believes him to be "one of the most courageous goalies, I've seen." "He'd be an All-American candidate if he were at another school," Doyle said of Rocky.

"I had no thought that we would be undefeated, or would do so well at the beginning of the

season," Rocky reminisced. Rocky has played a major role in the unbelievable undefeated Friar season this fall.

When Deresiensi had to come up with the big save, he was always there. He on many occasions gave that extra effort to block the ball that would have been a goal.

Other Friar athletes nominated for Athlete of the Month were Bob Brady, whose outstanding play, both offensively and defensively, has led the Friar football team. Vin McAvey has been an outstanding running back for the football team.

Tom Holden, the freshman forward on the soccer team has booted home nine goals thus far, and is an all around player. Bill Speck of the Friar cross-country team has run four first place finishes, and two seconds, and is considered one of the best in the East.

Football

Sinatro went into paydirt after a fine block by senior tackle Sean Kelly. The home eleven now lead 14-7.

Taaffe then started the visitors on a scoring drive. The drive was started after Rich Rossley recovered a fumble by Sinatro on PC's 28 yard line.

Grasso then proved to the fans why he was picked as an All-American. Grasso took a pass in the flat from his former high school signal caller, faked two Friars out of their shoes, and went into the end zone untouched. The PAT was nullified by a holding penalty.

Junior Butch Murray then put on a one man show to put the Friars in the lead. Providence got a big break late in the third quarter when Murray blocked a punt.

With the ball resting on the 17 yard line of Siena, Mezzanotte faked the run and threw to Murray in paydirt. Murray leaped between two New Yorkers and gath-

ered in the pass to give the Black and White a 20-13 lead.

After Murray picked off a Taaffe aerial to kill one threat, the visitors were not to be denied. A partially blocked punt gave Siena the ball on the Friar's five.

Split end Mike Shongar gathered in Taaffe's second scoring pass to make the score 20-19. Dorgan and Murray nailed Pete Diamond, who was trying for the two point conversion, to keep the Friar's slim lead safe.

With four minutes left, the New Yorkers began their winning drive. Aided by a 15 yard holding penalty against Providence, Siena moved to their own 45.

Taaffe was on the mark with a short pass to Grasso. The Siena star sprinted 34 yards to the Friar's 21 with less than two minutes left.

On the first and goal from the one, Taaffe slashed through the left side of his line to kill the

Friar hopes of victory.

Sportshorts. . .

The following seniors all played in their last home game Sunday: Jon Dunaj, Fred Renner, John McCann, Gene Marchand, Sean Kelly, Joe Intravia, and Bob Brady. . . . Taaffe and Grasso played together at Albany's Cardinal McClosky High School. . . . The Friars have scored 13 TD's in their last three games. . . . Providence meets Univ. of Hartford and New Haven in their final two games. . . . Their record is now 3-3. . . .

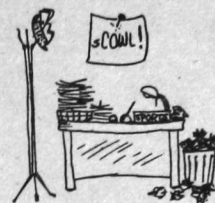
VARSITY CROSS COUNTRY
Monday, Nov. 9, New England Championships at Franklin Park, Boston.

CLUB FOOTBALL

Friday, Nov. 6, at Univ. of Hartford, Conn., 8:00 p.m.

Saturday, Nov. 14, at New Haven College, New Haven, Conn., 1:30 p.m.

FROM
THE



SPORTSDESK

By JOE DELANEY

Since only 250 people showed up at Sunday's final home football game, the team is definitely in financial trouble. It will not be known until the season ends if the team will be able to return next season.

I cannot understand why the students did not support the team this year. The team plays an exciting brand of football, and even more important, they represent the school.

Before the team was organized four years ago, the students were complaining that the fall sports season was dull. The students were able to raise enough money for the team to begin and crowds averaged more than 3,000 the first two years.

The last two years, attendance has slowly dropped. It is not the fault of the press. The team has received plenty of support from the Cowl and the local papers.

Since the team has improved in quality and quantity since its origin, the play on the field cannot be blamed for the lack of student support. I am beginning to think that the students would only support the team if it were undefeated or highly ranked.

The people in this school who do not support the team do not seem to realize that the football players practice just as hard as the varsity athletes. The club team's only incentive can come from you, they do not receive scholarships.

When the seniors were introduced in their last home game, I was ashamed and hurt to think that such a small number of people were there to acknowledge their efforts for Providence College on the football field. How could they feel proud to represent a school with such poor school spirit?

I do not know if the team will return next year. Even if they do, I hope that the students will not continue to be partial in their cheering habits. If the students do not contribute to any future football fund drives, football at Providence College will be dead.

The efforts of many people should be recognized, regardless of the future outcome of the team. First of all, I would like to acknowledge the efforts of Father Driscoll.

Father Driscoll has put his heart and soul into his job as moderator of the team. His contribution to the team is immeasurable.

Fr. Driscoll has taken care of the funds, gathered thousands of statistics, and taken hundreds of photographs. He has given of himself for the team, and his example has served as a source of inspiration to the players.

If one wanders by the practice field, one always sees him standing off to the side watching the team work out. It is obvious that this priest has done everything possible to keep football alive at Providence College. He has arranged everything from lighting to travel.

The officers of the club should also be recognized for their efforts. Pat Murphy, John Uva, John Monti, Dave Cameron and others have worked hard to keep the team operating. They spent many hours arranging programs, making and selling tickets, and keeping statistics for the Club Football Federation.

These students saw to it that the team received as much publicity as possible. They have unselfishly of themselves for many long hours during the entire season. For their sake, I hope that the team does not fold up.

Finally, I would like to thank two individuals who made my job of reporting football and spotting in the press-box a rewarding and happy experience. These two men are Mr. Bagley and Mr. Argentieri, both teachers on our faculty.

Mr. Bagley has worked as public address announcer ever since the team started four years ago. I had the pleasure of working beside him helping him to spot during the games.

Mr. Bagley and Mr. Argentieri proved to me that there are still people in our school who are willing to give of their own time to support a good cause. Both of these men proved to me that there is really no generation gap between faculty and students at Providence College.

I wanted to thank these two men publicly because I felt that their efforts should not go unnoticed. They were not only a source of inspiration to me, but they provided me with many hours of happiness and fun.

Thanks to the inspiration and guidance of these two teachers, I will leave Providence College a better person. The efforts of all these people have helped to make Providence College Football what it is today. I would truly hate to see club football disappear from our campus.

Father Driscoll, the club officers, the coaches and players have all worked hard to make football a reality. I hope that the students will not let their efforts go unheeded.

Friar Eleven Beaten. Big Road Games Next

Two former high school passing combinations were displayed on LaSalle's Cronin Field on Sunday afternoon. Unfortunately for the Friars, the double-barreled duo of Joe Grasso and Charlie Taaffe prevailed, 26-20, for Siena.

Although the former LaSalle combo of Tom Mezzanotte and Butch Murray were outstanding for Providence, the Black and White of Dick Lynch simply could not overcome Siena's potent air attack.

Although only 250 people showed up for the Friars final home game, they were treated to an afternoon of exciting football and plenty of wide-open offensive displays by both teams. The outcome was not decided until the final two minutes of play.

The fans were hardly settled in their seats when the visitors received the first break of the game. Linebacker Tom McLaughlin picked up a Providence fumble on the 41 and Siena was in excellent field position.

After Grasso and Bud Guido brought the New Yorkers down to the 20 yard line, Siena's Gary King put his team on the scoreboard. King ran through right tackle, cut towards the goalposts, and sprinted into the endzone. Grasso's conversion made the score 7-0.

Midway in the first quarter Providence retaliated by engineering a 69 yard touchdown drive. The key to this drive was the outstanding work by the offensive line that opened holes in the Siena defense, and the work of Vin McAvey and Murray.

After the Friars had moved into Siena territory to the 39 yard line, Mezzanotte went up on top to his favorite receiver. Murray ran a down and out pattern with two Siena defensive backs covering him like glue. Murray brought the sparse crowd to its feet by gathering in the pignone one-handed before going out-of-bounds.

Junior halfback Vin McAvey then provided the impetus for the PC tally. McAvey, a workhorse all afternoon, carried the ball on seven of the next eight plays. He climaxed the drive by diving over from the one. Jon "Turk" Dunaj made it a new game by converting the extra point.

Early in the second period, Siena received two breaks. On a fourth down situation, Providence was penalized for roughing the kicker.

Three plays later, Taaffe hooked up with his All-American halfback on a twenty yard pass play. Taaffe, who completed 15 passes for 198 yards, sent Grasso out of the backfield and Grasso made a great catch at PC's 31.

His efforts went for naught because the Friar defense held. After this series of downs, nobody seemed to want the football.

On a first down play, defensive lineman Bob Burns recovered a fumble by McAvey. Before Siena could launch a drive, Kevin Dorgan picked up a Taaffe miscue and raced 34 yards to the visitor's 31.

The Friars were thwarted again by a fumble, but Dave Manny also fumbled and Providence was still in business. With the aid of a pass interference penalty on Siena at the 14 yard line, the Providence drive stalled on the ten after three passes fell incomplete. The first half ended in a tie.

After a bad punt, the Friars marched 54 yards to take the lead early in the second stanza. Two big plays highlighted the drive.

On a third down situation, "Mezz" split the Siena secondary. He hit Murray with a pass over the middle with Murray making a fine diving catch at the 29.

Two plays later, senior Fred Renner gained twenty-nine yards on a reverse play to catch Siena off-guard. Three plays later Jay

(Continued on Page 11)

Fran Connors . . .

Fearless Forecasts

1. Oregon 28 Air Force 24 The Ducks are an up and down team and this week they should be up.

2. Notre Dame 42 Pitt 10 The Irish have too many guns for the Panthers including Joe Theismann, a leading candidate for the Heisman Trophy.

3. Northwestern 31 Minnesota 10 Top ranked Ohio State had to storm from behind to overtake the vastly improved Wildcats last Saturday. The hapless Gophers will have a tough time following that act.

4. Syracuse 35 Army 13 The frustrated Cadets go down to their eighth straight defeat to a rapidly improving Syracuse eleven.

5. Dartmouth 35 Columbia 10 Coach Bob Blackman has the Indians on the right path to the Ivy League title and the Lambert trophy.

6. L.S.U. 27 Alabama 21 Rough and tumble Eric Dixon of the Friar hockey machine like the Tigers in this traditional Southeastern Conference tilt.

7. Ohio State 35 Wisconsin 7

The number one team in the country takes a breather against the over-matched Badgers.

8. Yale 28 Penn 0 Billy Dambrosio, better known as Panda Bear, still shedding tears over Yale's loss to Dartmouth last weekend, comes out of hibernation with a Bulldog victory over Penn.

The Phantom's Pick of the Week CRANSTON WEST over BOSTON PATRIOTS

The Fran Connors - Dick Buonaccorsi Poll The Bottom Ten

1. Brown
2. Philadelphia - Eagles
3. V.M.I.
4. Holy Cross
5. URI
6. Army
7. Penn St.
8. Navy
9. The Cowl
10. Frank Caprio - Johnny Winter



Mark Deresienski dives to knock B.C. shot away while Pete Shiel (18), Jeff Schultz (22), and Larry Witt await the rebound.

Cowlfoto by Bill Sullivan

RIC, Eagle Booters Lose; Drop Finale to U.R.I., 4-1

BY PETER GOBIS

The Providence College soccer team's dream for a perfect undefeated, untied record comes all the bit closer to reality when the fighting Friars take their 11-0 record to Kingston, R.I. Thursday to face the Rams of URI in their season's finale.

The Friars overcame two of their toughest opponents this past week with second half outbursts. They downed the Eagles of Boston College 3-2, and RIC 2-0.

Three third period goals gave the Friars the edge in Sunday's tilt against BC. Playing before the largest and most appreciative crowd in PC soccer history, the inspired Friar booters came on strong in the second half.

The Eagles had matched the Friars throughout most of the first half of play. Neither team had any good scoring opportunities, because both teams tackled well and the defenses were consistent.

Two goals by freshman Tim Gilbride, and one by Tommy Holden sparked the Friar attack in that third period. Jim March, Clint Reardon, and Gerry Boisvert played key roles.

Xavier Mantesanz set up the first Friar tally as he rushed with the ball down the right wing and was tripped. Xavier was shaken up on the play and Tom Holden took the penalty kick. HOLDEN SCORES ON PENALTY KICK.

Tom Holden blasted the ball past the BC goalie into the right side of the net at the 8 minute

mark to give the Friars the go-ahead.

Tim Gilbride teamed with halfback Gerry Boisvert on a perfectly executed goal. Boisvert, 35 yards out in the left flanks booted a high shot toward the goalmouth. Gilbride moved in line with the ball's arch and headed it in at 12:13.

Just 17 seconds later, however, the Friar string of shutouts and scoreless minutes ended as Eagle forward Tom Bonnaccorsi caught the Friars napping and banged it home.

Six minutes later at 18:30, still in the third period, Tim Gilbride got his second goal of the game when he booted home a rebound shot.

Tom Holden had passed it over to Jim March, whose shot hit the left crossbar. The ball then bounced to the center and Gilbride hit the nets.

The Friars dominated play in the last period. Bill Lubin, Larry Witt, and Jeff Schultz turned in good efforts. With the game out of reach, the Eagles scored another goal when Charlie Mundhenk booted a low shot to the right corner at 21:15 of the final period.

The PC-BC game was the final home game for seniors Mark Deresienski, Jeff Schultz, Dan Reilly, and Clint Reardon. "HAT'S OFF" by the COWL SPORTS STAFF for a job very well done.

The Friar booters met a tight-

checking and equally opportunistic RIC team, and had their work cut out for them.

Coach Doyle said before gametime that "he was scared of RIC," and it turned out that way.

The game went scoreless through three periods, and was highlighted by outstanding goal-tending. Rocky Deresienski came up with some big saves. Jim White, the RIC goalie, was unbelievable. He, time after time, ventured out of his cage to smother Friar breakaway shots, and prevented the Friar forwards from penetrating.

The Friars made their move in a highly spirited and well-contested fourth period. Tim Gilbride, Jim March, and Tom Holden, who had received an injury early in the game, paced the offensive attack.

Their efforts finally paid off when Tom Holden rushed downed the left wing. RIC goalie White came out to smother the shot, but Holden blasted the ball away and the ball bounced off the goalie and into the net at the 14 minute mark.

The Friars then paid attention to defense to protect their lead, as only 8 minutes remained in the game. Witt, Schultz, Boisvert, Shiel, and Lyons played major defensive roles.

The Friars added an 'insurance' goal late in the fourth period at 21:05 when Dave Kacerguis booted home his first goal of the season. He booted home a deflection of Holden's corner kick.

Intramural Loop Tight

After two major upsets in the Intramural Football League, the race for first place has moved into a four-way one. The Baseball Club, the Dillon Club, Myer's Marauder's, and Upstate N.Y. are all battling for the league lead.

New Jersey A behind Bill Connell and Tim Sullivan downed the Dillon Club 12-6. It was the first loss for the Dillon team this year, as the Jersey team picked off five errant passes. The loss leaves the Dillon Club in a tie for first with the Baseball Club, both with 6-1 records.

The Baseball Club continued their surge to the top by upsetting Myer's Marauders 37-13. The diamondmen's only loss was to Jersey A. Bob Roche, George Mello, and Bob Zangari played key roles in the Baseball Club's upset.

Upstate New York improved their record to 6-2 by downing Met B 21-6, and Jersey Z 12-6. John Uva and Owen Murphy paced the NY attack, and moved them into the thick of the battle.

Conjey A threw itself into contention with their upset win

over the Dillon Club, but they were beaten later in the week by the Dave Cameron and Chuck Foster led Met A 13-12.

In other league action last week, the Frosh Stars trounced Met C 38-12 behind Pete Meagher and Mike King. Ned Cullinan led the Waterbury Rat Pack to a 19-6 win over Albertus Magnus. Waterbury was then defeated by Met B 24-8. Met B was led by Joe Colombo and Paul Mender. And the Baseball Club continued to win with a 31-8 victory over Attleboro.