“Rebel College”

A Radical History of Marymount Manhattan College

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ABSTRACT

This research chronicles a thematic history of Marymount Manhattan College from 1936-2013, with on emphasis on the 1960s-1970s. It focuses on the continuation of Marymount’s radical and progressive mission as shaped by the Religious of the Sacred Heart of Mary community. The research indicates four relevant Catholic movements as influencing factors on the RSHM and Marymount: Pax Christi, Vatican II, Liberation Theology, and the Catholic Left. These influences as well as the foundation formed by the RSHM set the precedent for social consciousness, service and outreach, and student activism and participation. This work examines the College’s students and faculty members as they interact with the civil rights, anti-war, and feminist movements in the 1960s and 1970s.

Table of Contents

INTRODUCTION

"Library Planned By 'Rebel' College'" made headlines in *The New York Times* on November 14, 1965. The *Times* was not referring to historically liberal colleges, Sarah Lawrence College or University of California, Berkeley, but to the small, Catholic, all-female Marymount Manhattan College, located in the posh Upper East Side of Manhattan (Tolchin). The article goes on to paint a particularly radical picture of the "Rebel College":

> "The school's philosophy appears on a collage just inside the large, lace-curtained double-doors: 'Youth is a time of rebellion. Rather than squelch the rebellion, one might better enlist the rebels to join the greatest rebel of all time – Christ Himself."

The dramatic contrast between the words, "lace-curtains" and "rebellion," is heightened by Sister Jogues Egan, the president of Marymount, and her profound statement: "A liberal arts education teaches you how to live. It should lead you into action" (Tolchin). Mother Jogues provided the journalist with examples of the students' social consciousness, ranging from helping slum dwellers register complaints against landlords to tutoring and babysitting Harlem schoolchildren.

Perhaps even more radical is her commentary on the self-immolation of Roger LaPorte, which occurred November 10, 1965, a week prior to the article's release. La Porte, a pacifist and former seminarian, set himself on fire in front of the United Nations building to protest the Vietnam War, an action that Mother Jogues viewed as "controversial" and "good" in the article: "I don't expect the girls to agree with him," she was quoted, "but I want them to have opinions based on reasoning, not emotions." Several students, described as coming from middle and lower class statuses, made statements supporting Mother Jogues' vision of a liberal arts education. Mary Ann Feczo noted that a liberal arts education is important "to give you social awareness" while Barbara Lake believed that it is key "to develop sensitivity" (Tolchin).

Figure 1: Mother Jogues Egan, R.S.H.M.

On November 18, 1965, a private letter from Mother Marie Majella O'Brien at the Office of the Provincial and the Order of the Sacred Heart of Mary was sent to Sister Jogues. She communicated her "great concern" that *New York Times* article presented Marymount Manhattan College as a "distinctly avant-garde institution bordering on the extremist," which would create the assumption that "all institutions bearing the name of Marymount, and even that of the Sacred Heart of Mary," held her views (O'Brien 1). She lectured Sr. Jogues on the representation of Christ as a rebel:

> "The philosophy of our institute is not based on rebellion and revolt, nor can it be the specious insignia of religious motives. It is based on the example and teaching of Christ who, far from being a rebel, declared openly that He had come not to destroy but to fulfill" (O'Brien 1).

Meanwhile, the primarily female, white, middle and working class student body reacted differently to *The New York Times'* article. The Marymount Manhattan College student newspaper at the time, *Corviae*, was dubbed "The Rebel" in its November 1995 issue after *The New York Times'* article was printed (1). Was the paper's name change an act of pride or a satirical commentary? The student paper questions the assumptions made by *The New York Times* in an editorial article on the first page:

> "Is the typical MMC lady a rebel? Does she want to be a rebel? Could she be a rebel if she wanted to? If she wanted to be a rebel, would she? If not, why not?

> Will the faculty and administration let the MMC lady be a rebel? BY THE WAY - WHAT IS A REBEL?" ("The Rebel" 1).

I found myself asking the same questions. The above series of documents made me contemplate the true nature of Marymount Manhattan College during the 1960s-1980s, a small Catholic college with clear traces of radicalism. *The New York Times* had portrayed a very radical image of a supposedly traditional Catholic order's liberal arts college. The head of the Eastern US province of the Catholic order rejected this image, and the students questioned it. As a senior at Marymount Manhattan College of the class of 2014, I became very intrigued by my College's history and embarked on an exciting journey, interviewing former faculty members and students from the 1960s-1970s, and spending long hours in Marymount's archives with librarian and archivist, Professor Mary Brown. I gathered primary sources - personal accounts, student newspaper articles, and minutes from the Student Faculty and Administration Committee meetings in order to document and articulate a captivating thematic history of Marymount Manhattan College.

PART I:
THE EARLY YEARS OF MARYMOUNT

THE RELIGIOUS OF THE SACRED HEART OF MARY

The Religious of the Sacred Heart of Mary, a Catholic order, founded Marymount Manhattan College in 1936 as an extension of Marymount College, Tarrytown in Tarrytown, New York. The ten students of the first freshman class of Marymount in Manhattan began classes at the Pratt House 85th Street and Fifth Avenue ("75" 35; Egan 7). In 1948, the college moved into its present location at 221 East 71st Street and established a four-year curriculum for bachelor degree seekers. The building was formerly occupied by the Junior League, which offered safe housing for young women venturing into New York City. The squash courts became art and radio studios, the formal banquet room on what is now the "Commons" became the library, and the Junior League's "Persian Room" transformed into a lecture hall (Egan 10). Second hand shops on Third Avenue helped to furnish the building (Egan 10). The student body of 70 students was on track to graduate in 1950. In 1961, Marymount College changed its name to Marymount Manhattan College and became an independent college with its own charter under the leadership of Sr. Raymunde McKay (Cody – Interview, 5/14/2013). Therefore, the RSHM did not govern over Marymount Manhattan College, but Marymount would be viewed a Catholic college for the next three decades. Although the RSHM had, especially in the beginning, had a great presence in the College, the College was never church-related in a legal sense. The order had no legal status in the governing of the College. The College was founded according to the following philosophies put in place in 1960-1961:

> "The motto of the college--Tu Luce Dirige (Guide by Thy Light)--well expresses its ambition for its graduates. The purpose of Marymount Manhattan is not only to educate, but to guide that education in the spirit of truth. The core of the curriculum is the philosophy-theology sequence which acts as an integrating discipline, while the teaching methods employed aim at cultivating initiative and independent judgment in the student.
>
> The college grants admission to promising candidates from a wide range of social

> and economic backgrounds. The student body is predominantly Catholic, but the college readily admits non-Catholics. All are urged to accept the proffered challenges to intellectual growth, physical and mental development and social maturity within a framework of Christian worship and ethics.
>
> Both curricular and co-curricular activities are planned with the commuting student in mind so that she may derive the greatest benefit from each. When she takes advantage of this programming, it is to be expected that she will be equipped to meet the standards of graduate and professional institutions and to assume the responsibilities of adulthood (Marymount Manhattan College, catalogue, 1960-1962, 9-10).

The philosophy of the college stressed the education of women, critical thinking, and social responsibility. Students were required to participate in a social service program for one hour a week as part of the curriculum. Students volunteered at shelters for abandoned children, hospitals, senior homes and more (Arthur – Interview 5/14/2013; Egan 12).

> "The theme of growth in intellectual prowess, coupled with advancement in moral and social responsibility, is a contrast, as it emphasizes on the development of women as a leader, faculty initiative, student participation, cultivation of critical thinking" (Egan 12).

Marymount admitted a group of very bright and motivated young women, even in its early days. After graduating from Marymount in 1956, Mary A. Githens continued with Doctoral studies at the University of London, School of Economics; her Master's degree requirement was waived. Eleanor Clark ranked first in her class at medical school and Sheila Barry and Joan Doty won Fulbrights (Egan 18).

The religious tradition of Marymount Manhattan College is perhaps most striking and understanding the Catholic order that founded Marymount is crucial to understanding the "Rebel College" itself. Sr. Rita Arthur of the RSHM, an affiliate of Marymount for decades, believes that the RSHM's mission to promote peace and justice is a thread that continues throughout the College's history and still exists today (Arthur). In fact, Marymount's mission to educate socially and economically diverse students and to foster awareness has strong roots in the Religious of the Sacred Heart of Mary order, founded in 1849 by Father Jean Gaiilhac. Father Jean made contact with one of the most

marginalized populations in France, women who had fallen into prostitution. He worked with Mother St. Jean Pelissier Cure toward founding a religious community for the direction and service of the women's shelter and orphanage of the Good Shepherd. Mother St. Jean Pelissier Cure governed the Institute after Father Jean's death and continued to shelter at risk young women. By the end of her life, the Institute had grown to seventy-two members ("Our Founder and Foundress").

Since its formation, the sisters of the RSHM have been engaged in the ministry of education. In the 1800s and early 1900s, the first Marymount schools were formed in Europe and the United States. As the RSHM's membership began to decrease in the early 2000s and its objectives began to change, the Marymount schools' leadership transitioned from members of the religious order to lay leadership. During this transition, the RSHM formulated a set of *Goals and Criteria* in 1990 so that its original mission would continue to flourish in the schools ("Network of Schools"). The Goals and Criteria Committees, comprising of Board of Trustees, Board of Regents, administrators, faculty, staff, parents and students, meet annually to discuss leadership in their schools and attend workshops and lectures on leadership. Through the fulfillment of the common Goals and Criteria within the RSHM Network of Schools, the original mission of the RSHM remains part of the foundation of the Marymount schools. Other Marymount colleges include Marymount College, Palos Verdes, Loyola Marymount University in Las Angeles, and Marymount University in Virginia. Other secondary schools were founded in New York City, France, Mexico, and Quebec City ("Network of Schools").

Today, the Religious of the Sacred Heart of Mary continues to thrive as an international apostolic institute of women religious. Since its founding in 1849, RSHM's mission has been to:

> "Respond to the needs of our time and to work with others in action for evangelical justice. At the same time we place ourselves and our resources at the service of those who are most in need of justice, especially women and children, enabling the powerless, the deprived, the marginalized, the voiceless to work effectively for their own development and liberation" ("RSHM Life").

Notable is the RSHM's commitment to working with all throughout the world who strive for peace and justice, regardless of religious beliefs. The women of the order are "called

to belong totally and unreservedly to God in prayer, action, and community" ("RSHM Life"). Sr. Rita noted that the order's international dimension is also essential when studying the history of Marymount. Its commitment to empowering women has brought them to thirteen different countries: Brazil, England, France, Ireland, Italy, Mexico, Mozambique, Portugal Scotland, The United States, Wales, Zambia and Zimbabwe. The sisters are in "classrooms in Zambia, favelas in Brazil, and conference rooms of the United Nations Headquarters in New York" ("RSHM Life"). The sisters are called to places and situations where life is "denied, devalued, or diminished" ("RSHM Life"). In 2006, the RSHM received the status of a non-governmental organization at the United Nations. Sister Rita Arthur served for many years as the Representative to the UN and worked to advance the Millennium Development Goals as well as support the UN's Universal Declaration of Human Rights ("RSHM Life").

THE RSHM LEADERSHIP OF MMC

Mother Joseph Butler of the RSHM was the founder and first president of Marymount College, later to be named Marymount Manhattan College in 1961 (Baker–Interview 4/2/13). On her deathbed in April of 1940, Mother Butler bequeathed her role as leader of Marymount College and Mother General of the Religious of the Sacred Heart of Mary to Mother Gerard (1946-1960). Mother Gerard was very ill at the time, but Mother Butler confirmed that she was to live because Marymount needed her guidance. Mother Gerard went on to lead not only Marymount College, but the international congregation of the Catholic Church, known as the Religious of the Sacred Heart of Mary, with nuns and students in eleven countries on four continents ("A Valiant Woman" 1). Mother Gerard, who passed away in 1960, was called "a pioneer in the education of Catholic women…a woman of integrity, of indomitable courage, of inflexible purpose" by the student newspaper at Marymount, *Corviae* ("A Valiant Woman" 1).

Figure 2: Mother Raymunde McKay, R.S.H.M.

Mother Raymunde McKay held the position of dean from 1953-1961 and as president of Marymount Manhattan from 1961-1964 until she left to teach at Loyola University, Los Angeles. She was the principal architect of the merger between Loyola University and Marymount College, Los Angeles, creating Loyola Marymount University.

Rev. Mother Jogues, the tough, Irish superstar of the *New York Times* article, became president of Marymount in 1964 (Egan 21). Mother Jogues left the presidency in 1966, when she was appointed as Provincial of the RSHM, the same position that was held by Mother O'Brien, the nun who had reprimanded Sr. Jogues' actions in 1965. Because Sr. Jogues' jurisdiction encompassed all New York and Canadian schools, Sr. Jogues' visited Marymount Manhattan from time to time and did remain on the board of trustees ("President of College to Leave" 1).

Sister Elizabeth-Marie Keeler replaced Sr. Jogues and served for one year. According to President Shaver, the current president of Marymount, Sister Colette Mahoney succeeded Sr. Keeler as president of Marymount Manhattan in 1967 and served through 1988 ("Memo: March 25, 2013" 1). RSHM nuns held leadership up until July 1990, when Regina Peruggi became the first president not affiliated with the RSHM. Mona Cutolo, the jovial professor of sociology from 1968-2008, recalled that the presidents were socially sensitive. "When you came, you felt that kind of spirit," said Cutolo (Cutolo - Interview 2/25/2013).

Figure 3: Sister Elizabeth-Marie Keeler, R.S.H.M.

PART II:
CATHOLIC INFLUENCES

PAX CHRISTI, VATICAN II, AND LIBERATION THEOLOGY

In understanding the trajectory of Marymount Manhattan College, it is important to have a basic knowledge of three movements that heavily influenced the Catholic religious communities in the 1950s-1980s, and thus, the Religious of the Sacred Heart of Mary and Marymount Manhattan College. These movements include Pax Christi, Vatican II, and Liberation Theology.

Pax Christi is an organization founded in 1948 by French and German Catholics in an attempt of reconciliation after World War II. The movement "seeks to transform a world shaken by violence, terrorism, widening inequalities, and global insecurity to create a culture of peace ("About Us"). During the Vietnam War, public concern about the possibility of nuclear war caused bishops to condemn nuclear weapons and affirm the right to conscientious objection of violence. Today, Pax Christi International is active in over 50 countries and has a consultative status as a non-governmental organization (NGO) to the United Nations.

Evidence of Pax Christi sentiments in connection to peace appear in individuals at Marymount beginning in the 1950s and throughout the civil rights, and anti-war movements. A Marymount student, Ellen Magnani, addressed the issue of peace during anti-war demonstrations in an article of *Currents*:

> "What is disturbing on the 1969 college campus is not the demonstration per se, but the volatility it holds…But to accuse the establishment of hypocrisy when the accusers are preaching love and brandishing guns is a major, fatal hypocrisy," she said in her article (4).

Sr. Virginia Dorgan, a graduate of Marymount at Tarrytown and later an adjunct math professor and the campus minister at Marymount from 1997-2008, described a situation in which a student involved in anti-war activities approached her to discuss peaceful approaches to anti-war activities. After describing her distaste for the non-peaceful and aggressive protestors at Hunter College, Sr. Virginia recommended she learn more about

Pax Christi; this Marymount student eventually became a leader in the movement (Dorgan – Interview, 4/10/2013).

Another important development in Catholicism is Vatican II. Pope John XXIII evoked the Second Vatican Council on January 25, 1959 in response to the political, social, economic, and technological change of the 1950s. He opened the Council in the 1960s with the following tone:

> "The Church should never depart from the sacred treasure of truth inherited from the Fathers. But at the same time she must ever look to the present, to the new conditions and the new forms of life introduced into the modern world" ("The Need for Vatican II").

The Catholic Church examined itself, and in doing so, began to emphasize its humanity. It strived to be more in touch with the world – with other denominations and faiths as well as with the cultural, political and technical environments. The Church took a new position on reconciliations. It allowed Catholics to pray with other Christian denominations, encouraged friendships with non-Christian faiths, and approved other languages besides Latin to be used during Mass. The Church also revised its positions on education, the media, and divine revelation. It strove to be in touch with the world ("The Need for Vatican II"). The Second Council is credited for having shaped the modern Catholic Church and it is known as the most important religious event in the 20th century.

Sister Dorgan described Vatican II as "a change from an autocratic way of doing things to participation and involvement with individuals" (Dorgan). Nuns were invited to participate in decision-making, rather than merely receive decisions under the vow of obedience. According to Sr. Virginia, the sisters began "branching out and doing things outside of the church," as long as the actions were within the mission of the RSHM. This allowed the sisters to use their skills for other purposes. Sr. Virginia, for instance, began working in the city jails, educating inmates (Dorgan – Interview, 4/10/2013). Sister Bernadette, formerly the head of the art department at Marymount, left on a mission trip to Umtali, Southern Rodesia in 1964, where she taught at a boarding school of thirty students ("Sr. Bernadette Reports News From African Mission" 2). Sr. Irene Cody left Marymount in 1965 to work at The Marymount School Medellin in Colombia, a primary and secondary school. The RSHM staff at the Marymount School also taught at an

escuelita, a school for the very poor children in the neighborhood (Cody). According to Sr. Rita Arthur, the RSHM order originally funded its programs for the disenfranchised or poor with the tuition costs at the boarding schools, primary and secondary schools, and colleges that it created (Arthur).

The final Catholic-related development that had influences on the RSHM and Marymount Manhattan College is liberation theology, a movement of thinking in Catholic theology that interprets the teachings of Jesus Christ to call for liberation from unjust social conditions. The theology developed throughout the decades of political upheavals in early twentieth century Latin America, during which time nationalism and industrial development led to the marginalization of the lower class (Boff). In the 1960s, grassroots movements began advocating for social change and among them was a renewal movement throughout the churches. Lay persons committed to working among the poor, promoting improvements in the living conditions of the marginalized lower class. The Latin American theologians sought to link the theories to explicit practice.

Clodovis and Buff claim that the Second Vatican Council theoretically justified liberation theology when it advocated for an environment of freedom and creativity. Many Latin American theologians began thinking for themselves about the problems in their countries and a conversation between the Church and society in Latin America arose. Popular movements and Christian groups came together to promote social and political liberation. Liberation theologians made contact with leaders of U.S. black liberation and the feminist movements, as well as many other progressive and radical individuals and organizations around the world.

Today, most countries in Latin America have centers for liberation theologians. The theology has also been discussed to great extent in Rome; the papacy and the Synod of Bishops recognize the positive aspects of liberation theology, specifically its mission to reach out to the poor. However, in 1984, the magisterium published a document that warned Christians of the risk in accepting Marxism as a dominant principle of the theology (Boff and Boff). Pope John Paul II viewed liberation theology as threatening to the hierarchy of the church and reacted against papacy involvement in politics and participatory democracy. He publically reprimanded liberation theologians and silenced

many, including Brazilian Franciscan Leonardo Boff, one of the most prominent (Barnes).

The spirit of liberation theology was very likely embraced by the RSHM through the 1960s-1990s. Sr. Virginia recalled that the RSHM community was directed by the general counsel from each province to set up a mission where the church was less visible and where the need was the greatest. The RSHM community responded at the time by setting up missions in West Virginia and Brazil (Dorgan). "These effects probably came out of Vatican II and liberation theology," determined Sr. Virginia Dorgan.

THE AMERICAN CATHOLIC LEFT AT MARYMOUNT

The Catholic Left developed out of the Catholic Worker movement in the depression years of the 1930s and was influenced by Vatican II. During April 1963, Pope John XXIII issued a letter titled, *Pacem in Terris*, or "Peace on Earth." Two paragraphs in this letter made an impact on the formation of the Catholic Left. The first passage was interpreted as a call to pacifism: "Men are becoming more and more convinced that disputes which arise between States should not be resolved by recourse of arms, but rather by negotiation" (Meconis 6). The second paragraph was interpreted as a call to civil disobedience:

> "Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities legislate for or allow anything that is contrary to that order and therefore to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since "God has more right to be obeyed than men" (Meconis 6).

By 1964, a small group of American Catholics committed to a new "social Gospel," rejecting poverty, racism, and war. This group, lead by Father Phillip Berrigan, became increasingly militant. They scheduled anti-war demonstrations throughout Washington D.C. and New York in the 1960s, setting the precedent of burning draft cards for the many draft resisters to come (Meconis 9-10). The next major event influencing the Catholic Left movement was mentioned in the introduction - the self-immolation of the twenty-one-year-old Roger LaPorte, a member of the Catholic Worker movement. When Fr. Dan Berrigan, the brother of Phillip Berrigan, defended LaPorte's action at his

funeral, Berrigan's Jesuit superior exiled him to Latin America, but he returned to New York after three short months to resume his anti-war activities (Meconis 13).

Philip Berrigan soon found a haven where proponents of nonviolent direct action could coordinate and discuss strategy – the African American parish in Baltimore, St. Peter Claver's. Berrigan and his parish attracted a group of young idealistic men (Meconis 17). Within this context, the Baltimore Four action was inspired. Phillip and three other individuals slipped into the draft board for Baltimore's inner city and poured animal blood on the draft cards. They were arrested, but were released when a trial date, April 1, 1968, was announced. While their action was effective because there were no duplicates of the draft cards, their trial did not gain media attention due to the assassination of Rev. Martin Luther King Jr. seven days later (Meconis 23). The four were released, with their sentencing date set for May 24. Immediately, Phillip and his friends began organizing other actions. Their next protest was scheduled for May 17th, 1968 in Catonsville, Maryland. Nine Catholic raiders, led by Phillip and joined by his brother Daniel, entered the draft board in Catonsville at midnight, stuffed draft files into baskets, returned to the parking lot, doused the cards with napalm, and lastly, held hands and prayed. Fifteen minutes later, the nine were arrested. This time, the amount of media attention was enormous and the network of the Catholic Left expanded, as did its opposition (Meconis 24-25). Christian pacifists and those belonging to the Pax Christi movement disapproved of the actions. Nonetheless, the Catholic Left expanded and small groups organized other actions following the Catonsville Nine incident, which were conducted in Washington DC, New York, Boston, Milwaukee, Philadelphia (Meconis 28). Soon, the FBI stepped in and many members of the Catholic Left were high on the FBI's most wanted men and women – the Berrigan brothers being at the top of the list. The Berrigans' slipped "underground" days before they were to begin their prison sentences. According to Jay Schulman, Daniel Berrigan's friend from Cornel University, an "underground" arrangement was made for the Berrigans by lay persons and friends of the Catholic Left, although active members of the Catholic Left were not involved in harboring them, as it was too obvious and risky (Meconis 67). They spent most of their "underground" days in New Jersey and New York City, housed by individuals deeply committed to ensuring the success of the underground effort. Eventually, the FBI caught

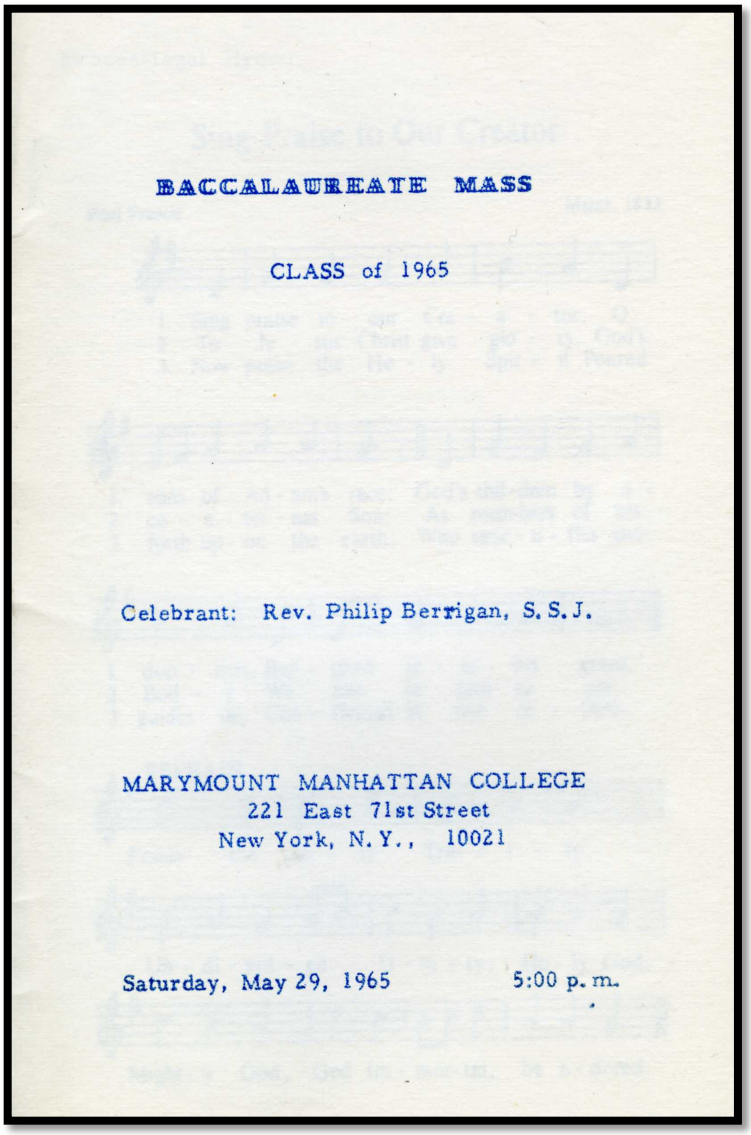
Phillip in a locked closet of Father Harry Browne, but Daniel remained on the loose (Meconis 67-68).

Philip was placed in the maximum-security prison at Lewisburg, but most painful was his separation from Sr. Elizabeth McAlister. In 1969, the two had been secretly married. Sr. Jogues Egan, Sr. McAlister's religious superior and close friend was aware of their relationship (Meconis 70). While at Lewisburg, Phillip found a way to communicate with Elizabeth through his fellow inmate, Boyd Douglas, who was allowed out of prison every day as part of a "study release" program at Bucknell University. Boyd smuggled the couples' letters in and out of the prison. In their letters, they discussed the latest plans and actions of Catholic Left, Daniel Berrigan's whereabouts, and the ideology behind their actions. In one letter, Elizabeth described a conversation between members of the Catholic Left detailing a potential plan to kidnap the presidential advisor, Henry Kissinger (Meconis 73-78).

On Tuesday, January 12, 1971, Elizabeth McAlister and Mother Jogues Egan were in Newark, meeting with a Jesuit lawyer, when FBI agents arrested Elizabeth on an indictment from a grand jury in Harrisburg, Pennsylvania. Phillip Berrigan, Eqbal Ahmad, Elizabeth McAlister, Neil McLaughlin, Anthony Scoblick, Mary Cain Scoblick, and Joseph Wenderoth were accused of conspiracy to raid federal offices, to bomb government property, and to kidnap Henry Kissinger, the presidential advisor. Boyd Douglass had acted as the FBI's informant, detailing to them the letters between Elizabeth and Phillip (Meconis 83-84). The trial gained widespread publicity and the group became known as the "Harrisburg Seven." The "unindicted co-conspirators" listed were Daniel Berrigan, Thomas Davidson, Marjorie Shuman, Beverly Bell, Paul Mayer, William Davidson, and Jogues Egan – that is, Mother Jogues Egan, the president of Marymount from 1963-1967 (Meconis 88). When Jogues refused to testify before a Federal grand jury about her knowledge on the matter, she was found guilty of contempt of court and sent to prison. Jogues argued that the questions asked of her were based on illegal wiretaps placed by Federal agents on the RSHM's phones. The appeals court released her and she was spared additional prosecution (Saxon).

Dotty Lynch, a Marymount student from the class of 1966, recalled that Mother Jogues brought Fr. Daniel Berrigan in to teach philosophy in the theology department

around 1964-1965 (Dotty Lynch – Interview 4/9/13). His honors course in the teachings of Buddhism was particularly admired by the Marymount students. Buddhism was a popular theology among the anti-war proponents and was a far cry from the traditional Thomistic theology, taught by the Dominican priests. According to Lynch, the conservative Dominican priests became upset; they felt that a Catholic college should not be teaching Buddhism. Daniel Berrigan also appeared at an assembly for "consciousness-expanding experiences" at Marymount as a literary figure, when he presented his writings and parables (Feczo 1). A writer for the student newspaper even interviewed him on the criticism he received from his draft card burning protests (Feczo 1).



BACCALAUREATE MASS

CLASS of 1965

Celebrant: Rev. Philip Berrigan, S.S.J.

MARYMOUNT MANHATTAN COLLEGE
221 East 71st Street
New York, N.Y., 10021

Saturday, May 29, 1965 5:00 p.m.

Figure 4: The front page of the 1965 baccalaureate program, indicating Philip Berrigan, S.S.J.

According to Lynch, Marymount was known as a "safe house" for war protestors in the 1960s. It was even rumored that members of the Marymount faculty were hiding the Berrigans when they went "underground" in the late 1960s (Cohen – Interview, 3/4/2013). Because many faculty members had attended Marymount College at Tarrytown with the Berrigans and because Mother Jogues was directly connected to Elizabeth McAlister and was a friend of the Berrigans, the FBI was

constantly “lurking around” Marymount. “You could tell who they were because they really didn’t fit in,” noted Peter Baker (Baker). “I do not believe that Phillip Berrigan was actually hidden on the Marymount campus, but he was definitely protected by the RSHM community at Marymount,” reported Cutolo. After analyzing observations from primary and secondary sources, it seems likely that a few Marymount faculty were involved in the “underground” system protecting the Berrigans, as they were not directly involved in any Catholic Left activities, a key qualification needed to harbor and protect the Berrigans from the FBI.

PART III:
THE COLLEGE BEGINNING IN THE 1960's

MMC STUDENT BODY (1950s-early 1960s)

While looking through the Marymount Manhattan student newspaper, *Corviae*, from the early 1960s, I found a prolonged discussion on the image or perception of Marymount students as well as the goals of the College and that of the students. After all, Marymount Manhattan had become a four-year-college only twelve years prior and it only makes sense that the student body and College affiliates were in the process of inventing themselves and the institution. By the early 1960s, the student body, which had grown to 568 in 1963, was largely from Irish and Italian origins, Catholic, female and from the middle class, although Marymount was not discriminatory of race, or religion (Egan 13; Baker). The gendered nature of the RSHM order, the Catholic nature of the College, and the surrounding Upper East Side neighborhood are dynamics that contributed to the makeup of the college. When discussing the Marymount image of the 1960s with Professor Peter Baker, who began teaching at Marymount in September of 1962, he described the young women of Marymount as very proper, wearing skirts, blouses, and high-heeled shoes. During the early years of his long career at Marymount, Baker can only recall there being one African-American and two Hispanic female students. Evidently, there was a kind of cookie-cutter image of a Marymount lady. Dotty Lynch, a student during this time period, described the student body during this time as largely conservative. However, Lynch identified herself as "never conservative! I was more of a traditional democrat [while at Marymount], but became more and more liberal during those anti-war era." While there is evidence of a Republican club existing at Marymount in the 1960s, Lynch noted that the politically liberal students were more vocal. However, the larger majority of the student body was politically conservative in the early 1960s ("Clubs Outline" 2).

Yet the understanding of the role of women in the 1960s and the social changes underway pertaining to education was a critical topic at Marymount during the time period. Because the Marymount student body was entirely female, the college looked to other notable all-girls colleges on the east coast for guidance. In 1961, *Corviae*, published

an article called "Educated Women -?" which sought to explore the role of an educated women and referenced a speech made by Dr. Harold Taylor, the former president of Sarah Lawrence College (2). The student writer noted that the new academic year of 1961 "brought an awareness of our position as Catholic college women, and of the type of education we at Marymount Manhattan receive that makes us such women" ("Educated Women -?" 2). The Marymount student writer summarized Dr. Taylor's speech on the lack of available education for women and the need for remedies: an encouragement of creative arts, and a curriculum of social and practical sciences. The writer proudly stated that these remedies offered by Dr. Taylor had been in practice at Marymount; she carefully noted Marymount's emphasis on individuality in the student body. Therefore, the response to the question in her headline was a strong "yes," the women at Marymount had been and continued to receive the model education outlined by a well-known educator of women – an education that was intellectually satisfying and produced social mobility ("Educated women" 2).

The discussion of educated women continued throughout the early 1960s at Marymount. The first Student Faculty meeting of 1963 was concerning "Marriage and the Educated Woman" ("Students and Faculty Discuss 'Marriage and Educated Women" 3). The dialogue consisted of varying opinions regarding the value of higher education's contribution to a happy marriage. The discussion participants agreed on two statements: First, unhappiness can be attributed to education. Second, in a male professor's words – "Why get married if you don't like housework!" ("Students and Faculty Discuss 'Marriage and Educated Women" 3). These are the collective thoughts from supposedly obedient Catholic young women who were destined for immediate matrimony following graduation from college. Rather, these women were pressed to constantly analyze their gender role and their position in life at a time in American history when women were often not taken seriously. This is not to say that Marymount students were all picketing for women's rights or defying social norms by refusing marriage in the early 1960s. In fact, an article in the first Marymount student newspaper of 1963 mentioned that several girls had "acquired engagement rings" over the summer ("What Did You Do Last Summer"). Yet given Marymount's private college environment, religious history, and female student body, it is quite unusual that Marymount strayed from the stereotype of

producing humble and obedient young women. Most Catholic high schools, specifically, upheld this stereotype.

In October of 1963, the students and faculty responded to an article in the January issue of the magazine *Mademoiselle,* which implied that Catholic colleges were incapable of producing intellectuals. Clearly enraged by the comment that Catholic colleges "specialize in manufacturing cookies from the same cutter, which are about as exciting as a box of vanilla wafers," Marymount's students and faculty had a meeting on "The Image of a Catholic Women's College." At the meeting, the discussion never actually reached the article in *Mademoiselle,* but applied the topic to Marymount Manhattan in a practical sense. Among the topics discussed were concepts of docility vs. academic indifference and the unquestioning acceptance of "fact" vs. interpretation. In short, the students "turned the blade onto themselves" ("S-F Skirts Catholic School Image" 1). Several students realized that they failed to challenge their professors in class and vowed to tear away the "docile" nature that was typically instilled in Catholic primary schools. This meeting exemplifies the intent of the College and its students to practice a true liberal arts education.

In 1964, the Student Council published an article in *Corviae* that challenged the larger student body to change! The coined phrase: "The white-gloved, well spoken, impeccably mannered lady is not the 71st Street collegian" ("Student Council Urges Change; Letter Questions MMC Image" 2). The Student Council urged the student body to see the world's problems, joys and sorrows "for outside MMC is a large world asking us to use wisely, creatively, kindly the time inside the small walls of our college life…. Christ commanded us to be servants of society" ("Student Council Urges Change; Letter Questions MMC Image" 2). Notice the common thread between the RSHM's mission and the Student Council's command in this article. Clearly, the RSHM nuns were instilling in their students the impulse to serve the community. "The plea is for action here and now, for you – in the pleated skirt – take off your white gloves, and if you can't soil your hands, at least fold them. Answer God. Answer His Creatures" (Letter Questions MMC Image" 2). Meanwhile, Maureen Dunn, the National Student Association Campus Coordinator, wrote an article explaining how the opportunity to attend college imposes obligations and responsibilities on the Marymount student (Dunn

2). She stated, “We cannot soak up knowledge now for use later. Whatever interest attaches to our subject matter must be evoked in her here and now” (Dunn 2). Evidence from the student newspaper depicts a group of young women who are significantly influenced by the religiously and socially minded RSHM nuns.

THE COLLEGE’S REACTION TO THE ASSASSINATION OF JFK

JFK was an important icon behind the movements for peace and civil rights. He embodied the progressive leader that many Marymount students and faculty members idolized. According to *Corviae*, several students worked on his 1963 presidential campaign. After all, Kennedy was Catholic, Irish, handsome – “and just cool!” said Linton. These features obviously appealed to a Catholic liberal arts college in the middle of New York City. A few years ago, Linton spoke at a celebration for Don Hayes, a former MMC professor, and recounted Marymount’s response to Kennedy’s assassination on November 22, 1963: When people began finding out about the shooting, everything came to a halt and students and faculty gathered in the chapel. When it was clear that JFK was dead, through “barely-stifled sobs at the dreadful news,” they decided to pray for his soul and for his family’s peace and solace. (“In Memorium” 2; Linton). Don Hays said, ‘Shouldn’t we offer a prayer for the soul of the man who shot him?’” *Corviae* too recalled, “We confronted tragedy with grief, hatred with patriotism, murder with prayer – this was Marymount on that fateful twenty-second of November when our President was killed” (“In Memorium” 2). David Linton believes that Don Hayes’ words truly captured the nature of Marymount during this time. Hayes exemplified a leader who encouraged thoughtfulness, sincerity, and a broader sense of self at Marymount.

President Kennedy’s assassination on November 20, 1963 marked one of the first of many events in the 1960s through the 1970s that lead to the making of a very politicized generation. “At this time, you couldn’t *not* be politically aware,” Cutola recalled. As *Corvaie* best put it, the “news destroyed the image of our generation as ‘callous’ and ‘materialistic.’ [Marymount’s] “democratic heritage will continue to glow with a steady flame,” and that it did through the civil rights and anti-war movements In Memoriam” 1).

THE FACULTY COHORT OF THE 1960s

The Marymount faculty cohort of the 1960s seemed to be fairly progressive, even radical, in the 1960s and 1970s while Marymount's student body was largely conservative and non-diverse. Dotty Lynch observed, "many students were quite conservative so it was an odd juxtaposition with schools like Columbia and Berkeley which had radical students and establishment administrations" (Lynch). Marymount had a radical administration of RSHM nuns and a socially-aware faculty mixed with a group of conservative students.

As a whole, the faculty was committed to serving the poor or disenfranchised communities (Cutolo). The faculty was largely young, liberal, open-minded and very intelligent, with many holding doctoral degrees (Cutolo). Their wide range of activities, some of which I will detail below, emphasizes the faculty's engagement with New York City communities. Several members of this iconic Marymount faculty cohort have just recently retired after teaching for several decades

Rebecca Sperling, professor of sociology, called the cohort a "cast of characters" that "didn't blend in" (Sperling – Interview 3/12/13). Mona Cutolo, who had a forty-four year long career at Marymount, joined the unique cohort of Marymount faculty at age twenty-three in 1968. Cutolo described the faculty, as "a very close and interesting group." After Cutolo was hired in 1968, the administration did not hire any full-time professors for many years. Thus, this group of faculty became a very close-knit community over time, as there were only about two faculty members in each department. Cutolo called the faculty's style "progressive" because of its ongoing dialogue across disciplines. The faculty often made dinner and ate together (Cutolo). Cutolo recalled, "we all shared a set of values: political and moral. Many of us were Catholic, although there was a Jewish professor and a rabbi on staff."

After asking Cutolo to describe her own radical beliefs, she replied: "I can't say that I was a radical, but I was intellectually a radical." There was Sr. Margaret Weiner, a math professor, who was described as "an advocate for social justice and peace" ("Sister Margaret Weiner" 35). "She was a woman deeply committed to spiritual and ethical values through action," Professor Emeritus of English John Costello was quoted as saying in *Marymount Manhattan Magazine* in 2011 ("Sister Margaret Weiner" 35). We

used to joke that she had the longest rap sheet," added Cutolo. Former professor of history, Margorie Madigan, noted that Sr. Weiner and many of the RSHM nuns keyed into the Pax Christi movement. Sr. Weiner was very involved in the anti-war efforts in the 1970s and supported all of the peace efforts of the Pax Christi movement. "She was always trying to bring a Pax Christi element to MMC," said Sr. Virginia. Meanwhile, Sr. Rosaleen O'Halaran was both a professor at Marymount and a principal at a school in Harlem. Sr. Dymphna Leonard, the first head of the theatre department, brought her plays at Marymount to communities around the city. In 1960, Sr. Dymphna and Dr. Elaine Klein created a production of *The Snow Queen*, featuring children from nearby element schools. After the production's premiere in the Great Hall, she brought it to several schools and community centers. Sr. Dymphna received funding from the National Catholic Theatre Conference to work with the Communication and Learning Center Children's Theatre, which was made an ensemble of deaf children (Egan 35-36). Sr. Dymphna is also noted for having admitted the first group of men to Marymount's theatre department in the late 1970s. It was difficult to produce plays and musicals without casting men in male roles.

David Linton, a current professor of communications, who was one of the later members of the Marymount faculty cohort, described the RSHM nuns on the faculty as "tough and radical" (Interview 2/25/2013). Linton spoke of Sr. Anne Marie Keyes as "the most visible part of the group during my time. When Henry Blanke, a reference librarian at Marymount, joined the library in 1988, he held the notion that the nuns at Marymount were very conservative, "but they were the most radical people that I have ever met!" (Blanke – Interview 2/28/13).

Meanwhile, many former faculty members that I interviewed pointed to Sr. Judith Savard, a professor of art, as being a noteworthy faculty members on staff. "She was one of the most zany and interesting people that I have ever known," put Linton. Members of the faculty cohort of the 1860s often remember her quick wit and sense of humor. Linton, recalled a joke she made about the act of putting a religious icon in a car: "Holy Mary full of grace, help me find a parking place," Sr. Judith said sarcastically. As I mentioned above, Sr. Judith was very involved in community outreach, specifically through her projects called Summer in the City, Full Circle, Thing in the Spring ("Sr. Judith Savard").

A close friend of Sr. Judith's in the art department, Hallie Cohen, mentioned that Sr. Judith "used her art skills towards communicating important issues." The newspaper staff of *Corviae* interviewed Sr. Judith in May of 1969 about her reactions to living in a predominantly African American community on west 127th street in Harlem as a young, white nun. She elaborated on her belief that living in such close proximity to people destroys barriers that are found in "white-picket-fence suburbia" because on 127th street, "every distraction involves other people, and the search for self-identity intimately involves the relationships with others" ("A Revealing Close Up" 5). The students in the article described her as one of the most approachable, but mysterious teachers on campus. Sr. Judith went on to teach at Marymount for several years. After thirty years of teaching at Marymount, Sr. Judith suddenly had a stroke. For a week in the hospital, her friends, Anne Marie Keyes and Hallie Cohen, worked with her to grade papers. She died at the end of that week from a second stroke (Baker). At Sr. Judith's funeral in the Butler Memorial Chapel in Tarrytown, NY, Sr. Anne Marie Keyes delivered a Eulogy describing Sr. Judith's "integrity, her risk taking, lust for life, free spirit, loyalty, passion for people, for beauty, for animals. Straight shooter, non-nonsense person, woman of integrity and conviction, and always a fair amount of mischief" ("Sr. Judith Savard").

Another character, Dr. Mary T. Delahanty of the political science department announced her candidacy for Mayor of New York City in April of 1965. In an exclusive interview by *Corviae*, Dr. Delahanty noted that she would run her campaign according to the principles of Aristotelian and Thomistic philosophy while her public relations consultant decided to make "intermediate shades of grey her key color." Dr. Delahanty added, "I will expect my students to become politically involved or else they will be most definitely personae non gratae" ("Prof. Enters Race for Mayor; Platform Stresses World View" 1). Her candidacy caused an explosion of opinions regarding whether teachers should vocalize political opinions in lectures.

Professor Tibor Farkas escaped from the Russian crushing of the 1956 Hungarian uprising in his twenties, studied in Brussels, earned a PhD in New York and began teaching in the social sciences at Marymount as a part-time instructor in 1968. He took a group of students to Washington D.C. during the January session of 1973 (Farkas – Interview, 5/1/2013). The students were given internships in the offices of congressmen.

As the former coordinator of travel studies, Farkas planned trips for groups of students in the social sciences to visit Russia, Eastern Europe, China and Japan during a few January sessions. They interviewed governmental officials, policy makers, and other social and political actors while traveling and studying (Farkas – Interview 5/1/2013).

I realize that it is impossible to list all of the extraordinary faculty members and their achievements at Marymount over the years in the context of this thematic history. However, I hope that the descriptions above create a textured picture of only a few of the countless inspiring personalities at this institution involved in political and social causes.

MMC REACHES OUT – 1965

According to Sr. Jogues, "stress on social issues and personal involvement continued" into the 1960s (Egan 21). In the summer of 1965, Father Sugrue, with the support of other members of the Marymount faculty, led the way in many of the community and social projects at All Saints Church in Harlem. Fr. Sugrue and the Addie Mae Community Service helped to provide medical, educational and recreational assistance to the All Saints parish and to communities throughout Harlem. In the May 1965 issue of the Marymount student paper, *Corvaie*, an entire page was dedicated to Fr. Sugrue's project and to the recruitment of Marymount student volunteers for the summer. The article's subtitle read, "Tomorrow will be Too Late; Answer Their Call Now" (Criqui and Ormond 1). The student authors, Mary Criqui and Mary Ormond, passionately commanded the students to community action:

> "Contentment is the cure of humanity. It leads to staleness of existence and smothers the limitless bounds of experience. The beauty of sensitivity, the divine dignity of human brotherhood, the creative goodness of a will to love – are all intimately involved with man's humanity to man….Your brother is lost – right now. He is dying – right now. He cannot wait for tomorrows. He can't wait until you decide you are ready to give…You must act – and act <u>now</u> to preserve man's self-respect and create a world that will be your responsibility, of your moral creation – the object of your hope…Alone, you may not change the world, but working <u>together</u>, we shall overcome" (Criqui and Ormond 1).

Meanwhile, another member of the faculty, Father Thomas McGuiness, conducted a program in his parish, Our Lady of the Scapular, on East 28th Street in Manhattan in the summer of 1965. The same May issue of the student newspaper included an advertisement: "Working? Tutor at Night?" A Marymount student, Joan McGuinness, was pictured tutoring a young African American student in remedial reading. The advertisement implied that even working students should make time in their schedules to engage in community service.

An addition to the list of volunteer programs that were supported by Marymount students in the summer of 1965 was Father Phillip Berrigan's project in Baltimore at the Saint Peter Claver, the Catholic Left's haven as of the mid 1960s (Molinari 2). Although Fr. Phillip Berrigan did not join the Marymount faculty as a part-time professor until the late 1980s, he was very much affiliated with the College through the RSHM order and therefore, the nuns of Marymount. He enlisted Marymount students to volunteer at Saint Peter Claver and St. Gregory's parish in Baltimore, specifically in tutoring children in remedial reading, census taking, and assisting with voter registration (Molinari 2). According to Dotty Lynch, the African American parish was in a very impoverished neighborhood in Baltimore. Many girls volunteered to drive down to Baltimore to volunteer and those students that could not give their time pledged their money to the effort ("South of the Border Down Berrigan Way").

In the article next to this advertisement, students Mary Criqui and Mary Ormond wrote "A Clarification." They described the nature of all the volunteer summer programs listed and they called out to the students: "Marymount is not an independent entity existing apart from the Community in which it resides. We are a part of it, and as such, must serve in proportion to our capacities" ("A Clarification"). The Student Council and most of the other organizations on campus were determined to insure the success of the summer project. They encouraged members of the student body to "pledge a week's or a day's pay" to the program. Essentially, Ms. Criqui and Ms. Ormond were clarifying that it was the student body's responsibility to implement such programs.

In the early 1960s, Marymount had begun offering classes that led to certification for teachers of mentally disabled children (Egan 20-21). The *New York Times* article that termed Marymount a "rebel college" in 1965 mentioned this program: "…the school

specializes in teachers who work with retarded children. They intern at the John F. Kennedy Child Study Center" (Tolchin). When the State Education Department approved Marymount's curriculum in this discipline, Marymount Manhattan became the only undergraduate school that offered such an opportunity (Egan 21). During the fall semester of 1965, the communication arts department of Marymount conducted a speech research project in cooperation with the Kennedy Child Study Center. Six Marymount student therapists worked with mentally retarded children for two hours twice a week in the hope of realizing each student's potential. The program was reaching out to a misunderstood community within New York City, mentally disabled children ("MMC Starts Experimental Program of Speech Therapy for Retarded" 4).

PART IV:
SOCIAL MOVEMENTS AT MARYMOUNT

MMC, CIVIL RIGHTS, AND BEYOND

In May of 1965, the Marymount administration focused on a national dilemma: the inability for many African Americans in underprivileged areas to afford a college education. In response, the administration launched a "stamp drive for scholarships for Negro students" by enlisting the Sperry Hutchinson Trading Stamp Company to support the effort by donating 40 cents for each stamp of books sold. The funds accumulated went directly to providing scholarships for African American students to attend Marymount. Simultaneously, the administration registered with the National Scholarship Service and the Fund for Negro Students (NNFNS), through which the Marymount academic catalog would be available to African American students that qualified, but were financially unable to attend college. African American students that chose to attend Marymount were then supported by the college administration and NNFNS ("Administration Launches Stamp Drive For Scholarship For Negro Students" 1).

Marymount Manhattan College was heavily involved in outreach to minority and low-income students throughout the late 1960s and through the 1970 through several programs. One of the largest projects was a joint venture by Fordham University, The College of Mount Saint Vincent, and Marymount Manhattan College to create an extension 2-year college called Malcolm King College in Harlem in 1968. This college program sought to meet a growing need for educational institutions in resource-poor communities; during this time, there were no public institutions beyond the ninth grade in Harlem (Egan 24-25). Dr. Mattie Cook, a professor at Marymount, spearheaded the creation of Malcolm King College, as it sought to meet the pressing needs for higher education in Harlem by offering free associate degree study programs in liberal arts to members of the Harlem community. In the initial stages, Marymount faculty members journeyed from the Upper East Side to 2090 Adam Clayton Powell, Jr. Blvd, to teach at Malcolm King College for free. The building is notable for having once been the Hotel Theresa, where Fidel Castro and his entourage stayed during his visit to New York for the 1960 opening session of the United Nations. Through the years, Malcolm King College

expanded from 1 instructor and 14 students to about 120 instructors and 900 students. The College was eventually forced to close in May of 1989 due to financial limitations and space requirements (Cook 153; Egan 24-25).

The Community Leadership Program was another program that significantly diversified Marymount Manhattan College in the 1970s. It was implemented at Marymount in 1969 and remains an integral part of Marymount today, but under the name of the Arthur O. Eve Higher Education Opportunity Program ("Small College"). The program was initiated and led by Professor Eilene Bertsch, who began teaching sociology at Marymount in 1961 and retired in 1987 after serving as Vice President of Academic Affairs and later Dean of the Faculty (Bertsch – Interview 5/7/13). The program shifted the focus from that of an individual's commitment to address social need to that of institutional responsibility, for many individual faculty members were already involved in inner city centers outside of Marymount. According to Bertsch, "the faculty's emphasis gradually began to center on the responsibility of the institution to open its doors to invite into the college the same inner city residents" (1) While Professor Bertsch lead the program, its success derived from the school-wide commitment from the Board of Trustees, the President, the Admissions Office, the Financial Aid Office, the Development Office, the faculty, and the students (9). "The program was part of the culture and mission of the college. The model and the ability to accept and embrace it was part of the culture of the larger place. It couldn't have been done by one person," reported Professor Bertsch (Bertsch). Marymount received funding first through Title III of the Office of Education and later from the New York State's Higher Education Opportunity Program, a program offered to minority students from low-income families (Bertsch).

Marymount's HEOP program worked directly with Professor Bertsch's graduate school colleague, a nun and the director of the Doctor White Community Center in Fort Greene. She recruited a group of largely minority students of African American, Puerto Rican, Mexican-American, Cuban, and Indian heritages within the Fort Greene area (Bertsch 3). The summer before these students began their fall semester at Marymount as freshman, three Marymount faculty members volunteered and received a small stipend to

tutor the students four nights a week at the community center in Fort Greene (Bertsch 2-3).

In the program's fourth year, Marymount enrolled 70 HEOP students among a student body of 650 students. Six other private colleges with single-sex student bodies in the Greater New York City area adopted Marymount's program: The College of Mt. St. Vincent, St. Francis College, The College of New Rochelle, Iony College, Mercy College, and Marymount College in Tarrytown. In total, the program, founded by Professor Bertsch at Marymount, served over 300 students from minority populations by 1970 (Bertsch 4).

Another program in the 1970s admitted nurses, who were largely middle-aged and from minority communities, to complete their bachelor's degrees in a liberal arts setting, typically in psychology or sociology. According to Baker, Marymount gave the nurses a large number of credits based on their previous work in nursing schools and allowed them to complete their degrees. While this program ended around 1980, there were about 200-300 nurses enrolled at Marymount in 1979 (Baker).

Finally, Marymount implemented a program called the Career Opportunity Program (COP), under which the administration worked with the teacher's union to provide degree programs for teacher's aids. The union paid for ladies, largely African American or Hispanic and middle aged, to complete their degrees in two or three years. The program only lasted for about four years at Marymount, but it certainly diversified the student body (Baker). By the early 1980s, about 45% of the student body at Marymount was of a racial or ethic minority and a large group of the students were of a nontraditional age for undergraduate-degree seekers.

On January 28, 1968 a memorial service was held in the Great Hall for Dr. Martin Luther King Jr.; the students made their way through African American history and the civil rights movement, beginning with David Walker's speech in 1829 and Nat Turner's revolt in 1831 (Polise 1). Jo-Ann Polise, an African American student, described her experience attending King's "I Had A Dream Speech" in Washington D.C. and portrayed her utmost devastation at having lost the most important leader in empowering young African Americans. The conclusion to her memorial of Dr. Martin Luther King read, "I was there. I know. But what about you? What good is it? Tell me." The sense of

emptiness and disillusionment expressed in the article is powerful. Yet the fact that African American students, such as Jo-Ann, are writing in the student newspaper on such issues of identity, race, and politics is evidence of a changing student body demographic and a heightened student involvement in social movements, however local or national. It is evidence that many Marymount students identified themselves as among the politically and socially conscious generation.

Black Theatre, a club at Marymount thriving in February of 1970, indicates a more diversified student body. The club spread African heritage by presenting productions to audiences within the walls of Marymount on the Upper East Side (Wilkins 1). Mariame Samad, a Black Power activist, came to Marymount and presented a production of African music and dance, along with a fashion show. The club was very active on campus - engaging others in "a meeting of the minds" in the lounge in honor of Black Heroes' day, inviting jazz groups to "set fire to the atmosphere," and holding poetry readings with special guests and students (Wilkins 1). Janet Collins, the first African American ballerina, taught in the dance department at Marymount in the 1960s.

In response to the students' demand for a change of perspectives in classes, the Marymount administration hired Abukese Vincent Enyedardy Peter Mbirika, a Kenyan, to teach the Introduction to the Philosophy of Education, African Politics, and Afro-American Studies (Harris and Winston 3). Students complained that when studying Africa professors largely focused both on imperial conquest and the perspectives of white European men (Cutolo). Mbirika was most likely hired because of his expertise in African affairs as well as for his education at NYU, Fairleigh Dickinson University, British Tutorial Institutes, and the Makere College School in Kenya. After learning about Marymount in the *New York Times*, Mbirika thought, "I should join that college as there seems to be some liberalism there" (Harris and Winston 3). He described the importance of both teaching African American students about their heritage in order to truly know themselves and to also inform students of the contributions that African Americans had made toward the building of the United States. He also believed that students should not receive grades – for "people fight for grades rather than education" (Harris and Winston 3). Overall, he enjoyed teaching at Marymount because the cohesive feel of the College "seemed to draw students together." Mbirika admitted that he planned to stay in the

United States only temporarily before returning to Africa to employ some of the "good things that I can use to improve Africa" (Harris and Winston 3).

MMC, ACTIVISM, AND THE ANTI-WAR MOVEMENT

The political activism marked by countless social causes beginning in the mid 1960s contributed to an awakened student consciousness. American students began demanding a voice in foreign and domestic political affairs. The Vietnam War and U.S. involvement in Cambodia provoked powerful anti-war sentiments among the U.S. student population. At Marymount, students and faculty began to discuss the events in Vietnam. Because conservative groups and religions considered anti-war sentiments un-American, many conservative Marymount students stayed away from anti-war activities. The following is a description of Rosemarie Pace's experiences at Marymount during the anti war period:

> "After growing up in a conservative Catholic family, Rosemarie's mind opened to new ideas as a student at Marymount Manhattan College, then a liberal Catholic institution. Nevertheless, although students were protesting the Vietnam war, she saw herself as a loyal American whose country was in the right. Her questioning of this view began when she accepted an anti-war leaf- let describing Ho Chi Minh as a man trying to liberate his country. The next challenge to her usual view came from an article in a Catholic newspaper, the *Brooklyn Tablet*, describing the radical acts some Catholics were taking to pro- test the war. She had previously been skeptical of joining protesters, but the idea that some were Catholics made the possibility of protest look safer ("Living Room" 5-6).

Rosemarie Pace would later become the director of Pax Christi Metro New York.

Marymount student, Mary Ann Wrynn, wrote perhaps the first article on the subject of the Vietnam War in *Corviae*, but in a tone of an intellectual and a Christian (3). She discusses the concept of peace alongside the teachings of Freud and its relationship to Christianity and the American tradition. Employing these subjects, Mary Ann rationally concluded, "we should leave Viet Nam now" (Wrynn 3). Over the next four years, more and more Marymount students spoke out, not only against the war, but also for students' right to gain influence in politics. This represented a radical change from the

silent and docile students of the 1950s. Student actions to "reconstruct the university system and to change the society in which the university functions" proved to be a growing movement across campuses nationally, and Marymount students, Ginger Price '70, Joan Rinsdale '71, and Cecilia Magee '72, were propelled to initiate this movement at Marymount (Price, Rinsdale, and Magee 4). Active supporters of the movement at Marymount had expressed dissatisfaction with the higher educational system; one such grievance was receiving pluses and minuses following a letter grade. Ginger, Joan and Cecilia were garnering backing from Marymount students in an effort to stimulate such change (Price, Rinsdale and Magee 4).

Collectively, students sought to gain a more active role in administrative decisions within the College. For instance, some students became upset when the administration made changes to the curriculum without seeking student approval. In the summer of 1969, a Student Committee on Governance was formed through the Office of Student Affairs. This committee held meetings to evaluate the College's governance while making recommendations for improvement. It also worked to enlarge student representation in the College's governance through the Student-Faculty and Administration Committee (SFAC), which replaced the student government in 1968.

In November of 1969, a sarcastic article appeared in the issue of the student newspaper, *Currents*:

> "A MMC girl had a nightmare the other night. She dreamt that there was a committee at Marymount Manhattan which could –determine College policies on requirements – could refer relevant matters to the Curriculum Committee, the Committee and pertinent recommendations of the Student Faculty Administration…..But there was no students voting on that committee. Not even ONE student for the sake of sweet tokenism…But, then the girl woke up. And do you know what the name of that committee was? It's called The Academic Policy Committee" ("Could It Be" 2).

This student's fury at The Academic Policy Committee's appointment of no student representatives was unleashed through the College's news outlet. She posed the question in the article's title – "Could It Be…We Were Kept Out On Purpose?"

A few key players in this movement on campus at Marymount, both students and faculty, fought for the Committee on Academic Policy to adopt a policy of having no general curriculum, allowing the students to create their own academic programs in September of 1970 ("Requirements: To Have Or Not To Have" 1). While the collective student body was either in favor or unsure as to whether this academic change was feasible, the Committee on Academic Policy made the decision without final student approval. Even though the students themselves had initially encouraged such a change, "one thing was unanimous among the student body –STUDENTS FELT THAT THEY HAD NOT BEEN CONSULTED ABOUT THE DECISION" ("Could it be" 2). The students reprimanded the administration: "We do know that you should have asked the students to help "open the door. Sometimes doors get stuck when people forget about the nuts and bolts…" ("Requirements: To Have Or Not To Have" 1). The influencing source of such a sudden demand for student participation at Marymount could very well be the national student movement. For four years, the College did away with requirements. Students could design their own curriculum with a faculty advisor. Only completing a total of 120 credits was needed to graduate. After four years, the faculty studied the program of no requirements and decided that it was filled with complications. The student body as a whole did not enroll in history, math, science, and language classes. Marymount returned to having requirements (Cutolo).

On December 16, 1970, President Sr. Colette delivered the very first "The State of the College Address" to a group of students, faculty, and administration, a gathering that had never been requested by students, until now. Sr. Colette addressed admissions, finances for the year 1969-1970, and potential sources of funding for MMC students. She also addressed Marymount's new constitution, which Sr. Colette noted was "'the finest document I've seen" ("State of the College" 1). According to the student newspaper, Sr. Colette "expressed her pride in the fact that MMC has always been a leader in the field of student participation" ("State of the College" 1).

Figure 5: Sister Colette Mahoney, R.S.H.M, near the start of her presidency at MMC

Around this time, students and faculty were holding a "Moratorium Election" to determine whether Marymount would close on October 15, 1969 for the national moratorium to end the war in Vietnam. The strike was developed by Jerome Grossman on April 20, 1969, when he declared that if the war had not concluded by October, a national event to protest the war would go into effect. The polls at Marymount indicated that 90.1% of students and 77% of faculty voted to suspend classes on October 15th for the moratorium and 82% of students and 85% of faculty indicated that they would boycott ("Moratorium Election results" 1). On October 15th, classes were suspended. Students and faculty planned a peace mass on the Marymount campus complete with lectures, excerpts from "Reflections on War," seminar discussions, prayer services, and memorials for those killed in the war ("SFAC Agenda" 4-6; Egan 22).

Following the activities on campus, groups of students ventured into the surrounding neighborhoods to discuss the advantages and disadvantages of the war with people in their homes and on the streets. In the evening, Marymount students participated in candlelight parades through New York City. According to the student report by Ginger Price at the SFAC meeting, "all activities [at the moratorium] ran smoothly and were well-attended. The total attendance was approximated at 200 to 250 people" ("SFAC Agenda" 3). She thanked the administration for their support and asked the Committee to make an institutional stand on the war in Vietnam. While many members of the faculty, noted that Marymount has to express what the majority feels about the war, Sr. Colette stated that the majority cannot force her to make a stand that she feels is inappropriate as head of an institution ("Student Faculty Administrative Committee Minutes" 22). Marymount never did make an institutional stand, but the activities taking place at the

College during this time indicate the position of the majority of students and faculty to be opposed to the Vietnam War.

Mounting social unrest and increased tensions around the Vietnam War provoked a scandalous incident at Marymount Manhattan College on November 25th, 1969, the same day that a transcript of an interview describing the My Lai Massacre appeared in the *New York Times*. The interview in the *Times* reveled the massacre of women and children that occurred when U.S. marines blew up Viet Cong bunkers and tunnels. The protagonist of the incident at Marymount, faculty member Hugh McMahon, was formally charged with violating the Rules and Regulations of the College when it was rumored that he had "thrown" a Marine recruiter's table down a set of stairs. While there may be some truth in this, the following are documented specifics: McMahon had a "negative reaction" to the signs posted at Marymount, telling of a Marine recruitment day at the College. After seeing the recruiter sitting in the front hall on the recruitment day, McMahon "felt dissatisfaction with himself for not making his objections known to the proper channels" (i.e. the president, Sr. Colette, or Dr. Klein). When returning to Marymount from lunch, he noticed that the Marine recruiter was away from her recruiting table. McMahon proceeded to sit at her table, put on her hat, and mock recruiting for the Armed Forces. After a few minutes, McMahon and a student made an attempt to put the table out on the street before the recruiter returned, but the table would not fit through the front door. Then McMahon, LoPresti and students, Jeremy Jones and Jane McMahon decided to move the table downstairs to the basement, but since the table was actually two tables attached, "there was some difficulty in maneuvering it down the narrow stairway," said McMahon. The administration ordered the table to be returned to its original position, immediately provoking Marymount students to form a picket line outside of the main building. The students demanded that the Marine leave immediately. At 1:40 p.m. three Marines arrived to escort the Marine and her companion out of Marymount. Following the incident, the SFAC scheduled a closed hearing for McMahon on December 3, 1969, although no decision was made on how to handle the violation ("Student Faculty Administrative Committee Minutes" 14-6). The SFAC held another meeting, allowing student volunteers to speak on McMahon's behalf. One of the students involved in the incident, Jeremy Jones, made a statement about the "incident" in the

December issue of *Currents*: "I respect the "ordinance"…. I respect the motives of the men involved….,I respect the Marine's right…, I am not sure about my self respect as I question the way I have been treated and 'referred around' to explain the sequence of Nov. 25th…I definitely do NOT respect the way this problem has been handled" (1).

News and photographs of the My Lai massacre incited even more radical student behavior at Marymount. In March of 1970, Marymount students printed a paper separate from *Currents* called *The Paper*. Attached to the publication was a piece of paper that read:

> "The paper is a completely unofficial student periodical, largely unsupported by majority opinion. To exert any form of censorship on it would be to lend it a prominence it seems unlikely to achieve its own merits. The policy is such situations is to avoid making an issue and to let the matter be balanced by the weight of majority feeling….Such ads on "abortion tours" are commonplace in campus underground papers throughout the country. Students are encouraged to discuss such questions as abortion in a guidance context at twice weekly meetings with the College chaplain and a lay professor."

The front page featured one large article titled "Q. And Babies? A. And Babies!" describing the faculty and student reactions to the gruesome photo of the Mai Lai massacre that they posted on the bulletin board at Marymount (1). Their intent was to expose the violence of the Mai Lai massacre and to generate discussion.

> "If you have been shocked by Mai Lai, we have no pity or sympathy for your broken dreams. The B52 bombings have killed more people a month, equivalent of two Hiroshimas, we have rained on the earth of an agrarian society, napalmed and mutilated a nation by our support of another racist and ruling class regime," said the student writer ("Q: And Babies A. And Babies!" 1).

The gruesome photo that had been posted by students in the halls of Marymount filled the entire back page of the student newspaper and inside the paper, there was a section detailing the anti draft activities in March of 1970.

On Monday, May 4, 1970, the Ohio National Guard entered Kent State University and fired 67 rounds over 13 seconds on a group of 2,000 unarmed college students who had been protesting the Cambodian Campaign. Four students were killed and nine others

were wounded. The next morning, national newspapers released photographs of the dead and wounded college students. The front page of the *New York Times* featured Mary Ann Vecchio screaming over the dead body of student, Jeffrey Miller. "I can remember the picture on the cover of the New York Times that day. I can see the girl's face," said Cutolo. The national response to this shooting was enormous. More than 450 campuses across the country protested, both violent and non-violently.

On May 6, 1970, the SFAC held a meeting to discuss the student petition in response to Cambodia and Kent. Student Bianca Cody called a motion: "All classes and exams be canceled for the remainder of the academic year" and Sr. Elizabeth Ann Laffey proposed an amendment: "The school should remain open as an information center and that faculty and administration would be available to the students." Dr. Klein commented that "the psychological attitude of the student body is not conducive to accumulate what ever is necessary for the grading of the students" while others such as Meanly believed that closing the school would indicate an institutional stand and would not accomplish anything. Sr. Colette, the President, said that she would endorse a moratorium, but could not endorse an indefinite strike, while Sr. Margaret Weiner suggested that there be no penalization for those students who desired to strike and that an institutional stand should be taken in someway. There was a motion made to cancel classes on Friday for a memorandum of the Kent State massacre, but it failed ("Student Faculty Administrative Committee Minutes" 18-20).

Two days later, the SFAC met again to continue the discussion. The Student Faculty Association made the following statement on the strike action at Marymount Manhattan College, which was published in the student newspaper, *Currents*. The following therefore is a statement of those participating in the strike action at Marymount Manhattan College.

1. At this point in our history, we feel that politics and morality are inextricably tried. We deplore and condemn the apparently unconstitutional American extension of the undeclared war in Southeast Asia.
2. In addition, we abhor the senseless killings of the Students at Kent State University as the manifestation of the obvious suppression of an individual's right to non-violent dissent

3. We declare our solidarity with striking colleges and universities across the nation
4. Finally, we deplore the unjust imprisonment and oppression of all those fighting to secure the freedom of all minority groups and we affirm our solidarity with the Third World Coalition

Meanwhile, the Faculty Council made a separate statement of resolve and unlike the SFAC, made a formal position against the war in Vietnam.

I. RESOLVED: That the Faculty Council of Marymount Manhattan College, in the name of the humanist values for which this college stands, condemns the de-humanizing, de-personalizing, brutalizing recent actions, national and international, of public officials and private individuals: in particular, the tragedy at Kent State university and the apparently unconstitutional de facto invasion of Cambodia. Vote: 20 Yes; 2 No

II. WE BELIEVE that to close Marymount Manhattan College would be to surrender to those forces that threaten our humanity. That such an action would be a mindless, meaningless response to the recent events that have so horrified, bewildered, and divided us, as a nation as a college community. That humanism, if it is to have meaning, cannot be discarded as a trivial pursuit, but must demonstrate its power to endure in time of crisis. That the best way of affirming our commitment to the growth of thinking, feeling human beings is to go on helping each other to explore who and what we are. That this activity dare not be interpreted as in any ways supportive of the present policies of our national government. THEREFORE we shall continue to gladly teach and gladly learn To all who agree with us, Love and Peace. To all who disagree, Love and Peace. Vote: 17 Yes; 5 No."

The Student Faculty Administration made recommendations in response to the Kent State massacre under the title "The Resolutions of the Emergency SFAC Meeting on May 9, 1970." The College maintained in the document that students and faculty members were allowed to participate in strikes, however faculty members were required to arrange an alternative class meeting or assignment for the students who requested it. Those faculty members that did not participate were required to hold class, but would

make arrangements for students participating in the strike to complete the semester ("Student Faculty Administrative Committee Minutes" 23-26).

Therefore, the students and faculty of Marymount were given the freedom and permission to both participate or not participate in the national strikes following the Kent State murders and the invasion of Cambodia through the end of the of the academic school year in 1970. Through the 1970s, the faculty and students engaged in teach-ins and demonstrations. Several students in the graduating class of 1971 refused to don the traditional graduation robes, instead wearing armbands to protest the continuation of the war (Baker). Adele De Cruz remembered Marymount students participating in anti-war

Figure 6: MMC Class of 1970, the year of the Kent State Massacre, on the Black and White staircase before graduating in the Great Hall

protests in 1972. Girls sat outside the college entrance, played guitars, and passed out flyers. "It was all positive energy, as far as I'm concerned," said De Cruz (De Cruz – Interview 3/9/13). In response to my question as to whether Marymount was a "rebel college" at the time, Cutolo commented: "I am not sure that we were more radical than other schools as the time, but we made our voices heard."

MMC AND THE FEMINIST MOVEMENTS

The second wave of feminism (1960s-1980s) was another social movement that truly spoke to the Marymount community in the midst of the anti-war and civil rights movements. Building off of the first wave of feminism, the second wave campaigned against cultural and political inequalities. It encouraged women to understand the cultural norms governing their lives and to fight discrimination and inequality. Feminist pioneer, Betty Freidman, and her book, *The Feminine Mystique*, as well as Carol Hanisch and her slogan, "The Personal is Political," characterized this movement. Roe vs. Wade (1973), a decision made by the United States Supreme Court granting women the right to have an abortion, was another gain for the second wave of the feminist movement.

As a small, traditionally Catholic college of mostly female students, Marymount is an interesting lens through which to view the second wave of feminism. Clearly, Vatican II opened doors for women in the Catholic religious communities when it called for greater gender equality. In interviews, several female faculty members recalled realizing that men still held the power of decision-making during the anti-war and civil rights protests in the late 1960s. Meconis argued that gender inequality, or the realization of gender hierarchy, was one of the major causes that lead to the decline of the New Catholic Left (139).

During the second wave of feminism, Marymount emphasized outreach to disenfranchised women through the programs that I mentioned above: Malcolm King College, the Community Leadership Program, the program for nurses, and the Career Opportunity Program. Amidst the beginning stages of the second wave of feminism was the second wave of Black feminism that lasted from the end of World War II through the mid-1960s. It focused on the black woman's role in society and how these women were exploited under the social structure. Even though Marymount began admitting a few men in the 1980s, it was clear that the primary focus was still on women. "Women were stressed in strategic plans," noted Peter Baker (Baker).

According to Mona Cutolo, Marymount was one of the first colleges to incorporate women's studies courses into the curriculum. She recalled that a few representatives from a consortium of colleges in the midwest visited Marymount to study its women's studies courses. Within Marymount, there were significant curriculum and

structural changes to incorporate the social movements of the 1960s and 1970s, such as feminist development studies, African American studies, and war and peace studies into various departments (Madigan – Interview, 3/14/2013). "Because of the initial Vatican decrees and because MMC was so small, we were able to construct the curriculum to focus on relevant issues of the time," said professor of art, Hallie Cohen. Meanwhile, in May of 2008, Rebecca Sperling discovered that Marymount had been a center for feminist art in the late 1970s when she went to a WACK! Art and the Feminine Revolution exhibit at the MOMA P.S.1 in Long Island City. At the exhibit, Marymount had been announced as a sponsor of an art exhibition in the late 1970s through the early 1980s. "Art was always part of the feminist discussion," said Hallie Cohen.

Many faculty members were pushing for a women's studies major, however, after much deliberation, the faculty decided that they would not offer it, as the major could not be easily applied in the workforce at the time. The faculty supported women's courses in various disciplines that were taught by the full-time professors, not adjunct faculty. "We were helping students to be proud of women," said Cutolo. "What MMC did in the feminist study was break into the strong patriarchy, an element of society," said Sr. Virginia Dorgan. By educating women to think differently, Marymount was instilling the notions that "your husband doesn't own you" and that women's rights are human rights (Dorgan – Interview 4/10/2013).

The spirit of the 1970s inspired some female faculty members to meet in consciousness raising groups. "People used to talk about this "women's group," said Peter Baker; the male faculty members never really knew what the women were doing in these meetings. According to Mona Cutolo and Marjorie Madigan, participants of these consciousness-raising meetings, the group met to discuss changes to the College that could make it less hierarchical and more unified and equal.

One of Marymount Manhattan College's most famous alumni is Geraldine Ferraro '56, the first female vice president candidate to represent a major American political party. After graduating from Marymount in 1956, Ferraro earned a law degree from Fordham University in 1960 and worked as a prosecutor in the Queens County District Attorney's office before being elected to the House of Representatives from New York's Ninth Congressional District in Queens in 1978. In 1984, Ferraro ran for Vice

Presidency of the United States with Walter Mondale on the Democratic ticket, but was defeated by Ronald Reagan and George H.W. Bush. Regardless, Ferraro inspired women to enter the world of politics and public service ("MMC Remembers Geraldine").

Following her graduation from Marymount, Ferraro continued to be in contact with the College. The day before the presidential election, Ferraro came back to Marymount on November 5, 1984:

> "I have come back to Marymount Manhattan for the last stop of this campaign because I wouldn't be my party's candidate for Vice President if it hadn't been for the education that I received here….This is where teachers like Sister Collette showed me that it is not only possible but also a duty to live by moral teachings every day of one's life" (Ferraro 1984).

Several of her points in this final campaign speech are exemplary of a Marymount education in the 1950s and through the 1980s. The following are a few lines that I picked out of her speech at Marymount, which seem to emphasize the ideology of the College.

- "Let's be clear about this: Sexism has no place in American Life. Racism has no right to a home in our land" (Ferraro, 1984, 4).
- "Some people today would make discrimination against women acceptable again. I reject that" (Ferraro, 1984, 6)
- "People say that standing up for poor people is unfashionable. I can't go along" (Ferraro, 1984, 6)

Ferraro returned to Marymount to give commencement speeches on June 4, 1980 and June 2, 1982. Her adamancy for the voice of women to be heard is evident in her speech: "I don't know what the next 10 years holds for the women political leaders of this country, but I intend to have a say in the future," pledged Ferraro (Ferraro, 1980). She received the President's Medal, an honor at Marymount that recognizes outstanding individuals who have "distinguished themselves through service in their professions and communities," in 1989 and again in 2007. Ferraro created a scholarship in 1990 in honor of her mother, Antonetta Ferraro, which was awarded to 25 Marymount students. Ferraro last spoke at Marymount on June 12, 2009, when she was the keynote speaker for the "Dialogue In/As Action" conference, hosted by Marymount Manhattan College and The Network for Peace Through Dialogue ("MMC Remembers Geraldine").

PART V:
CHANGES AT MARYMOUNT FROM THE 1980s-2000s

THE TROUBLING LATE 1980s

Sister Colette was president for a total of 21 years. Between the ten year period of 1972-1982, Sr. Colette reported that the full-time student body doubled and the total student body tripled, Marymount balanced its budget, generated 1.5 million of operating surpluses, raised 2.2 million from private donors, and was given monies from public sources (Egan 44). However, in the last years of her tenure, there were significant financial troubles. Marymount lost many students in the late 1980s. Many of the students enrolled were spread out across three class sessions – day, evening, and night – making very small class sizes (Baker). While Marymount had been one of the first colleges to educate adults in New York City, Marymount became less unique in the 1980s when other colleges began providing similar programs (Baker). Furthermore, the solution of opening Marymount's doors to men in the late 1970s did not sustain enrollment (Baker).

Throughout the summer of 1987, faculty members raised issues, investigated the finances, and made recommendations. The Board met with a group of faculty and the decision was made to change the leadership of the College. The Board decided to not renew President Sr. Colette's contract, and Sr. Colette resigned. New York State asked members of the Board to resign and appointed an Interim Board, consisting of members from the City University and others from the Catholic Church. The idea was that if the College continued to financially spiral downwards, the College's estate would be taken over by the City University or the Catholic Church. Ensuing conflicts were inevitable. In 1989, several members of the Board wanted to transform Marymount into a New York medical school. Because New York State make MMC the New York City campus of New York Medical College in Valhalla. Several members of the Board resigned and the Board began to search for a new President. They hired a search firm and had an internal committee interview selected individuals. In the end, the Board elected Regina Peruggi, philanthropist and former wife of Mayor Rudolph Giuliani, as President of Marymount. Peruggi went on to lead for 11 years, leaving in 2001. "She was very dynamic!"

concluded Peter Baker, "she increased the student body size and really brought the college back to life" (Baker). However, without the determination of Marymount's "old cohort" of faculty, Marymount could have easily closed its doors in 1989. In interviewing other faculty members from the time, I have determined that Peter Baker, himself, was one of the prominent figures that helped to guarantee Marymount's continuation. He was known as the faculty leader that advocated for the preservation of Marymount during its financial crisis. "Peter Baker almost singlehandedly saved the College. He was very devoted to the College," said Tibor Farkas.

Sr. Jogues was quite prophetic in a paragraph concluding the 45 pages that she wrote of of Marymount's "First Fifty Years":

> "But, in a retrospective view of fifty years, there emerges a vision of an institution committed to educational excellence, an institution which, in the face of multiple difficulties, has never conceded defeat but which continues to grow, to proclaim its believe in the future of women's education, in the mission of service to others."

CUTTING ITS TIES TO CATHOLICISM

Rumor has it that Marymount Manhattan College became de-Catholicized in 2005, when the College presented Senator Hillary Rodham Clinton with an honorary degree and the opportunity to give the commencement speech to the class of 2005. However, I found that there is more to this story. According to Peter Baker, Marymount had not described itself as a Catholic college and had not considered itself Catholic since the early 1970s. In 1967, the Board revised its by-laws and eliminated the requirement that the majority of Board members as well as the President and Dean of the College be RSHM nuns (Egan 22). When Sr. Colette became President, Dr. Elaine Klein was appointed Dean of the College - Dr. Klein was Jewish (Baker). A student by the name P.K. noticed Marymount's separation from the Catholic Church in 1970 and wrote an article for the school newspaper called, "MMC Is Not Catholic" (1). Attempting to shock the reader, P.K. began with, "I, as a Senior, had an Anglican minister in Sophomore year to fulfill part of my theology requirement." The long list of un-Catholic happenings at Marymount included the admittance of all students regardless of their religious beliefs

"or lack of them," the lack of Theology requirements and of crucifixes, and the fact that only 3 out of 20 members on the Board of Trustees were religious. "Compare that to the percentage of Jesuits on Fordham's Board of Trustees," said P.K (1). The tone of the article made me think that the student was bitter about Marymount's departure from the religious doctrinal tenets until he/she concluded with – "So, you see, MMC is not a Roman Catholic College; it is a private one. You can send the money you owe us C.O.D" (P.K. 1).

In fact, the Marymount administration desired to shed the "Catholic" label. In 1968, New York State adopted the Bundy Program, which gave financial assistance to independent higher institutions, but the Blaine Amendment specified that any institution "under the control or direction of any religious denomination or in which any denominational tenet or doctrine is taught" was not eligible for the Program's financial aid. Marymount was denied the financial assistance in 1969 because of its original ties to the RSHM. However, Marymount, along with two other colleges, filed suit against the Commissioner who issued the declaration. Even in its infancy, the Marymount never affiliated directly with the word, "Catholic," and Marymount's department of religious studies was not unlike other non-denominational institutions. Marymount won the suit and received the financial aid (Egan 29-30; Baker).

However, Marymount still appeared in the Archdiocesan list of Catholic colleges. When Marymount announced in 2005 that it would be honoring Senator Clinton the Commencement Ceremony, it was attacked by a reactionary Catholic organization, the Cardinal Newman Society. "I don't think that when we chose to honor Secretary Clinton that we imaged these crazies would come out of the woodwork," noted Baker. At this time, the Marymount administration pointed out to the Archdiocese that the College should not be listed in the Directory. Going forward, Marymount was no longer listed (Baker).

At the baccalaureate address on May 20, 2005, President Judson R. Shaver introduced Senator Hilary Clinton and addressed the controversy around presenting an honorary degree to her:

> "Our mission is not to indoctrinate people to take predetermined positions on social, political, cultural or ethical issues, but to educate people like you who will

> have the concern and competence to wrestle with such issues with integrity and for the betterment of society, just as we do and our founders have done. Which brings me back to Senator Clinton. We did not invite her because of – or in spite of – her political commitments. We are not fundamentalists for or against her. We are educators. We invited her because she is our senator and a woman of considerable intelligence and influence" ("President's Baccalaureate Address 2005").

However, it is clear that Marymount honored many other "radical" or political left and progressive figures before Senator Hillary Clinton in 2005. At commencement on June 3, 1969, Marymount gave a Doctorate of Humane Letters to Ethel Skakel Kennedy, the widow of Senator Robert Kennedy, as well as Coretta Scott King, the widow of Rev. Martin Luther King Jr.

Figure 7: Coretta Scott King (front, right) receiving an honorary degree from MMC in 1969, a sign of solidarity with the civil rights movement

Cutolo recalled the controversy among the Catholic Church community on the issue of Eleanor Holmes Norton, the Chair of the New York City Commission on Human Rights, receiving the Doctorate of Humane Letters by Marymount Manhattan College at Commencement in May 1974. The Archdiocese did not approve of this honor because Ms. Norton had been a prime supporter of Proposition II, which would grant certain rights to "homosexuals." Marymount gave Ms. Norton the degree regardless (Cutolo). Senator of Massachusetts, Edward Moore Kennedy, received this doctorate as well in 1984.

ECHOS OF RADICALISM AND SOCIAL CONSCIOUSNESS TODAY

While the College leadership has changed since the 1960s and the religious influences of the RSHM are rarely spoken of today, the College's original mission is still alive today in its current mission:

> "The mission of the College is to educate a socially and economically diverse student body by fostering intellectual achievement and personal growth and by providing opportunities for career advancement. Inherent in this mission is the intent to develop an awareness of social, political, cultural, and ethical issues, in the believe that this awareness will lead to concern for, participation in, and improvement of society. To accomplish this mission, the College offers a strong program in the arts and sciences for students of all ages, as well as substantial pre-professional preparation. Central to these efforts is the particular attention given to the individual student. Marymount Manhattan College seeks to be a resource and learning center for the metropolitan community" ("Our History and Mission").

Marymount's mission continues to be progressive and socially driven. Concepts of peace and justice still resonate from the RSHM's original mission. The following are examples of Marymount's dedication to its mission and of faculty and student individuals who continue to follow the mission.

The former divisional chair of the social sciences at Marymount, Radhika Balakrishnan, took students to the World Conference Against Racism in South Africa in 2001 and to the World Social Forum in Porte Alegre, Brazil in January 2005. Inspired by their attendance at the World Social Forum, three students explored topics addressed at the Forum in essays in the spring Social Sciences Newsletter under the headings of the Global South, Asian Social Movements, and "Anti-Americanism in the Bush Era" ("Social Sciences Newsletter" 1-8). Marymount's January term allows for many departments to create class programs that travel internationally.

Meanwhile, in 1994, the college program conducted by Mercy College that operated at Bedford Hills Correctional Facility, a maximum-security prison for women in New York State, was terminated. Under the leadership of Dr. Regina Peruggi, the president of Marymount, a college program was recreated for inmates at Bedford Hills.

Peruggi enlisted the presidents of the following colleges to support the program: Barnard College, Bank Street College of Education, Manhattanville College, Mercy College, Pace University, and Sarah Lawrence College. Within a year, the program was reopened, but under the leadership of Marymount. In 2004, the Bedford Hills College Program became an extension campus of Marymount. The Bedford students are offered the same courses that are offered in Manhattan, in sociology, art, history, literature, business, economics, psychology, and sciences. As of 2011, the program has graduated a total of 142 students with Associate and Bachelor of Arts degrees in Sociology ("Bedford").

Since 2011, forty Marymount students have completed the VITA (IRS Volunteer Income Tax Assistance) program, which partners with the FoodBank and New York City Financial Network Action Consortium to provide free income tax preparation services to residents of New York City. They have prepared over 450 income tax returns for free ("Marymount Manhattan College Students Prepare").

In 2012, Marymount students, under the direction of Professor Andreas Hernandez, formed the International Studies Film Collective and created a short documentary, and series of educational films (including a rap video) describing the new participatory budgeting movement initiative in New York City. Over six months, New York City residents from four Council Districts participated in a radically democratic process deciding how to spend at least $1 million of public money allocated to each district. The students' film was launched on March 30, 2012, at the "Participatory Budgeting in the U.S. and Canada: International Conference," held at Hunter College ("Student Documentary Sparks Conversation at International Conference on Participatory Budgeting").

CONCLUSION:
WHAT MADE MARYMOUNT RADICAL?

What made this "rebel college" more radical than many other colleges in the 1960s-1970s? Before arriving at specific conclusions in regard to the history of Marymount Manhattan College, I will first expand on this time period, and broaden the context using a global perspective. I will draw from Immanuel Wallerstein's world systems theory in order to explain the wider systemic events that influenced Marymount (Wallerstein).

Marymount Manhattan College was founded in the 1930s, the beginning of global collapse. The downward spiral of the world system, set off by the U.S. stock market crash, represented by stagnation and global depression, was combated in the United States by radical social inclusion initiatives and government involvement and regulation in the economy. President Roosevelt's New Deal from 1933-1936 is the primary example of this regulation in the United States. In essence, Marymount was created during a more radical period of American history. Meanwhile, the rise of fascism, the peak of anti-colonialism, and slightly later, the end of World War II determined the ultimate collapse of the English-led world system through the Bretton Woods system of national development priorities, specifically development in the Third World and the Welfare State in the First World. Strong economic regulation and global coordination of nation-states through the United Nations also characterize this period of political and economic change. In this new world order, the United States emerged as the new global hegemon.

Wallerstein argues that "the 1968 current" or "the revolution of 1968" was a reaction against the world order created by Bretton Woods and the United States. The contradictions of the new order and its inability to deliver on its promises to radically transform capitalist relations in wealthy countries and allow the Third World countries to catch up to First World standards was evident by 1968. The primary protest of 1968 was against U.S. hegemony in the world-system. Following World War II, the United States had taken advantage of its economic superiority and dominated the world both politically and culturally through reconstruction programs, such as the Marshall Plan, and the development of international agencies the US controlled (i.e. the World Bank and

International Monetary System). The Vietnam War acted as the culminating catalyst that set off the revolution (Wallerstein).

Wallerstein also argues that that the 1968 revolution was against the Old Left antisystemic movements, characterized by Bretton Woods (Wallerstein). Rejection of the Old Left tendencies (social democratic, socialist, and New Deal governments who had taken power in the industrial world) occurred largely through student and youth movements in France, Germany, Italy, Czechoslovakia, Argentina, Japan, and the United States. At the heart of the social eruptions in and around 1968 was the limitation of the Old Left, which continued to exclude women, disadvantaged lower classes, and ethnic minorities, who at this time were demanding inclusion. Student protestors and workers brought the French capitalist economy to halt in 1968 with a general strike and occupied factories and universities. The leaders of the Prague Spring fought against the betrayal that Stalinism represented and reformed for democratization and decentralization of the economy, only to be occupied by the Soviet Union by late summer. Students in Mexico, a country with a long history of nationalist traditions, protested against repression and violence in 1968. At the 1968 summer Olympic games in Mexico, two American black sprinters made a Black Power salute wearing black gloves when the Star Spangled Banner played at the awards ceremony. The revolution's "new left" integrated "national" and "social" causes. Such apparently disparate events exploded across the industrialized world in and around 1968. Wallerstein argues that the protests beginning in 1968 were reactions to the undemocratic behavior of those in authority, and that these revolutions have been formative of the contemporary world system.

In researching Marymount's history, I have come to determine that Marymount's most vibrant period (and arguably one of the most vibrant periods for social movements in the United States and in the world) was during the late 1960s-1970s in the wake of "the revolution of 1968." Wallerstein's framework of the 1968 revolution helps to explain the explosion of much smaller social movements around the world. The Catholic-inspired movements (Pax Christi, Vatican II, liberation theology, and the new Catholic Left) that arose throughout the 1960s-1980s are subgroups of the 1968 revolution and reactions against colonialism that acted as major religious influences on Marymount Manhattan College. Meanwhile, the more mainstream movements, such as

anti-war, civil rights, and the feminism movement, were key to the American version of the 1968 revolution and were influential at Marymount as well, as discussed in detail above.

Marymount is an interesting lens through which to view the three social movements overlapping with each other and the religious movements that existed within Catholic communities beginning in 1968. In revisiting the structure of the Catholic Church, Vatican II emphasized women's rights for nuns, questioned its fundamental hierarchy, made room for religious laypersons to oppose unethical actions by nations, and revisited the need to reach out to minorities, the poor and the disenfranchised. Vatican II birthed the new "Catholic Left" and justified the formation of Pax Christi movements for peace and liberation theology's outreach to the poor. At Marymount, these movements influenced both religious and non-religious faculty members and students to develop a heightened sense of self, social consciousness, and activism that permeated the consciousness of this moment of world-systemic crisis and transformation.

I believe there are three factors that made Marymount more radical than many other colleges during this time. First, Marymount's religious origins and original progressive mission founded by the RSHM nuns fostered an environment of social responsibility and social consciousness. The early nuns and faculty members of Marymount were devoted to servicing disadvantaged communities and passed on this sense of responsibility to the student body. In the late 1960s, the College itself played more of a direct, and active role in service by admitting students from minority communities in New York City through different programs.

Second, the College's small size allowed for two consequences: inter-departmental discussion and collaboration as well as the creation of a diverse, but close-knit faculty with shared morals and a sense of proactivity. The collective conscience and sentiments of common solidarity present in the 1960s most likely affected and shaped the iconic Marymount faculty cohort of the 1960s. This specific faculty cohort cared immensely about Marymount and fought for its preservation and growth.

Finally, New York City has a long history of attracting and harboring some of the most progressive thinkers and doers, in addition to individuals from most corners of the world. Marymount's location in the heart of New York City allowed the College's

affiliates to act as agents within the surging social movements of the 1960s-1970s and to witness the effects of these movements on college education and social life.

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