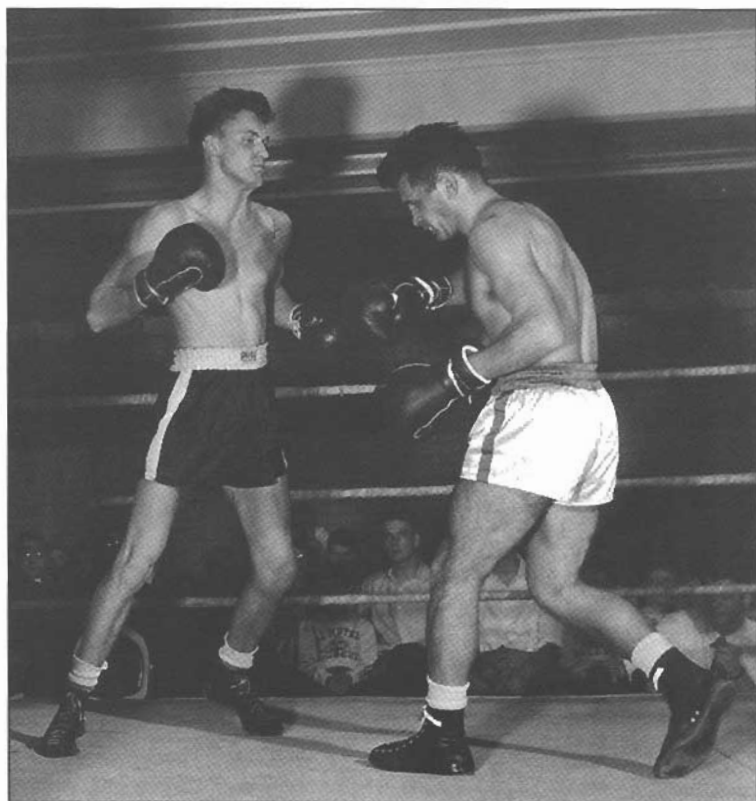


**PRESERVING THE PAST AND PRESENT
FOR THE FUTURE**



Le Moyne Sluggers for San Pablo
December 7, 1949

CONTRIBUTORS

Archive News March 2003 is a student oriented edition. Professor Carolyn Bashaw wisely assigned her historiography class a paper using primary material found in the college archives. Two of the most interesting topics that the students chose deal with women at Le Moyne. Elena Swistak, a junior, informs us about the Dean of Women during the early Le Moyne years, and Julie Hillenbrand, also a junior, narrates the beginning of Women's History Month. Peggy [Pavone] Kennedy, '78 alumna, reflects on her student service in Mexico. On the more masculine side, James Morrison '04 shares his discovery of Le Moyne's pugilistic past. Finally, Carl Thomas, director of HEOP, recalls his student years in his tribute to Philip Berrigan who died last December. Phil was a peace activist and brother of Daniel.

GUARDIAN OF THE VIRGINS

BY ELENA SWISTAK '05

The Le Moyne College of the twenty-first century differs radically from that of the 1950s and 1960s. When in the post World War II period more and more women chose to attend institutions of higher learning, naturally the number of residential women students increased. In 1953, the College created the office of Dean of Women as an answer to their needs. The position's parameters increased with the continuing influx of female students. The original job description was to provide guidance geared specifically towards female undergraduates while offering supervision in an increasingly modern coeducational environment.

At its inception, the position was designed to provide counseling, coordinate co-curricular activities and offer instructional sessions on proper decorum and etiquette. Until 1955 the position was mostly of an academic nature and the Dean of Women assisted female students with their scholarly endeavors. After 1955 the job description was changed to read: "The Dean of Women, as the lay counselor for women students, is concerned with vocational, educational and personal guidance. She also acts as coordinator of women's clubs and activities at the college." One of her chief responsibilities was to act as moderator for the Bishop Foery Club. The purpose of the club was to prepare young women for their future as proper ladies in both the social and domestic spheres. The club held teas, sponsored guest lectures and performed numerous acts of community service. The Dean of Women also continued to act as an academic counselor for the female students. At the start of each semester, she had to interview each student regarding her "life objective; social, physical, emotional, educational and economic background; abilities and aptitudes; interest and achievements." The Dean of Women was also a surrogate mother and chaperone for the young women.

The Dean assisted in the regulation of dress code and personal behavior, and was required to have on hand a supply of needles and thread in the event that emergency repairs had to be made to a young lady's article of clothing. The urgency with which repairs had to be made increased when females began residing on campus in the 1960s; women had to avoid any chance of exposing bare skin to the male population. When St. Mary's, the female dorm, opened in the 1960s, the regulation of social life and behavior became even more important.

The seminars held on male/female relations apparently had an unintended effect, as is evidenced by Margaret Dwyer's memo to the residents of St. Mary's: "I have become disgusted by the conduct in the lounge...Marathon necking contests obviously conducted for public benefit...can only be described as vulgar and cheap...Either the girls who have been putting on this exhibition voluntarily cease and desist now or they will be given an automatic weekend campus."

In the event that a young man broke the heart of one of her charges, the Dean of Women was required to have on hand a steady supply of Kleenex, as well as the necessary aspirin. She also exercised some control over the décor of the residence hall. Margaret Dwyer sent a memo to Father Robert Mitchell before St. Mary's was completed, requesting that the walls be painted with "youthful and feminine" colors, rather than the citron color that had already been applied.

The Dean of Women played a crucial role in the advancement of young coeds, assuming responsibility for their social, emotional, and intellectual growth while performing the duties of a surrogate mother. The position of the Dean of Women at Le Moyne was short-lived. It was formed in 1953 and dissolved in 1974 when it was transformed into a gender neutral office under the title of "Associate Dean of Students." Le Moyne College owes its successful coeducational existence in part to the dedication of the extraordinary women who filled the position of Dean of Women during a revolutionary and trying period in America's social history. ■



Margaret Dwyer, Dean of Women—1962-1971

WOMEN'S WEEK COMES TO LE MOYNE COLLEGE

BY JULIE HILLENBRAND '05

The first Le Moyne's "Newflash" of 2003 trumpeted the ambitious activities of March's "Women's History Month," a yearly celebration that is an established feature of the College. It wasn't always so. In fact, until the late 1970s, a women's history celebration did not exist. The original "Women's History Week" began in Sonoma County, California in March 1978 as part of an International Women's Day commemoration. One year later at a conference to encourage "Women's History Week," the participants petitioned for a congressional resolution to make the week national. In March of 1980, President Carter urged Americans to support "Women's History Week." Later that year, the first joint congressional resolution declared the week of March 8 "National Women's History Week."

The celebration took a few years to travel to Le Moyne College. In 1983, Le Moyne College made "Women's Week" official, but some events indicate that unofficial commemorations of Women's Week had occurred. From 1978, International House annually celebrated a Women's Liturgy during March. This practice met with opposition. A letter to the Dolphin decried women reading the gospel and delivering the sermon. The reference to God as Mother and Father was particularly odious. In January 1980, Karen DeCrow, a local attorney and future president of the NOW organization, agreed to speak during a Women's Week commemoration. In 1981, the Women's Group Exploratory Committee held a March dinner in order to receive feedback and opinions from various women on campus, including faculty, staff, and students.

In 1983, International House presented a Women's Week consisting of three events: the showing of "Roses in December," a movie based on the life of Jean Donovan who was killed in El Salvador; a talk by Carol Berrigan, sister-in-law of Daniel Berrigan, on "Women in the Middle East"; and an introduction to Women's Week liturgy by Professor Nancy Ring.

It was in that year of 1983 that the Le Moyne administration formally decided to support an official Women's Week in the future. The following year, Mark J. Gantley, a journalist for *The Dolphin*, interviewed Dr. Susan Bordo, assistant professor of philosophy and a member of the committee heading Women's Week. Dr. Bordo said that the committee wanted to "celebrate the distinctively female values and perspectives that have largely been submerged in the traditional way we have told the story of history and culture." She insisted that people did not know about past women's experiences and achievements because standard history concentrated exclusively on men.

Regina Moynihan, *The Dolphin* reporter, described the events that occurred during the week of March 8, 1984. The Women in Careers Seminars dealt with situations that women might encounter in the workplace. The play "Talking With" dramatically expressed women's concerns. Lectures discussed "Women and the Holocaust" and "1984 for Women." Various pertinent films presented women's issues. These activities prove that by 1984, Women's Week had come of age as an official celebration at Le Moyne College. ■

A VOICE FROM LE MOYNE'S PAST

The distinctive informal style of the oral history interview provides us with an insight into the impact students often feel after engaging in Le Moyne's mission of service. With Peggy Kennedy, the result has been a lifelong dedication as a child, adolescent, and family psychologist and consultant at Head Start.

Bosch: So what was the effect of your [1977 International House] Mexican experience?

Kennedy: It was so enriching! I can think of so many, many ways that it affected me personally and professionally. It clearly brought the Spanish language to life for me and I continued to study it and still get to use it at Head Start, which I enjoy. It also helped lead me to my work. I didn't realize it at the time, but it did, looking back on it. I was so amazed at how I would develop a relationship with people, really care for them, from a totally different culture and a totally different place so far from home. I really felt close to the girls at the orphanage. I just felt so close with them in such a short amount of time. It made me interested in other cultures, other people. It also made me realize in some way how we are all the same.



*Nuestros pequeños hermanos y hermanas
Orphanage Graduation*

Bosch: So did you work in the orphanage rather than the villages?

Kennedy: Yes. I worked in the orphanage at Alcoman. Another thing that impressed me was about the children and the children's development. I remember going to a... we had a special event for some of the children who had done well in school or had somehow earned the privilege to go. I went with about thirty students to visit the museum in Mexico City. I remember walking through the museum with thirty girls, and they automatically walked in line. I could speak in this tone of voice and they all listened well. They were so well behaved despite being abandoned by their families. I realized that they were doing something right at the orphanage and that there's also a resilience in children and people that... I was just amazed about and really respected. I felt it a privilege to be part of that. ■

LE MOYNE SLUGGERS FOR SAN PABLO

BY JAMES MORRISON '04



San Pablo Mission

Before Don King, Mike Tyson, Roy Jones Jr. and Pay-Per-View television, Le Moyne staged boxing bouts. As *The Dolphin* reported, "On the night of December 7th, the anniversary of our entry into the Second World War, Le Moyne inaugurated its own type of blitz. Before a crowd of over 300, the first annual San Pablo Boxing

Night was held by an enthusiastic group of Le Moyners. For two hours the leather flew thick and fast." These contests were organized between Le Moyne students and several young boys from the House of Providence, a local orphanage. The Sodality, a college organization dedicated to Marian spirituality, sponsored these fights to help raise money for the war-ravaged San Pablo mission located in the Philippine Islands.

The bouts were fought in a specially constructed professional-size ring located in the Le Moyne Auditorium, the present Grewen Hall. The typical evening would start around 8:30 and last for about two hours. Besides the well over 300 students, distinguished guests such as Syracuse Mayor Thomas Corcoran attended the contests.

Four main divisions contended. The Paperweight Division, which mostly comprised boys from the House of Providence, fought for two two-minute rounds. In the Main Bouts, Le Moyne students would fight in the Welterweight, Lightweight and Heavyweight Divisions. In these contests, the students would box for three or four two-minute rounds. In total there were normally about ten bouts per evening, and in the end awards were given the outstanding boxers of the evening. Joe Davis and Joe Ficcaro received the first trophies in 1949.

The San Pablo Bouts lasted for about ten years. By 1959, the school administration decided that it would be wise to abandon the fights because of the dangers present when two untrained college students meet head-on in a ring. The bouts were later replaced with the San Pablo Carnival; the school still wanted to send financial support to the adopted mission in the Philippines. ■

PHILIP BERRIGAN: PEACE ACTIVIST & LE MOYNE SUPPORTER

BY MR. CARL THOMAS

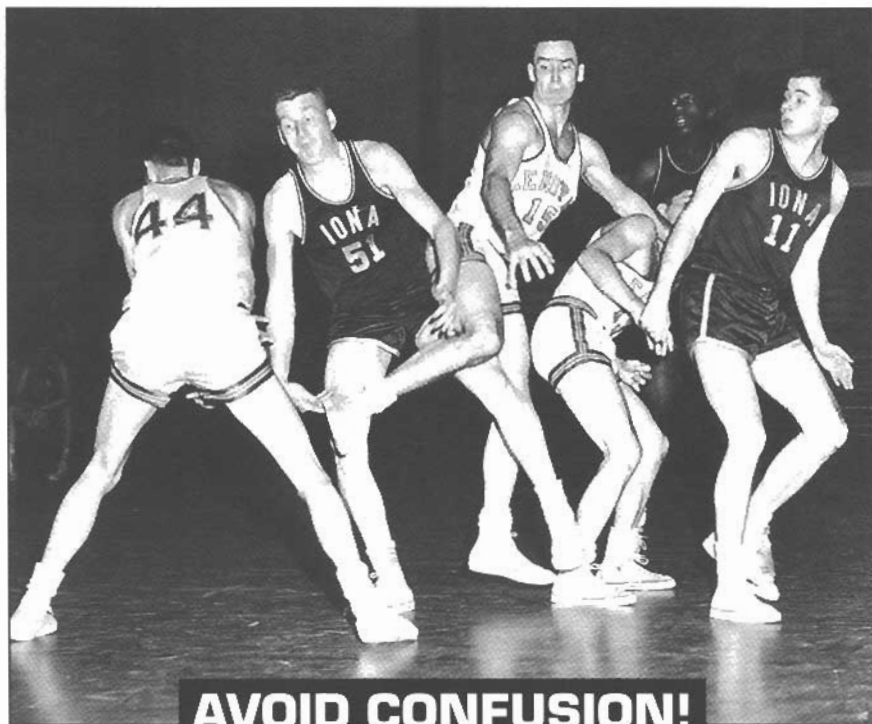
In the decade of the '60s, Fr. Philip Berrigan, SSJ, was highly influential in recruiting some of Le Moyne College's first African-American students. He was a teacher and a guidance counselor at St. Augustine's High School in New Orleans, Louisiana. St. Augustine was an all-male, all-Black high school founded by the Josephite Fathers. The school had a reputation for its high academic standards, so in the '60s, as colleges and universities in the northeastern United States began to integrate, its graduates were in considerable demand.

As a counselor, Fr. Phil engendered in his students the desire to expand their cultural horizons. When it came to choosing a college, he felt it was important to leave the segregated South to gain a different perspective. He also felt that it would be preferable to attend a Catholic institution. In so far as his brother, Daniel, taught at a small Jesuit college in New York, he thought Le Moyne College was an appropriate choice. With the cooperation of Dr. John Blasi, Le Moyne's director of admissions, he sent several students to Le Moyne. In 1961, three young St. Augustine graduates, including myself, ventured North to a college that had previously been unknown to any of us. Two of us, Henry Braden and I, graduated in 1965.

In all that he did, Fr. Phil Berrigan was a Christian in every sense of the word. He taught all the young men of St. Augustine that being a Catholic required being of service to others. He also instilled in us pride in our African-American heritage. He convinced us that with diligence, effort and God's help we could accomplish great things. I have the utmost respect and admiration for Fr. Berrigan and am grateful for the immeasurable influence he had upon me and my peers. ■



Philip F. Berrigan, right, going to trial in 1968 with his brother Daniel. Philip died on Dec. 6, 2002.



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