

3-22-1957

Snapshot, March 22, 1957

Milwaukee-Downer College

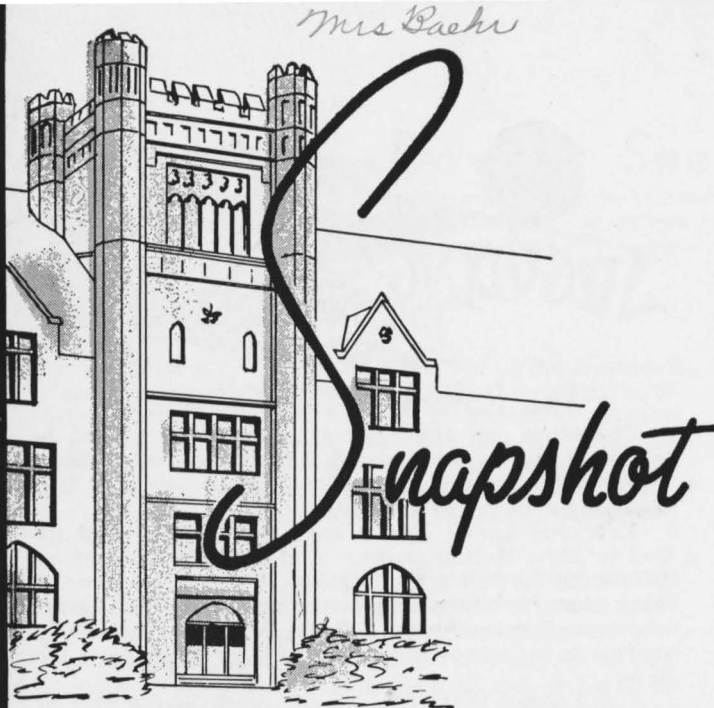
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MARCH 22, 1957

By The Way...

(Excerpts from a Milwaukee Journal article, Sunday, March 3, 1957.)

THE University of Wisconsin—Milwaukee can acquire the Milwaukee-Downer seminary site and possibly part of the Milwaukee-Downer college tract to expand the Kenwood campus, according to officers of both institutions.

Roger C. Minahan, 7320 N. Bridge Lane, Fox Point, vice-chairman of the seminary board of trustees, said his board was prepared to sell the school site to UWM.

Ralph M. Hoyt, chairman of the board of trustees of the college, said the school now was having a survey made of its property and that part of the college's vacant land might be sold to the university.

Seminary to Sell

Minahan said that Regent Chester O. Wanvig had asked the seminary trustees if they would consider selling the eight and a half acre site adjacent to the Kenwood campus for expansion of UWM. Wanvig, a trustee of the college, was assured they would sell, Minahan said.

However, the seminary must first buy the site. It leases the site from the college but has an option to purchase by June 30, 1958. The option agreement, which was signed two years ago, provided that the seminary could buy the site for about \$400,000.

Seminary trustees, Minahan said, have decided to take up the option sometime before next July and could then negotiate with the university.

Survey Taken

Hoyt said Milwaukee-Downer college was having a survey made to determine the location of future buildings and how many might be needed. The survey should be completed in a few months, he added.

"We will need another dormitory and different arrangements of the kitchen and dining space. We have two dormitories now, and we should need another within three years."

The college was ready to dispose of part of the 30 acres of vacant land on the north side of the college campus about three years ago, Hoyt said, and gave an option to some physicians for a 200 foot strip along E. Edgewood Ave. The option lapsed, he said. The sale of land to the university never has come before the college board, according to Hoyt.

Possible Sale

He added that "once the college's plans are crystallized" the board might discuss the sale of some of the vacant land to the university. All the college buildings are on the south end of the tract.

The seminary and college are 106 years old and formerly were one institution. In 1933, the separation was legalized, although the schools had been separate for 12 years. Different boards govern the institutions.

Ed. Note: When questioned about this article, President John B. Johnson said, "No comment."

The Patient's Fine...

ROOM 206—Merrill Hall—has been replaced by Room 369—Columbia Hospital, but the occupant is the same white haired lady—Miss Frances Hadley who now resides in a hospital bed instead of the familiar English room.

But the atmosphere is almost the same and "so is my temper," said Miss Hadley who told of the hospital's bothersome "street criers" who vend their "Sentinels" and "hairecuts" through the hospital halls in the wee small hours of the morning.

An almost endless procession of students, faculty, and alumnae fill Room 369 during visiting hours—upon entering one is greeted by a green screen, Miss Hadley, and a perky Downer pennant (the gift of two "true blue Downerites").

Condition? "About the same," reported Miss Hadley who has developed complication after complication since her first fall on an icy sidewalk in December. X-Rays, taken March 5th, indicate progress is satisfactory.

"Thank everybody," she smiled (and this includes a goodly number of Downerites!)—and so while her hip mends, Miss Hadley calls Room 369 home. . . .

The Aqua Journal

Extra! Extra! Read all about it.

A SPECIAL one-time edition of the "Aqua Journal" will be put out on March 22. What makes it special is that it will be expressed in a different way. The means of communication will be various forms of swimming. The various sections of the paper will be portrayed by the members of the swimming classes through races, form swimming, and a water ballet.

Faculty, staff, students, and their guests are invited to attend. Following the program everyone is invited to come in for a free swim. You can wear your own suits, or those provided.

Remember: March 22, the YWCA at 7:30 p.m. The price: 25c. Come on in, the water's fine.

An Editorial Opinion

Editor's note: The column entitled "An Editorial Opinion" will be a feature of SNAPSHOT for the future. Various members of the staff of the newspaper will alternate in writing the articles. They will each represent the views and opinions of a particular staff member on a controversial subject of the time and will not necessarily represent the attitude of the newspaper as a whole.

JUSTICE AND HOUSE BOARD:

Throughout the centuries, justice has been a concept which was difficult to define. Plato asked, "What is justice?" as far back as *The Republic*. The definition was given as "rendering unto each man his due." Actually, the concepts which govern society are virtually impossible to define. Even today when law dictionaries define justice with almost the same exact wording the problem has remained. **What standards do you use to decide what is a man's due?**

First, House Board disregards many facets which should be the basis of its decisions and second, most students do not realize that House Board is more than a court from which to hear the word "guilty."

The methods by which House Board reaches its decisions follow few known rules and principles. It neither follows the Continental code of "law = law" with the code determining what a person's due is and the judges merely administering it, or the Anglo-Saxon tradition where precedent determines what is justice and a decision is made with a great deal of discretion upon the judicial body in "Decision = $\frac{\text{Role of Law} \times \text{Facts.}}{\text{Human Factor}}$ "

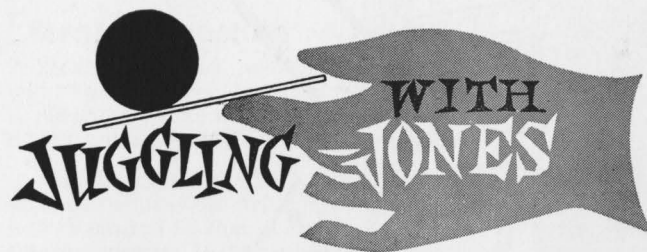
Indeed, our House Board functions on its own formula of "Decision = $\frac{\text{Facts}}{\text{Human Factor.}}$ " Agreed that House Board attempts to consider all facts as carefully as possible, there is, nevertheless, too much emphasis on the "human factor." For in each case, the members present decide not only whether the person is guilty or not, but also what the punishment should be. Rarely is a former case of the same nature considered.

This is too much responsibility to put on the seven students who must try these cases. Justice, in order to be effective, must be certain. The less discretion you have, the more justice. The basis by which punishments are determined must be known before particular cases are tried.

Similarly, the definite procedure for House Board should be outlined in detail where it may be known to the student body.

It is impossible for House Board to administer the maximum amount of justice without the help of the students. The general misrepresentation and lack of knowledge concerning House Board helps in the lack of justice.

We've come a long way from the group which used to consist of the dorm officers, the C.G.A. president, and a member-at-large from each dorm—legislators who were also expected to be judges. However, it is not yet time to stop. Every member of the student body of Downer must take an interest in the functions of House Board in order to make it the strong administrator of justice that we want it to be.



The Return of the Creature

The other day some perverted personality tried to tell me Larry is just an old, half-stuffed teddy bear. I gave this "person" one disintegrating look and fled while my sanity was still intact.

Everyone knows he's a real, live little something that inhabits Holton smoker. And anybody who thinks differently is, in Larry language, a *fout*. I personally think that *fouts* are really frustrated because Larry, who is unfortunately very fickle, has not found their charms to be as overwhelming as they themselves believe.

I will grant that Larry is not much in the way of looks, but after all, as the old slaying goes, it's really one's stuffing that counts.

He's very collegiate—sporting a charcoal gray suit and an IKE (Iota Kappa Epsilon) pin. And he goes for Downer girls in a big way (that red stain all over his face isn't strawberry jam—they go for him, too). Larry's educated in other ways, also—he speaks, besides English (?) French and Danish.

And he, I think, agrees with Puck in saying: "What fools these mortals be."

Where's What

Are you tired?—of that "beaten path of life?"—of discussions, books, and places that "everybody" knows about! A challenge! Be different—poke around town—you'll find a place for every mood. . . .

Mellow? Try Bryants—1579 South 9th Street. This looks like a "knock three times and whisper low" sort of night club, but it boasts (1) quiet and (2) exotic drinks. Also has a hi-fi set (with 24 speakers)—your selection of recordings and if that doesn't please you—bring your own!

Gay? Try the Balkan Inn—1479 South 2nd Street. A real "old country" approach—especially on Friday night. Dancing "Kolo's" (folk dancing for the uninformed) 'till the rafters ring. . . . It's really hard to stop laughing and the food is good!

Depressed? Nothing better—especially for a woman—than buy a new hat or new plaid Bermudas, a fuzzy shetland sweater—etc., etc. Harley's Sportshop (Oakland and Capitol) is quite collegiate—and even window shopping can cheer you up!

Bored? Sunday afternoons can be quite dull—that is if you are in the genius category and don't have any French, term papers, anatomy, etc., to do. For real versatility—in any case—try the International Club's open houses on Sunday afternoons. Every other Sunday a different nationality group holds open house—with costumes, displays, and real home cooking. . . . It's fun to explore and meet people!

Read any good books lately? Spring selections a la Downer COULD BE very interesting . . . for "different" books try:

Erich Maria Remarque's *A Time to Love and a Time to Die* (if you have a strong constitution) . . .

Or for a new twist on the "Black Beauty" theme—D. H. Lawrence's *St. Mawr*.

Downer Sues Speak . . .

Again we express our feelings — our own pertinent views on what has been called by some "a moth eaten custom" — by others "a ladder — a bridge." Because tradition (in capital letters) is so important to Downer — Downer Sues speak — again!

I Ask the Verdict

Tradition is once more on trial. You of the freshman class have openly attacked it. But have you really attacked tradition as an entity? I reply with a most emphatic NO. When you wave the banner "Tradition Must Go," you ineffectively mask your real idea "Razzing Must Go." After seven months at Downer you cannot attack tradition because you have not experienced the whole of it.

What a torturous ordeal you construct from one experience, just another experience and far from the most trying you will encounter in life. Perhaps you resent this experience because it does not just happen to you. Razzing is planned; it has a purpose and is carefully constructed along a time-tested plan. If razzing had not in the past achieved what it was designed to achieve, it is evident that it would not have remained and become part of the tradition of Downer. None of us can refute the overwhelming and favorable testimony of innumerable alumnae.

Downer freshmen are scholastically capable. You are capable freshmen. Do you think tradition interferes with studies, or do you really mean that razzing interfered somewhat for two days at the end of a week sometime last fall? Tradition does not interfere with studies, and razzing is scheduled so that it will interfere for as short a time as possible. But if you have used the weeks preceding razzing to adjust your study habits, razzing need not interfere with your studies at all.

As high school seniors, you were "somebody" at school — at the top of the ladder. You entered Downer once more at the foot of the ladder and became a member of a rather anonymous and uniform group. Before long you were thrust into the middle of razzing which made you even more anonymous and uniform. It was up to you to prove yourself to be an individual. If you had an open mind, and if you were an individual, you had only to show that to the rest of the college.

One of you said that the purpose of razzing was to degrade and humble a person, that razzing brought out the sadistic tendencies of sophomores. I say you are wrong.

Razzing teaches you obedience to authority. Can you deny that authority is encountered in everyday life, authority which you must obey? No, you cannot deny it.

Razzing teaches you that you are no better than anyone else until you prove that you are; that reward is for achievement. Do you deny that this is the normal pattern of everyday life? You cannot deny it.

Razzing tries to teach you the harmony of pride and humility which are ideal in an individual, to teach you that pride or humility alone is not enough. I say you cannot deny the essential co-existence of pride and humility in an individual.

Razzing is once more on trial. I ask the freshman jury to return the obvious verdict: NOT GUILTY!

The Eternal Question of Tradition

A Freshman answers "Yes"

To the authors both pro and con.

The heading of your articles on tradition said that it was a strange possessive thing; that there was rarely any in between — but always a definite pro or con. Perhaps this is true. And perhaps, just as emphatically as two of you wrote "no," I would like to write a definite "yes."

On the surface, it is not too difficult a task to receive a copy of a newspaper with controversial articles included and to say what is right or wrong with them. However, it far from simple in this case. First, the articles represent your points of view on a topic which has a different effect on each individual. An answer to them can in no way attempt to change the views you've mentioned, but can only hope to express a different one with the reasons for it. Second, with the matter of traditions, it is many times a lot easier to think a certain way about them and to feel certain emotions towards others than it is often to express them in writing.

My reaction to the first article was rather definite. I had known before that razzing had meant different things to different members of my class, but I could not consider it as having quite the type of an effect on anyone as mentioned in "This Is Education?"

For me, razzing had been a little different. Instead of feeling like a spectacle, I had been sorry that I was not more of one. I would have liked nothing more than to have been one of the witty ones, someone who could come up with the kind of answers that would have made the sophomores hide their faces behind their collars in order to conceal laughter. How many times I had been sorry that I could not make them laugh when they were attempting to remain aloof.

Possibly, razzing had meant something different to us from the beginning. But somehow, I had been started off with the words "Have fun! — That's what's most important and learn to know your class" and it seemed to say right from the beginning that there was more behind razzing than a "quaint blue beanie with a fetching though wilted balloon attached to its 'tippy-top.'"

If the only educational part of the experience that you could see was its pointlessness, we must also have different definitions of education. For to me, all of razzing was a part of education: to begin to learn what is the best in someone else; how much there is in yourself; how much you can contribute to someone else; to be able to analyze your own position in regards to the other members.

Finally, I believe that we also differ on our opinions about the razzing period as a whole. Where, if not for razzing, would the spirit necessary for the class throughout the years get its initial spark? Where would the impetus for the friendly class rivalry start? Where would all the fun begin?

To the author of "Scholarship or Tradition," and those in agreement with her, I would ask several questions. Primarily, I wonder if you came to college for an

(Continued on page 4)

Fashion Flings

Here are some leaves from the memo pads of *Mademoiselle's* fashion editors on how to make good in this man's world:

The cape's the coat. More cling and less fling to it than in the past. More becoming too. Think it makes almost any girl a beauty. Cape coats here too, and cape-sleeved coats, cape-collared coats. Cape suits. The dress and cape ensemble.

The Dutch Boy skirt is making the rounds this spring. Very easy on the hips, this. The bloused back (a separate jacket or the dress's top) to soften the line of a sheath, including the tunic sheaths. Or, if you prefer, lantern sleeves.

Shirtdresses of pure silk are just as efficient but don't advertise it. One or two around in chiffon, pleated, tucked till they turn opaque. And don't save your silk coat or your silk suit for Sundays—there are men around all week, aren't there? For the same good cause, a soft and gentle black crepe dress.

Blouses, *Mademoiselle* notes, are growing quite independent. The dressmaker blouse, such as the immortal Vionnet blouse, is reorganizing your way of dressing because it can and does succeed on its own. Then there's the chiffon blouse, a soft, fresh breeze for a tweed suit.

Skirts are down an inch from 9:00 to 6:00. For evenings they're longer. Put a Chanel suit on your agenda. It's halfway between a box jacket and a fitted jacket. Sign it with her pearls—a twenty-nine inch string. Drop five strands of pearls in the neck of a blouse. Try one of the new close-cupped hats, felt or straw meticulously fitted to hug the head. Carry the drop bag, not unlike an old-fashioned reticule. Wear one color from hem to toe.

And if a man gives you his seat on the bus, *Mademoiselle* says, you'll know you've arrived. You have the new *successful* look.

Spring Play Prepares

The cast has been selected for the spring play, "Moor Born," by Dan Tothoroh. The following have been chosen: Gretchen Brandt as Emily, Barbara Kraemer as Charlotte, Dee Knopp as Anne, Sonia Bernhardt as Tabby, and Ilene Hanson as Martha. The male cast consists of George Riddle as Bramwell, Dan Goetz as Reverend Patrick Bronte and Bill Benson as Christopher. Mary Ann Jensen will be assistant director and in charge of the production will be Mr. Charles McCallum.

"Moor Born is an accurate picture of the Bronte family. Conflicts within the family during 1845-1848 provide the dramatic plot," related Mr. McCallum.

The dialogue is in keeping with the knowledge of the personalities of the Brontes. The family was composed of five members, father, who was a clergyman, Bramwell, a weakling with artistic talent, and the three sisters, Emily, Anne, and Charlotte who wished to contribute something worthwhile. The Reverend Bronte was blind to the weaknesses and faults of his son whom he believed had great potential contributions. Bramwell, however, could not cope with problems and turned to drink as an escape.

In an attempt to help him, the girls decided to write to raise the necessary funds to send him away. They wrote under pseudonyms and without revealing their activities. The basis and inspirations for their literary works were the stories they had "made up" in their childhood days.

The title of the play was derived from Emily's love for the moors.

Eternal Question (Continued from page 3)

"education" or for just "scholarship." Perhaps, if you want to limit even "education" to a word with a small e, meaning academic knowledge and booklearning, you might have a point for discussion.

On the other hand, if one comes to college for the kind of "education" which I would consider as starting with a capital E, then it must also include several other things: getting to know others, application of oneself, learning that the world does not revolve around oneself, and just growing up.

The loyalty, pride, and joy which can come from various class experiences is also part of this education with the capital E. What else would you call it when a part of your class property suddenly means more to you than anything you own; when its security is more important than anything else you have ever held? . . . And where would you classify the pride and joy which belongs to the whole class when a different one fails to watch its property as carefully, and it becomes a possession of your own? . . .

Secondly, I am unable to understand what you mean by "traditions." Do you include all of them ranging from holding doors, answering phones, razzing, hat hunt, to cabaret, lantern night, and step-singing? Do you draw the division line at minimizing freshmen-sophomore rivalry or would you discard them all as distracting from school work.

Another question that I might ask would concern your "living, eating, and breathing of traditions." For myself, there is one answer which I would give for both of these. To me, college is the place where the individual must learn to weigh specific alternatives in her own mind. She must begin to make certain choices in preparation for the many decisions which she will have to face after school. At Downer we find that we must often make choices, including those in connection with traditions. For ourselves, we must become adaptable and learn when it is necessary to stop or to slow down. Isn't this adaptability part of the total structure of knowledge to be gained while we are in college? Or would you rather wait until you are completely on your own without the benefit of possible aid from "big sisters" and teachers?

Finally, you say that it takes three years to learn to like Downer. This is my final disagreement. For me, the evening that I came back to my room to find a final task to "love and know Downer and all of its traditions" made me realize that, at least, this love had come about a few hours earlier. This was at the same time the simplest and most challenging task.

To the author of the third letter, there isn't too much I can say. I cannot agree with all that you have said for the simple reason that I have not experienced it. I have not seen hat hunt nor have I experienced razzing from the other side. Perhaps, a year from now, I will be able to see tradition in the manner you describe it—a bridge, a ladder. For me, however, it is now a bridge to Downer, one that took a high school senior and is making her a part of this college.

I started this answer by saying that I thought it would be difficult to compose. As I wrote, I found that it was even more difficult to express what I wanted to say than I had imagined it. Not only did I attempt to relate to part of my class a different opinion on one side of the controversy, but I also found myself trying to point out that only a part of yellow had spoken and there was more to be heard.