tendere Means Peace: Our Alumni in the Peace Corps
GEORGETOWN is published in the Fall, Winter, and Spring by the Georgetown University Alumni Association, 3604 O Street, Northwest, Washington, D.C. 20007

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THE COVER:
The cover for this issue illustrates three of the many services performed by Georgetown Peace Corps Volunteers throughout the world.

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SPECIAL NOTE: This issue includes the Georgetown University Alumni Annual Fund Report for 1964-65.
Mtendere Means Peace:
Our Alumni in the Peace Corps

/by Riley Hughes

For some it began with a map. Perhaps it was in the mind's eye alone, a map of that world mysterious latitudes away, changing inexorably from vast territories designated by uniformly pink-tinted symbols of empire to the intricate mosaic of new and fledgling nations. A map that said, Come! For others it was undoubtedly the map in the office of the Dean of the School of Foreign Service, a map of Georgetown's overseas "field," with areas pinpointed to show where the School's alumni in business and in government serve abroad.

For still other Georgetown alumni the original spur to joining the Peace Corps was the opportunity to pursue their professions in circumstances undreamed of when they began training for their careers. Audrey Doudt, N '60, for example, had already obtained her B.S. from the School of Nursing before John F. Kennedy made his campaign pledge to establish a Peace Corps. Her life work predetermined — a nursing career in a well equipped American hospital, with all horizons established and secure. Now she is stationed in Togo, West Africa. "I enjoy my work here," she writes, "Working is not glamorous and glorious. It's the same work that I'd be doing at home — nursing and teaching." Florentine Calabia, C '57, could scarcely have predicted that eight years after graduation he would find himself in Peru teaching English at two universities, organizing a scientific library, working
with a fishing cooperative, and in the summer months, counselling in a summer camp high in the Andes.

For Joseph A. Cavanaugh, C'63, "suburbia loomed large." He found himself, at 24, about to become a Ph. D., "without ever having ever gone outside of the classroom or the library." He and his wife Pat joined the Peace Corps in frank reaction against having only a "textbook acquaintance" with political science, the world of their academic expertise. For the Cavanaughs it was a choice between "a job right here at home" with the chance to "buy a certain house and join a certain club" and the opportunity to break the suburban mold by serving in the developing nations—"a part of the world that was new and wide open." Thus they find themselves not an accepted—an indistinguishable—part of the landscape in, say, Westchester County, but "Wazungu" (white-skinned foreigners) in Kilosa, Tanzania. Classrooms anywhere are like classrooms everywhere, but not everyone can write, as Joe did recently: "A lion walked through the school campus last week. Two months ago, riding to school on my bicycle, I nearly ran over a spitting cobra, who spread his hood for me."

At the present writing, some 52 Georgetown alumni, graduates of the College of Arts and Sciences, the Graduate School, the School of Foreign Service, and the School of Nursing, are actively in the field as Peace Corps Volunteers. (Seventeen have completed their tours of duty and returned home.) Some of these PCV's are serving in Latin America—in Guatemala, Ecuador, Venezuela, Peru, Colombia, and Brazil. A recent graduate of the School of Foreign Service is stationed in India. Perhaps the greatest number are working in Africa, in such countries as Malawi, the Ivory Coast, Togo, Guinea, Tanzania, and Tunisia. The class years represented run from 1957 to 1964. Last year's graduating class has the largest number of Volunteers. "The participation of the Class of 1964 in the Peace Corps has been good," writes James Byrne Robinson, C'64, a PCV serving in the Ivory Coast, "and I hope that our example might inspire others to offer but two years of their life for this worthwhile activity, which actually is a good reflection of our commitment to Christian responsibilities, Christian charity, and Christian action."
Cambridge examinations, which they will take after five years in secondary school."

He is also active in directing sports. Also teaching in Malawi is Michael R. Wilson, FS '63, who is so enthusiastic about his work—"most African students are eager to learn, and as a result, make enthusiastic students"—that he plans to remain for a third year. Kevin P. McGrath, C '64, is equally enthusiastic about teaching—his post is in Tunisia—but he regrets the "disadvantage" conferred by the status of teacher. "It often makes it more difficult to meet the ordinary man in the street," he says, "precisely because being a teacher you are in a position considerably above his." Kevin's solution to the problem of coming into contact with the Tunisian people is through Peace Corps summer training camps, sports camps for orphans from the ages of 7 to 20.

For Clinton J. Vickers, C '64, teaching has connotations far beyond those of the classroom. To him being a teacher means not only such normal extra-curricular chores as coaching sports, but actually building a basketball court and, "as a vacation project," helping to construct a school dormitory. His primary job is teaching English in a coastal town in southern Liberia. He describes his first post as "a place built on sand
and surrounded by swamp. There are no roads, nor even a wheel in the village.” He is, like so many other Georgetown alumni serving with a kind of clear-eyed idealism, aware that his work touches cultures and attitudes that have their sources in pre-history. Always, beyond the classroom, in the world of “old women, jujumen, witches,” the tribal man’s world which is passing or will be forever changed.

To achieve “Wo”—communication—with Africans, the new African and the old, is a goal worth realizing, however arduous the way. Clinton Vickers uses the press, a mimeographed news sheet, as his chief means of supplementary instruction outside the classroom. In such publications as Sincoe News, Grandcess Star, The Voice, the zeal and the accomplishments of his pupils can be seen, reaching out through smudged and crudely mimeographed pages. The columns of these journals of student expression reflect the mingled world of old and new that is today’s Africa. A single issue may carry the story of the discovery and capture of a pygmy hippopotamus, an editorial complaint that the fire brigade lacks an enclosure for the fire engine, and an advertisement promoting the sale of Polaroid cameras. Summing up aspirations and future directions perhaps is an advertiser’s appeal in the Grandcess Star to “join people all over Liberia” in collecting bottle caps: Win a Honda motor scooter and be able to drive on the new road.”

Some alumni are not engaged in formal teaching but are plunged directly into the living laboratory of the communities in which they serve. “When I first arrived in Peru,” writes St. Clair Bourne, FS ’64, who joined the Peace Corps at the end of his junior year in the School of Foreign Service, “I was assigned to a re-forestation program in the mountains, but soon after my arrival I transferred to the Lima area to replace a terminating Peace Corps Volunteer working on a unique community development project. The project consisted of directing a newspaper in a community of 150,000 people in which there is very little inter-neighborhood communication. The aim of this project is to leave the paper functioning completely in the hands of the local people. Working in this
barriada (a “shanty-town” type of settlement) as director of this paper has many advantages, among them being able to note easily the changes and problems of a growing community and also being able to suggest possible new projects in which the Peace Corps can get involved," Luis G. Stelzner, a graduate last year of the School of Foreign Service and during his undergraduate years a member of the Summer School staff, writes: “I am stationed in Ciudad Bolívar, Venezuela, on the banks of the Orinoco. My program is officially titled Urban Community Action, which means that we live in the barrios with the people we are working with. We've got three programs going on right now, a barrio cleanup campaign, a communal laundry to provide employment for women who live alone but can't leave the house because of the kids, and a recreation and manual arts program for the kids. We've also got baseball, volleyball, and basketball teams going.”

Charles Carreras has had a similarly varied experience as a technico in Guatemala. He writes: “I work in an urban community development program here in Guatemala City. A small group of us were assigned to work with a school of social work which has students in about fifteen different colonias throughout
the city. These areas are areas which the school has been working in for some time and are not the poorest 'slums' but poor areas where there is a basis for community development. Our activity centers around a group in the colonia known as the Betterment Committee. In my area this committee has worked in various fields of health, education, and recreation as well as physical betterment of the colonia. Specific programs include the establishment of a health center; literary classes; helping in a city-wide vaccination program; construction of a basketball court; installation of running water, paved streets, and sidewalks in cooperation with the city, and other programs of the kind."

For Nathaniel (Tad) Baldwin, M.A. '64, the task of technico has been with credit union groups. Stationed in Ecuador on a joint AID-Credit Union National Association Project, he has worked "in rather basic Spanish" with rural co-ops and with credit union offices in Quito, the capital.

When John Piatek, FS '63, came to India as a member of "India 5" early in 1964 he was a poultry worker. He found himself stationed with another Georgetown alumnus, Thomas Graham, C '63, in the city of Bharatpur, Rajasthan, some fifty miles due south of New Delhi. The poultry workers in India 5 were not trained veterinarians, but technicians knowledgeable in poultry disease and poultry care. He found the work interesting "in that it involved a lot of problems which are attendant on the establishing of a new industry. It called for ingenuity in arranging for feed supply, the design and construction of poultry equipment, and the marketing of eggs and meat." But local customs, economics—"the egg demand in India is extremely inelastic"—and the magnitude of the country all impose inevitable limitations upon success.

John was happy to be transferred in May of this
Figures indicate number of Georgetown Graduates serving in that area.

year to his present post, a leper colony just started by the Missionaries of Charity, under a Mother Teresa, already well known in the Calcutta area for her work with lepers. "The idea of the project," he writes, "is to give each leper family money for a small house, for which he will get building assistance. The family will also have land for vegetable growing. There will be a hospital, school, and small industry center on the site. The idea is not only to provide these leper families with medical attention or with a modest dwelling. Rather, it is an attempt to provide the basic necessities of decent living so that they will be freed the humiliations that are attendant on their living with well persons, and it is an attempt to make them economically self-supporting. "This type of work I think eminently worthwhile," says John Piatek in notable understatement. "It is work of a sort that most Indians eschew; the example of Americans doing it might change the attitude of some." This hope of contributing to a change of national attitudes occurs again and again in the evaluation our alumni Volunteers place upon the work they are doing. "A Volunteer cannot make a group dependent upon him," Charles Carreras believes, "because there will come a day when he will leave, and the group should be able to carry on." Lou Stelzner puts it more informally but no less cogently: "It's a heck of a good feeling to see these folks getting together and taking pride in their community."

Anthony J. Lella, FS '64, who works with co-ops and teaches English in Colombia, sees his work in a similar perspective. "I was lucky," he writes, "to have been assigned to assist a consumer co-op in a poor barrio (neighborhood) of Cali that has been functioning rather well. This is not to say that I haven't faced many problems, but the members of this co-op have..."
really begun to understand the meaning of cooperation and are becoming quite capable of handling their own problems. That is what every Peace Corps Volunteer wants. When one of his projects can begin to function solely with the aid of the native population, then the Volunteer knows that he has been successful. The Peace Corps Volunteer truly wants to work himself out of a job."

For Jim Robinson, the effect that the Peace Corps has had in West Africa is clear and palpable. "There can be no doubting," he writes, "that the impact of the PC Volunteers has been felt here in the Ivory Coast and that these friendly, unpretentious, and competent strangers have captured the hearts and admiration of the people."

The impact of the people on the Volunteers is no less marked. Alumnus after alumnus testifies to the warm satisfactions that come from knowing other peoples, other cultures. These Volunteers, in varying stages of their service, are beginning to assess what their experience has meant to them as persons. "On a personal level," St. Clair Bourne writes, "it is very hard indeed to remain the same person during these two years, and many lives are changed as a result of experiences here. There are two traits that I would say make this manner of living different from others. The first I call 'accelerated living,' and by this I mean that all the incidents, problems, and experiences that occur in ordinary living still happen in the PC 'way of life' but it seems to be at a much faster pace. What takes place in two to three months of normal living very easily could happen in the period of three to four weeks in the PC World. The second view I have of the PC is as a 'two-year moment of truth.' You are your own boss and usually on your own in an unstructured situation. In many instances, you will be the agent of change, and so communication between you and the community will be extremely important. Any personality trait, good or bad, will tremendously help or hinder communication and eventually the overall project."

Michael Wilson finds that his work, travel, and holiday projects "have all rounded out the education I got at the School of Foreign Service, and made me more aware of just what I do and don't want to do with my life. In short, it's been an education I wouldn't trade for two or three years elsewhere."

Essentially, though, the experience of being a Volunteer is incommunicable. "It is next to impossible," Clinton Vickers writes, "to communicate our experience here with someone out there. Even among ourselves, other Volunteers, we discover that for each of us we can only speak of certain things that happen, while the other can only nod. It is simply that it is a highly personal experience. To define it, like the metaphysical definition of being, is to realize it yourself. It is simply living each day." "No matter how hard I try," Paul Adorno says, "it will be impossible to communicate the beauty, the pace that has come my way here in Africa." He no longer regards his days of service as "two years out of my life." They have, he considers now, "rapidly taken on the aspect of two years into my life." As he goes about his teaching duties, observing the "surprise of color which the sun makes each morning and evening," he reflects on the wisdom of the founders of the mission school in giving it its name, Mtendere. For in the local tongue, Mtendere means peace.

contributor's note:
RILEY HUGHES, a member of the faculty since 1946, is associate professor of English and director of the Georgetown University Writers' Conference. Dr. Hughes is the author of six books and a nationally known literary critic. He is general editor of the 175th Anniversary WISDOM AND DISCOVERY BOOKS being published by P. J. Kenedy & Sons.
COPING WITH THE NEW BREED

If anyone still doubts that life on college campuses has changed, a viewing of the film The Berkeley Rebels should make him modify his opinion. And if campus life has changed, it is primarily because the students are different. They are the "New Breed," and all of us should accept that fact.

Quest-for-meaning seems to be the dominant characteristic of students in the 1960's. This quest is first of all a search for honesty. Just after World War II the adolescent Holden Caulfield walked through the pages of Catcher In The Rye, condemning almost all people, especially adults, as "phonies." Today's college students are older and much more mature than was Holden, but they share his passion for total honesty. They demand this honesty of persons who are older, and they expect it of one another.

If those in authority do not communicate adequately (i.e., almost totally) with them, this indicates, they feel, an absence of honesty, and there is scarcely a campus in the country where the phrase "lack of communication" is not current.

Desire for personal involvement is another aspect of quest-for-meaning, and we are blessed that so many of the younger generation feel and respond to this desire. Today's student wants to share in the struggle to destroy the evils around him. If his world is to have meaning, want and injustice must be eradicated; and he strikes out swiftly—if occasionally indiscriminately—at whatever appears evil. During the summer months one group of our Georgetown students, as part of Operation Crossroads, was working in the heat of

Editor's Note:
This is the first of a series of articles on the nine schools which make up Georgetown University. The Winter issue will include an article on the School of Business Administration.
Africa; another delegation, numbering about twenty, labored in a poor, rural section of Mexico, repairing buildings and teaching reading and writing; a few were in the Deep South, toiling in the Civil Rights Movement.

Quest-for-meaning also involves deep awareness of the dignity of the human person, and specifically of one's own innate dignity. If you slight or ignore the student's individuality, you are assaulting his meaningfulness as a person. Thus the sharp resentment towards the bigness of the universities, particularly of the so-called "multi-versity." The impersonal quality of a computerized life in which students are numbers rather than individuals is viewed as personally degrading, and is met with anger and rebellion. Furthermore the university administrator who treats students slightingly, who ignores them or—and this is worse—in any way ridicules them, may be surprised by a raw blast of bitter resentment.

Quest-for-meaning includes a rethinking of everything. In this period when the Catholic Church itself is in a turmoil of re-examination, the college student accepts from the past nothing as certain and worthwhile. As the morning progressed, it was fascinating to observe how widely divergent were the views of the College and of campus life in general. It was our feeling that, in sociological terms, we were meeting with representatives of three distinct student "sub-cultures,"—no pejorative connotation is intended—and that, unknown to the students themselves, the views of one group concerning academic life might be widely different from those of other groups.

Lastly, it must be kept in mind that all of today's students have lived through a shattering experience. In so many ways John F. Kennedy embodied their ideals and aspirations. They remember him as one who exemplified their own hopes for peace and for social justice; they admired his eloquence, his handsome appearance, his vibrant youthfulness; and in an instant all was lost. Because of television they had come to know him almost as a member of the family, and television made them intimate participants in every detail of funeral and burial. Rather little has been written about the lasting impact upon youth of the events of November, 1963, but I am convinced that for many this was a traumatic experience in the exact sense of the phrase: there are lasting scars. When one speaks to students...
of the late President, sometimes their eyes still become misty, and for a moment ineffable sorrow can be glimpsed upon their faces. With Kennedy's assassination something of themselves seemed to them to be killed, and this may have deepened significantly their distrust of the modern society into which they were born. This is to be kept in mind when we find them angry and rebellious, and are tempted to anger in turn. If they are alienated from us, the scars below the level of consciousness may be partially the cause.

Because we recognize that students have changed, we are modifying the administration of the College of Arts and Sciences. Henceforth the College will have a Dean of Freshmen who will have full responsibility for students during their first year. It is our hope that he will come to know virtually every member of the freshman class, and will spend large parts of his days dealing with them on an individual basis. If he is successful, our freshman dropout rate of ten percent may decrease, and other students may achieve a successful rather than a merely marginal performance. The first Dean of Freshmen is Father Royden Davis, S.J. He was an undergraduate at Georgetown, a lay prefect on corridor during his Law studies, and a Jesuit prefect during his recent doctoral studies in the department of Government.

For upperclassmen there will be the Dean, aided by an Assistant Dean, Dr. Frank Evans. Dr. Evans will be especially concerned with pre-medical, pre-law, pre-business and pre-graduate counseling, since about two-thirds of our graduates each year continue their schooling beyond college.

Thus, in a school of only 1600, we are taking a team approach towards the problems of students. All of us will try to be reasonably available to students, and ready to "communicate." We recognize that communication is a two-way street, and we are prepared to do a good deal of listening. We are, I think, also cognizant of our responsibilities. We are not intimidated by the students and,
precisely because we are not afraid of them, we are willing to deal with them man-to-man. If we are willing to listen, we are also willing to speak and to disagree. Thus far at Georgetown it has been my experience that students understand the proper use of authority and expect it: authority that is courteous, open, but also reasonably firm as needed.

That the "New Breed" is here is having its impact within the Classroom. Never were our students so bright, and never did they challenge so constantly. Meanwhile some real problems have arisen concerning regular class attendance. I believe that this touches intimately the role of the faculty, and I plan to appoint a faculty committee which, together with a group of students nominated by the President of the Yard, will investigate the whole problem of class and seminar attendance requirements. The investigation should include some candid exchange of views between faculty and students so that both sides will come to a better understanding of the factors involved. Perhaps both sides will discover that adaptations are needed: more responsible student attitudes towards courses, and less straight lecturing by some of the faculty. But, above all, these solutions should be arrived at through frank discussion and freely accepted by both sides rather than autocratically imposed.

There is another area in which we hope to respond to the student's desire for involvement. During the several days of orientation the newly arrived freshmen will be supervised by some fifty upperclassmen. More than in the past the older students will be responsible for the newcomers' integration into academic life on the Hilltop. They will make sure that each freshman is enrolled in the proper program; they will counsel the freshmen concerning the pitfalls of first year, and we shall depend upon the upperclassman to stress the primacy which the academic endeavors should receive and to warn against both excessive activism and inert disillusionment.

As these lines are being written, the first students are returning to the Hilltop after the summer holidays. Already lights are appearing in the windows of Copley, of Harbin and of New South. It promises to be an interesting winter, and, as on so many campuses, it may be a noisy one. But, deep down, we are delighted to see the young men returning. They are the reason why we are here, and look forward to having them back. Because they are so different, it is imperative that we seek to communicate; on both sides we must try to explain ourselves, and, above all, on both sides we must be willing to listen.

contribution's note:

THE REVEREND THOMAS R. FITZGERALD, S.J., has been Dean of the College of Arts and Sciences since 1964. He entered the Society of Jesus in 1939 and was ordained at St. Albert de Louvain, Louvain, Belgium, in 1952. Father Fitzgerald received his Ph.D. in classical Languages in 1957 from the University of Chicago, and is the author of numerous scholarly articles. Prior to assuming his position as Dean of the College, he taught at the Novitiate of St. Isaac Jogues, Wernersville, Pennsylvania, Fordham University and Georgetown.
PILOT FOR PROGRESS

/ by Bernard A. Carter, C'49

This has been a pilot year in the history of the Georgetown University Alumni Association. Under the leadership of our national president, Eugene L. Stewart, C'48, L'51, and his officers, and with professional direction and liaison from the Alumni House staff, we have put into action the determinations of the Board of Governors for a more viable, more flexible, and at the same time more closely articulated Association. With the combination of personnel and techniques now at our disposal, and with goals and objectives clearly marked through a new University administration, we can say with confidence that “all systems are go.”

Certainly the most striking and far-reaching of the innovations which the Association has put into effect in recent months is the system of class representatives. The existence of an alumnus who will hold life tenure as the focal point of his class, whose activities will be cohesive for the career and personal news and the loyalty activities of his classmates, is something new with us. It should, in the course of time, completely revolutionize the bonds of relationship between the alumnus and alma mater. The functions of a class representative (whose awesome responsibility and privilege it is to keep alive those ties of friendship and interest forged in the college years) will be of great benefit to all alumni, but perhaps particularly to those whose careers place them, whether at home or abroad, far from the centers of Hoya concentration. From now on, every alumnus, no matter how far he is from the Hilltop, will have the knowledgeable personal contact of his class representative.

Although the class representative will, we believe, revolutionize alumni-University relationships, the idea itself is far from being a revolutionary or unusual one. Yale has had a class agent system since 1840. One indication that Yale's class agent system is very much alive can be seen in the fact that last year Yale's 25-year class contributed 40% of all alumni giving for the year. Our all-University system of class agents began in 1964, and one can see more than coincidence in the fact that last year's twenty-fifth anniversary classes quadrupled their gifts over those of the year previous. As of this writing, our Association has 200 class representatives, an enormously encouraging figure when one considers that just a year before we had only 38. Encouraging as this year's figures are, we need some 275 additional class representatives to achieve our goal. The process of selection goes forward, based on the successful and rewarding technique of having our Vice Presidents conduct interviews in depth on campus to pick the right people. Class representatives for future graduating classes will be elected or appointed in the senior year along with the other class officers.

January 15, 1966 is a key date in what we have called our pilot year. It will mark a significant step in our Association's progress, for it is the deadline set by the Board of Governors for the chartering of all existing clubs within the Association framework. (As for new clubs, we may at a conservative estimate hope for a dozen new clubs to be formed and chartered in the coming year.) The response has been enthusiastic. At Alumni House we are constantly receiving notification from clubs that they have adopted—in some cases liberally interpreted to meet local conditions—the by-laws proposed by the National Alumni Association. A whole new field of action and interest has been opened to local clubs by, for example, charter requirements of committee appointments. Now that the alumni admissions, annual fund, spiritual activity, and arrangements committees are part of the structure and operation of each local club, a new sense of purpose has been infused into these bodies.

Another forward-looking instrument for the furtherance of alumni matters is the formation of the Council of Club Presidents. On January 15, 1965 there was a history-making meeting of twenty club presidents, together on campus for the first time. As part of the program of planning for university service which arose
from this meeting, a Council of Club Presidents was formed. It will be the Council's function to consult with and advise the Association's President and Executive Secretary in all matters pertaining to the Georgetown clubs, to implement the programs of the Association on the local club level, and to report annually to the Board of Governors on local club programs. For the first time, the club presidents have a policy voice in the affairs of the Association. The Council will meet on campus on January 14 next; its members have been invited to stay over for the Board/Senate meeting on the following day.

No alumnus who participated in it is likely to forget the commemoration of Founder's Day in March of this year. Here was another pioneering effort to link together in brotherhood all the members of the Georgetown family. Alumni in 26 cities were connected with the Hilltop in a national telephone hook-up to hear Georgetown's new president, Father Campbell, then only a few months in office, speak to them at their breakfasts following Mass. It was truly "a day to recall our spiritual and cultural heritage, willed to us by Archbishop Carroll." We can look forward—so successful in every way was the first event—to the Founder's Day Commemoration of 1966, to be held on Sunday, March 20. With the cooperation of the spiritual activity committees of the local clubs, we can anticipate even more impressive and fruitful results in this important area of our commitment to all Georgetown stands for.

Another vital link between the local clubs—and the services they can perform—is the Alumni Admissions Program. Formalized in 1963, this newly invigorated activity is a joint effort of the University's Office of Undergraduate Admissions and the Association. By means of this program applicants for admission to all five undergraduate schools are interviewed, on a geographical basis, by an alumnus of the school to which the student has applied. Thus Georgetown learns about the prospective student, and the prospective student learns about Georgetown—and the information both receive is accurate, up-to-date, and, it is hoped, indicative of a lasting relationship. For accepted applicants, many local clubs hold out the hand of friendship in pre-enrollment receptions in the home town, attended by the parents of the applicant and current students from the area. Receptions for these same students will be held by the local clubs during the Christmas and Easter holidays. It is quite obvious that from these beginnings a sound interpersonal relationship can grow and flourish.

Clearly the philosophy behind our combined efforts derives from an understanding that the view that a student abruptly becomes an alumnus on the day of graduation is an unrewarding one. The loyal alumnus is not the creation of the Commencement platform; he is formed by the classroom, the extracurricular activity, and the campus bull session. Accordingly, the student-alumni relations program attempts to acquaint the student with the Association from freshman orientation week onward. Throughout the school year the student editors of campus publications and Alumni House will maintain liaison between student clubs and the local alumni clubs. Each senior will receive the current number of GEORGETOWN and other appropriate publications; at pre-graduation exercises he becomes an associate member of the Association. At the invitation of the national president, student leaders will attend meetings of the Board of Governors and the Council of Club Presidents. Thus, by these and other means, the Georgetown student will, while still on campus and while in the process of forming ties and connections which will mean much to him throughout his career, from now on have an understanding of and a stake in Alumni affairs.

Just as the relations between students and alumni have been placed on an organized basis, we now have a plan for relations between the University's administration and faculty with the local clubs. The instrument of bringing clubs and campus together is the arrangements committee. Each chartered club has such a committee. When a member of the campus family is going out of town he makes his schedule known to Father Campbell's office; the local club or clubs in the area of the visit will be alerted. The result may be a meeting on a social basis of the Dean of the School of Medicine with alumni physicians, the bringing together of a professor and a former student who have not seen one another in years. A recent visit of William E. Moran, Jr., Dean of the School of Foreign Service, sparked considerable interest in the Puerto Rico Club. "Dean Moran delighted everyone with a talk on the latest developments at Georgetown which many of us who haven't been on the campus for several years were delighted to hear," wrote Dr. Joaquin Soler-Bechera, president of the club. Father Campbell has promised the Association that he will visit every alumni club in the United States which invites him. Nor is the international scene neglected. On his recent trip abroad, Father Bunn visited with alumni in Honolulu, Manila, Tokyo, and Hong Kong.

Of course, the most regular "visitors" of all are our alumni publications, the new magazine GEORGETOWN and the Alumni News. With the approval of the Board of Governors it has been determined that the alumni magazine will henceforth be published three times a year, in Fall, Winter, and Spring numbers. An all-school news letter, including club notes, will also be published thrice yearly. Thus every alumnus of the University will be receiving "news from home" every two months. In its new format and with its new emphasis upon subjects of serious general interest, GEORGETOWN hopes to represent the University to its alumni in its continuing role as a center of teaching, scholarship, and research and as an increasingly responsible factor in our developing American society. The theme for our 175th Anniversary, "Wisdom and Discovery for a Dynamic World" is now a part of history, but as a directive for Georgetown's role and future it is very much alive.

Of the organizational changes on campus of this epoch-making year not the least significant is that which finds the University's Placement Office a responsibility of the Alumni Association. Last July we assumed continued on page 16
I am very happy that more and more of our alumni are making themselves a part of the present and the future of Georgetown through their participation in the Alumni Annual Fund. Since its inception in 1954, the Fund has grown steadily each year, and at the end of this, its 11th year, showed an accumulated total of $2,471,202.74.

As I terminate my position as National Chairman of the Alumni Annual Fund, I want to express my own gratitude for the opportunity given me to be Chairman for 1964-1965 and to acknowledge my sincere indebtedness to the more than 700 loyal alumni who carried the work of the Fund forward. Now let's all get together and make the 1965-1966 Fund so successful that the 1964-1965 Fund will seem pale by comparison.

THOMAS A. DEAN, C'20
National Chairman
1964-65 Alumni Annual Fund
TOTAL ALUMNI SUPPORT 1964-1965

I. ALUMNI ANNUAL FUND (1 July '64-30 June '65)

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<tr>
<th>School/Program</th>
<th>Donors*</th>
<th>Amount</th>
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II. OTHER ALUMNI GIVING TO GEORGETOWN UNIVERSITY
(Not Processed Through The Alumni Annual Fund)

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<tr>
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**GRAND TOTAL**

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<td><strong>$603,861.70</strong></td>
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*An Alumnus of more than one school is counted by each school attended.

THE 1964-1965 ALUMNI ANNUAL FUND COUNCIL

Thomas D. Begley, Sr., L'27
Bernard A. Carter, C'49
Dr. John S. Clemence, D'38
Mary K. Fleming, N'43

Charles E. J. Nester, FS '51
John J. Power, Jr., C'33
Walter B. Schubert, C'51
B. Edward Shlesinger, C'15, G'16, L'21, GL'22

Reverend Anthony J. Zeits, S.J., C'43
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### The President's List:

Alumni Leaders who gave $1000 or more to Georgetown University in the fiscal year 1964-1965.

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<th>Name</th>
<th>Class Year</th>
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### John Carroll Associates:

Alumni Leaders who gave at least $500 but less than $1000 to Georgetown University in the fiscal year 1964-1965.

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Donations by Schools of the University Compared with Two Previous Fund Years

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Total: **$5,040.27**

**$3,025.05**

**$72,042.03**

**$50,831.03**

**$27,430.00**

**$18,075.76**

**$4,118.19**

**$3,426.58**

**$536.00**

---

Donors

*Figure preceding name shows number of years contributed.*

---

**COLLEGE OF ARTS AND SCIENCES**

1902
- O'Connor, Jeremiah J.
- 0. P.

1903
- Herson, Edwin W.
- Herson, John H.
- 0. P.

1904
- Herson, Edwin W.
- Herson, John H.
- 0. P.

1905
- 0. P.
- 0. P.

1906
- 0. P.
- 0. P.

1907
- 0. P.
- 0. P.

1908
- 0. P.
- 0. P.

1909
- 0. P.
- 0. P.

1910
- 0. P.
- 0. P.

1911
- 0. P.
- 0. P.

1912
- 0. P.
- 0. P.

1913
- 0. P.
- 0. P.

1914
- 0. P.
- 0. P.

1915
- 0. P.
- 0. P.

1916
- 0. P.
- 0. P.

1917
- 0. P.
- 0. P.

1918
- 0. P.
- 0. P.

1919
- 0. P.
- 0. P.

1920
- 0. P.
- 0. P.

1921
- 0. P.
- 0. P.

1922
- 0. P.
- 0. P.

1923
- 0. P.
- 0. P.

1924
- 0. P.
- 0. P.

1925
- 0. P.
- 0. P.

1926
- 0. P.
- 0. P.

1927
- 0. P.
- 0. P.

1928
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- 0. P.

1929
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- 0. P.

1930
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- 0. P.

1931
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- 0. P.

1932
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- 0. P.

1933
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1934
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1935
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1937
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- 0. P.

1941
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- 0. P.

1942
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- 0. P.

1943
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1944
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1945
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1946
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1948
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1949
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1950
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- 0. P.

1951
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- 0. P.

1952
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1955
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1960
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1961
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- 0. P.

1962
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- 0. P.

1963
- 0. P.
- 0. P.

1964
- 0. P.
- 0. P.

1965
- 0. P.
- 0. P.
SCHOOL OF MEDICINE

1909
1. Hoche, Dr. Charles J.
2. Galagher, Dr. N. A.
1912
1. Collins, Dr. Laurence M.
2. Ogburn, Dr. Charles B.
3. Little, Dr. Arthur B.
4. Pope, Dr. Orland J.
1913
1. Brennan, Dr. John F.
2. Fitcher, Dr. Malville B.
3. Higgens, Dr. John M.
4. O’Reilly, Dr. Harry D.
5. Fattman, Dr. Ivan A.
1914
1. Guerra, Dr. Arthur L.
2. Hylan, Dr. John A.
3. Mattretta, Dr. F. H.
4. Richmond, Dr. Paul W.
1915
1. Greeney, Dr. William F.
2. Herbst, Dr. William F.
3. Farrar, Dr. Thomas A.
4. Sanderson, Dr. Fred R.
5. Stiegl, Dr. Harry A.
1916
1. Healy, Dr. Michael G.
2. Burke, Dr. John R.
3. Spellman, Dr. Martin H.
1918
1. Crowley, Dr. Jerome F.
2. Eichenlaub, Dr. Frank J.
3. Hernández, Dr. Vincent
1919
1. Rapaport, Dr. Walter R.
1920
1. Testa, Dr. Lino M.
2. Testa, Dr. William S.
3. Zerillo, Dr. Antonio R.
4. Zenk, Dr. Michael W.
5. 1961
1. Blasiak, Dr. Frances E.
2. Boysen, Dr. Philip John
3. Bridget, Mrs. Patrick G.
4. Buckley, James M.
5. Chaves, Fernando
6. Cohn, Frank Edwin Jr.
7. Dubois, Dr. James A.
8. Fallon, Lt. Col. F. M.
9. Groomen, Dr. Henry
10. Jordan, Miss Anna G.
11. King, Louis F.
12. Layton, Roland V., Jr.
13. Le Grand, Dr. John D.
14. Nys, Pierre E.
15. Pettibone, Frank R.
16. Petty, Dr. Daniel H.
17. Van Veld Hendrick J.
18. Wets, Margaret Mary
19. Vratkovic, Dr. Jaime A.
20. Brogan, Dr. Marianne C.
21. Brogian, Dr. Francis B.
22. Culbertson, Dr. Katherine M.
23. Dolive, Katrin Lidia
24. Eklund, Dr. Josef F.
25. Emmus, Ll. Col. Harris G.
26. Gervi, Dr. Sigfrid
27. Gerg, Mrs. Irina G.
28. Gerg, Dr. Irina G.
29. Hay, Dr. Gerald C., Jr.
30. Higginbotham, Dr. Virginia E.
31. Herrero Cagigas, Dr. G.
32. Kame, Dr. Emmanuella
33. Kiley, Dr. Enrique P.
34. Lethe, Dr. Gerhard Marie
35. Lee, Dr. Frank Bickel
36. Martines Piedra, Dr. A.
37. Martinez, Dr. William M.
38. Mortary, Dr. John E.
39. Niedermeyer, Dr. John C.
40. Pellegrino, Mrs. Carlo
41. Ressman, Dr. William E.
42. Stolte, Dr. Anna M.
43. Thomas, Margaret Mary
44. Vratkovic, Dr. Jaime A.
45. 1928
1. Atkinson, Dr. Walter
2. Biggs, Dr. John V.
3. Hackett, Dr. James L., Sr.
4. Raymond, Dr. Robert F.
5. Kenna, Dr. Charles F.
6. Kuenzler, Dr. David H.
7. Norton, Dr. Harry I.
8. Rehbock, Dr. John H.
9. Stroud, Dr. Howard H.
10. Tower, Dr. Lloyd C.
1929
1. Alfaro, Dr. Victor R.
2. Biggs, Dr. John V.
3. Betz, Dr. Andrew J.
4. Biggs, Dr. John V.
5. Butts, Dr. John B.
6. Casap, Dr. John L.
7. Gushov, Dr. Emil
8. Hackett, Dr. Charles B.
9. Soffbo, Dr. Henry L.
10. McGuigan, Dr. Frank A.
11. Scarscione, Dr. John L.
12. Tartaglione, Alfred M.
1930
1. D’Agostino, Dr. Alfred J.
2. Flanagan, Dr. John J.
3. Frischl, Dr. Sydney H.
4. Geren, Dr. Robert E., Sr.
5. Golen, Dr. Benjamin
6. Hager, Dr. Howard L.
7. Jordan, Dr. Lewis Gounod
8. Kribel, Dr. Raymond C.
9. Ronnskenn, Dr. B. H., Jr.
10. Krom, Dr. Jerome C.
11. Kuepker, Dr. John M. Jr.
12. Lassen, Dr. Sven W.
13. Levinson, Dr. David M.
14. Marvick, Dr. Emil T.
16. Morgan, Dr. William O.
17. Moore, Dr. Charles H.
18. Murphy, Dr. Charles H.
19. Ostrowski, Dr. S. B. 1.
20. Ross, Dr. George L.
21. Simon, Dr. Julius
22.斯皮格斯, Dr. John T.
23. Butcher, Dr. Philip A. E.
1931
1. Wade, Dr. Charles M.
2. Butts, Dr. John B.
3. Collins, Dr. John F.
4. Collins, Dr. Thomas V.
5. Delaney, Dr. Adrien J.
6. Del Vecchio, Dr. L. F.
7. Gruber, Dr. Harry
8. Harris, Dr. Maurice N.
9. Hawken, Dr. Stafford W.
10. Holdorff, Dr. Stephen
11. Lecacoc, Dr. Michel L.
12. Lecy, Dr. Nicholas H.
13. McCreary, Dr. M. J.
14. McNamara, Dr. C. Edwin
15. McRae, Dr. Malcolm J.
16. Meynihan, Dr. Arthur J.
17. Murphy, Dr. Eustis B.
18. O’Malley, Dr. Emmett F.
19. Saita, Dr. Peter M.
20. Salem, Dr. Lacy J.
21. Trochon, Dr. Joseph G.
22. Walker, Dr. Roland J.
23. Zullo, Dr. Joseph C.
1932
1. Berman, Dr. Sidney
2. Bianco, Dr. Harvey H.
3. Bradley, Dr. J. Edmund
4. Buskirk, Dr. James E.
5. Gagnon, Dr. Anthony P.
6. Carino, Dr. James A.
7. Carras, Dr. Anthony F.
8. Cofield, Dr. Robert J.
9. Cowley, Dr. Karl C.
10. Crecente, Dr. Fred J.
11. Delaney, Dr. Martin D.
12. Drogoowski, Dr. Matthew J.
13. Dunham, Dr. John J.
14. Hagges, Dr. Charles C.
15. House, Dr. Raymond Thea.
16. Hughes, Dr. Joseph D.
17. Janacek, Dr. John A.
18. Jonas, Dr. Louis Jr.
19. Lambert, Dr. William C.
20. Leacy, Dr. Howard L.
21. Lofus, Dr. James M.
22. Mahler, Dr. Robert E.
23. McGuire, Dr. H. Thomas
24. McNulty, Dr. Terrence F.
25. Millward, Dr. Charles a.
26. Minkle, Dr. Joseph F.
27. Moretti, Dr. Frederic A.
28. Morris, Dr. Vincent F.
29. O’Connor, Dr. Harold A.
30. Opitz, Dr. Ernest A.
31. Persyn, Dr. Joseph J.
32. Power, Dr. William
33. Segalow, Dr. Howard D.
34. Sharkey, Dr. William F.
35. Sharpe, Dr. William T.
36. Szafranski, Dr. Wenceslas T.
37. Timmer, Dr. Clarence A.
38. 1933
1. Banano, Dr. Peter J.
2. Brogan, Dr. Francis B.
3. Buckley, Dr. John W.
4. Detwiler, Dr. Robert W.
5. Donovon, Dr. Leo L.
6. Dudas, Dr. Thomas W.
7. Geddis, Dr. James T.
8. Gianotti, Dr. Vincent G.
9. Gwynn, Dr. Henry B.
10. Harris, Dr. William V.
11. Himelech, Dr. William L.
12. Karnicki, Dr. Stephen K.
13. Kelly, Dr. Richard J.
14. Machen, Dr. John W.
15. MacGregor, Dr. Robert B.
to the Class of 1964. With your help, we will celebrate our 30th reunion in 1994.


to the Class of 1964. With your help, we will celebrate our 30th reunion in 1994.


to the Class of 1964. With your help, we will celebrate our 30th reunion in 1994.
# Five Leading Medical Classes Since 1915 by Amount Donated

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<td>1923</td>
<td>4,239.39</td>
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<td>3,898.50</td>
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<td>1934</td>
<td>3,855.00</td>
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# Six Leading Medical Classes Since 1915 by Percentage of Participation

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<td>50.00</td>
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# Five Leading Medical Classes Since 1915 by Number of Donors

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<td>1937</td>
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<td>1957</td>
<td>46</td>
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<td>1952</td>
<td>45</td>
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<tr>
<td>1945</td>
<td>43</td>
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# Five Leading Law Classes Since 1915 by Amount Donated

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<td>7,612.50</td>
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# Five Leading Law Classes Since 1915 by Percentage of Participation

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<td>1962</td>
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<tr>
<td>1917</td>
<td>31.30</td>
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<tr>
<td>1952</td>
<td>29.90</td>
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<tr>
<td>1925</td>
<td>29.50</td>
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# Seven Leading Law Classes Since 1915 by Number of Donors

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<td>1957</td>
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<td>1956</td>
<td>63</td>
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<tr>
<td>1951, 58, 59</td>
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<tr>
<td>1962</td>
<td>61</td>
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### Five Leading Dentistry Classes Since 1915
#### By Amount Donated
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<td>1925</td>
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<td>1924</td>
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</table>

#### By Percentage of Participation
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1931</td>
<td>59.4</td>
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<tr>
<td>1940, 42</td>
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<td>1938</td>
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<tr>
<td>1947</td>
<td>55.8</td>
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<tr>
<td>1926</td>
<td>53.4</td>
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#### By Number of Donors
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
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<td>1929</td>
<td>42</td>
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</tr>
<tr>
<td>1934, 60</td>
<td>40</td>
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<tr>
<td>1936</td>
<td>39</td>
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### Five Leading Foreign Service Classes Since 1921
#### By Amount Donated
<table>
<thead>
<tr>
<th>Class</th>
<th>Amount Donated</th>
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<tbody>
<tr>
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<tr>
<td>1929</td>
<td>2,935.00</td>
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<tr>
<td>1950</td>
<td>2,687.00</td>
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<td>1924</td>
<td>2,160.26</td>
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<td>1922</td>
<td>2,050.26</td>
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#### By Percentage of Participation
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1921</td>
<td>33.3</td>
</tr>
<tr>
<td>1924, 34</td>
<td>30.0</td>
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<tr>
<td>1991</td>
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<tr>
<td>1939</td>
<td>26.1</td>
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<tr>
<td>1949, 50</td>
<td>25.8</td>
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#### By Number of Donors
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1951</td>
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<td>1949</td>
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<td>1950</td>
<td>80</td>
</tr>
<tr>
<td>1948</td>
<td>60</td>
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<td>1954</td>
<td>35</td>
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### Seven Leading Nursing Classes Since 1915
#### By Amount Donated
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1943</td>
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<td>1960</td>
<td>226.00</td>
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<td>1955</td>
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<tr>
<td>1963</td>
<td>215.00</td>
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<tr>
<td>1962</td>
<td>205.50</td>
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#### By Percentage of Participation
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1921</td>
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<td>50.0</td>
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<tr>
<td>1929</td>
<td>45.4</td>
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#### By Number of Donors
<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Donors</th>
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<tbody>
<tr>
<td>1960</td>
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<td>1962, 63</td>
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<td>1957, 59</td>
<td>19</td>
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<td>1953</td>
<td>16</td>
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<td>1955</td>
<td>15</td>
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### Six Leading Institute Classes Since 1951
#### By Amount Donated
<table>
<thead>
<tr>
<th>Class</th>
<th>Amount Donated</th>
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<tbody>
<tr>
<td>1961</td>
<td>$70.00</td>
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<tr>
<td>1954</td>
<td>67.50</td>
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<td>1960</td>
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<td>1963</td>
<td>30.00</td>
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<tr>
<td>1951, 64</td>
<td>25.00</td>
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#### By Percentage of Participation
<table>
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<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1955</td>
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<td>1961</td>
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<td>1963</td>
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<tr>
<td>1951</td>
<td>7.8</td>
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<tr>
<td>1960</td>
<td>7.1</td>
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### Eight Leading Institute Classes Since 1951
#### By Number of Donors
<table>
<thead>
<tr>
<th>Class</th>
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<tbody>
<tr>
<td>1954</td>
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<tr>
<td>1961</td>
<td>4</td>
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<tr>
<td>1951, 59, 60, 63</td>
<td>3</td>
</tr>
<tr>
<td>1955, 57</td>
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FIVE LEADING BUSINESS CLASSES SINCE 1956
BY AMOUNT DONATED

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<tr>
<th>CLASS</th>
<th>AMOUNT DONATED</th>
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<td>$ 596.50</td>
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<td>1959</td>
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<tr>
<td>1962</td>
<td>155.00</td>
</tr>
<tr>
<td>1960</td>
<td>145.00</td>
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FIVE LEADING BUSINESS CLASSES SINCE 1956
BY PERCENTAGE OF PARTICIPATION

<table>
<thead>
<tr>
<th>CLASS</th>
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<tbody>
<tr>
<td>1959</td>
<td>38.0</td>
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<td>1956</td>
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</tr>
<tr>
<td>1963</td>
<td>23.2</td>
</tr>
<tr>
<td>1958</td>
<td>20.0</td>
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SEVEN LEADING BUSINESS CLASSES SINCE 1956
BY NUMBER OF DONORS

<table>
<thead>
<tr>
<th>CLASS</th>
<th>NUMBER OF DONORS</th>
</tr>
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<tbody>
<tr>
<td>1959</td>
<td>24</td>
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<td>1963</td>
<td>17</td>
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<td>1960, 61</td>
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<tr>
<td>1962</td>
<td>13</td>
</tr>
<tr>
<td>1956, 58</td>
<td>10</td>
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</table>

LOUIS B. FINE, L'25, (right) presents a certificate to the Very Reverend Gerard J. Campbell, S.J., President of Georgetown, on the occasion of the 40th Reunion of the Law Center Class of 1925. Sixty members of this class pledged $20,000.00 as a special Reunion Gift. By way of comparison in 1963-64, forty-three members of this class contributed $5,702.50.
In an effort to provide Colleges and Universities with funds for the general use of the Institution, many businesses today, following an example established by the General Electric Company, match the alumni gifts of their employees, thereby doubling the value of the alumni’s gift. Following are the names of those firms with matching gift programs as of February 1, 1965. The companies that participated in this eleventh Campaign as a result of matching employee gifts, are indicated in bold face.

Abbott Laboratories
Aerojet General Corp.
Amerada Hess Corp.
Amerada Oil Corporation
American Brass Co.
American Can Co.
American Cyanamid Co.
American Enka Corp.
American Felt & Wool Co.
American Home Products Corp.
American Metal Climax Inc.
American Potash & Chemical Corp.
American Smelting and Refining Co.
American Sugar Refining Co.
Anson Foundation
Armco Steel Corp.
Atlantic Richfield Co.
Atlas Steel and Aluminum, Inc.
Atlas Chemical Industries, Inc.
Atlas Rigging and Supply Co.
Bank of New York
Barclay-Gillett Co.
Berk's County Trust Co.
Bishop Trust Co.
Blish Brothers Tobacco Co.
Boston Manufacturers Mutual Ins. Co.
Brady Myers Co.
Brown-Forsman Distillers Corp.
Brown and Root Inc.
Burlington Industries
Cabin Corp., Mass.
Campbell Soup Co.
Canadian Paper Co., Ltd.
The Carbordum Co.
Carpenter Steel Co.
Cash Register Products, Inc., N.Y.
Carroll Corp.
Cerro Corp.
Chase Manhattan Bank
Chemical Bank N.Y. Trust Co.
Chiquope Manufacturing Co.
Chrysler Corp.
Citizens & Southern National Bank
Cleveland Electric Illuminating Co.
Clifford Corp.
James R. Claw & Sons, Inc.
Coats & Clark Inc.
Columbian Carbon Corp.
Combustion Engineering Corp.
Consolidated Edison Co.
Continenal Ins. Co.
Conn. Mutual Life Ins. Co.
Consolidation Coal Co.
Consumers Power Co.
Consumers Corp. of America
The Continental Ins. Co.
Continental Oil Co.
Cook Foundation, Conn.
Copley Newspapers
Corn Products Co.
Corning Glass Works Co.
Cruise-Hinds Co.
Deering Milliken, Inc.
Diamond Alkali Co.
Diamond Crystal Salt Co.
Dow Chemical Co.
Dow Corning Corp.
Drier Corp.
Dresser Industries, Inc.
Duluth B. & O. Ry. Co.
Eastern Gas & Fuel Associates
Eastman Camera & Construction
Eastman Kodak Co.
Electric Bond & Share Co.
Esso Education Foundation
Ex-Cell-O Corp.
Fafnir Bearing Co.
Ferro Corp.
Fiberglass Corp.
Firmert's Mutual Ins. Co.
First Nat. Bank of Hawaii
Ford Motor Co.
Ford Motor Co. of Canada, Ltd.
Forty-Eight Insulations, Inc.
Frank & Galle Winery
Gardner Denver Co.
General Atomics Corp.
General Electric Co.
General Foods Corp.
General Foods Limited
General Mills, Inc.
General Public Utilities Corp.
M. A. Gansner of Illinois, Inc.
Gibbs & Hill, Inc.
Ginn & Co.
Gloeden Co., Ohio
B. F. Goodrich Co.
W. T. Grant Co.
The Griswold-Esklemann Co.
Guardian Life Ins. Co.
Gulf Oil Corp.
Gulf States Utilities Co.
Harris-Inter Type Corp.
Harsco Corp.
Hawaiian Telephone Co.
Herbert Olds Co.
Hewlett-Packard Co.
Hill Acme Co., Ohio
Honeywell, Inc.
Hooker Chemical Corp.
J. M. Huber Corp.
Hughes Aircraft Co.
Insurance Co. of North America
International Bus. Machines Corp.
International Tel. & Tel. Corp.
Jefferson Mills, Inc.
Jewel Tea Co.
Johnson & Higgins
Johnson & Johnson
S. C. Johnson & Son, Inc.
Jones & Laughlin Steel Corp.
Kaiser Steel Corp.
The Kendall Company
Kerr County Land Co.
Walter Kiddie & Co.
Walter Kiddie Constructors
Kleider, Peabody & Co.
Kimberly-Clark Corp.
Kingsbury Machine Tool Corp.
Richard C. Knight Ins. Agency, Inc.
R. Kohnstamm & Co., Inc.
Lehigh Portland Cement Co.
Lever Brothers Co.
P. Lorillard Co.
Lubrizol Corp.
Lummus Co.
Lustra Plastics Corp.
Mallinckrodt Chemical Works
P. R. Mallory & Co., Inc.
Manufacturers Hanover Trust Co.
Marathon Oil Co.
Marine Midland Trust Co. of N.Y.
Matalese Surgical Instruments Co.
Maytag Co.
McCormick & Co., Inc.
Medusa Portland Cement Co.
Mellon Nat. Bank & Trust Co.
Merck & Co., Inc.
M. & T. Chemicals Inc.
Midwest Assurances Co.
Midland-Ross Corp.
Miehle-Goss-Dexter, Inc.
Monticello Life Ins. Co.
Motor Boiler & Machinery Ins. Co.
Mutual of Omaha-United of Omaha
National Biscuit Co.
National Cash Register Co.
National Distillers & Chemical Corp.
National Lead Co.
Natural Gas Pipeline Co. of America
New England Merchants Nat. Bank
John Nourse & Co.
Oklahoma Gas & Electric Co.
Olin Mathieson Chemical Corp.
Ortho Pharmaceutical Co.
Owens-Corning Fiberglass Corp.
Parker-Hannifin Corp.
Pennsalt Chemicals Corp.
Pennsylvania Power & Light Co.
Penton Publishing Co.
Personal Products Corp.
Petro-Tex Chemicals Corp.
Phillips Dodge Corp.
Philo Corp.
Philip Morris, Inc.
Phillips Petroleum Co.
Pillsbury Co., Minn.
Pinney-Bowes, Inc.
Pittsburgh Nat. Bank
Pittsburgh Plate Glass Co.
Preformed Line Products Co.
Putnam Management Co., Inc.
Quaker Chemical Corp.
Ralston Purina Co.
The Paul Revere Life Ins. Co.
R. J. Reynolds Tobacco Co.
Riegel Paper Corp.
Riegel Textile Corp.
Rockefeller, Office of the Messrs.
Rock well Manufacturing Co.
Rockwell-Standard Corp.
Rust Engineering Co.
Sanborn Co.
Scheiter Corp.
Scott Paper Co.
Joseph E. Seagram & Sons, Inc.
Seaighton-Oswego Falls Corp.
Security Nat. Bank of Long Island
Security Van Lines, Inc.
Selby-Battersby & Co.
Seton Leather Co.
Shamrock Oil & Gas Corp.
Sharon Steel Corp.
Signode Foundation, Inc.
Simmons, N.Y.
Simonds Saw & Steel Co.
Sinclair Oil Corp.
Singer Co.
Smith Kline & French Laboratories
Smith-Loe, Co., N.Y.
Sperry & Hutchinson Co.
Sprague Falls Power & Paper Co., Ltd.
Stackpole Carbon Co.
Staufer Chemical Co.
J. P. Stevens & Co., Inc.
Stevens Candy Kitchens, Inc.
W. H. Sweeney & Co.
Tektronix, Inc.
Tennessee Gas Transmission Co.
Textron Inc.
J. Walter Thompson Co.
J. T. Thorpe Co.
Towers, Perrin, Forster & Crosby, Inc.
Towmotor Corp.
Trans-World Airlines
Travelers Insurance Companies
Turner Construction Co.
Union Oil Co. of California
United Clay Mines Corp.
United Illuminating Co.
United States Trust Co. of N.Y.
Upjohn Co.
U.S. Borax
Variance Associates
Victaulic Co. of America
Wallace & Tiernan, Inc.
Warner Lambert Pharmaceutical
Warner Brothers Co., Conn.
Watkins-Johnson Co.
Charles J. Webb Sons Co., Inc.
Western Publishing Co.
Westinghouse Air Brake Co.
Whirlpool Corp.
John Wiley & Sons, Inc.
Williams & Co., Penn.
Wolverine Shoe and Tanning Corp.
Worthington Corp.
Wyandotte Chemicals Corp.
Xerox Corporation
Young & Rubicam, Inc.
In his own day, John Carroll took part in the mighty struggle which gave to the world this great free nation. In Georgetown University he left to succeeding days a lasting monument to his own greatness and a living testimonial to his magnanimous ideals and inspirations.

To those who have assisted Georgetown to realize its hopes for greatness, I express the warm and sincere gratitude of the University. To those who have not helped in the past, I appeal earnestly to share with us the satisfaction and the inner rewards of a work well done for God and for Country.

Georgetown is proud of all her sons and daughters; she feels that they are proud of their Alma Mater. To that pride Georgetown appeals in asking your generous response to the Alumni Annual Fund, which goes so far in making our and your dreams for Georgetown come true.

With continued prayerful good wishes for blessings on all, I am

Gratefully yours,

Gerard J. Campbell, S.J.

Sidelights of the Eleventh Alumni Annual Fund

1,355 alumni gave to this campaign who have never given before.
There were 631 contributors to this drive who can proudly say that they haven’t missed a year since the Fund was started in 1954.

The schedule of gifts below shows what thoughtful giving means in categories of giving.

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>NUMBER OF GIFTS</th>
<th>AMOUNT</th>
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</thead>
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<td>$1,000 or over</td>
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<td>500 to 999</td>
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<tr>
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<td>129,027.40</td>
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<td>50 to 99</td>
<td>775</td>
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<td>25 to 49</td>
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<td>10 to 14</td>
<td>1802</td>
<td>18,165.49</td>
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<td>5 to 9</td>
<td>1150</td>
<td>5,974.38</td>
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<tr>
<td>1c to $4</td>
<td>110</td>
<td>236.26</td>
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</table>
Eugene L. Stewart, C'48, L'51, President, addresses the members of the Board of Governors and Senate of the Georgetown University Alumni Association, and their wives, at one of the Association's quarterly meetings.

Members of the Council of Club Presidents meet once each year on the campus.
this responsibility, following acceptance in May by the Board of Governors of the University's offer. We are now in a position to perform a very real service for our alumni. From October to May of each year some 150 representatives from industry and government visit the campus for the purpose of interviewing students for career employment. (Three hundred and fifty other firms and agencies also offer employment opportunities annually; off-campus interviews are held upon referral.) During the past year 350 seniors were assisted by Placement. The number of alumni currently using the services of this office at any one time approximates 175. The Placement Office makes contact with one thousand companies during the summer months. Last month the Association's Placement Committee met to discuss possibilities for the extension of this service, and to examine Placement's functions, operations, and ultimate role in service to the University and the Alumni Association.

We can claim all of the activities mentioned above as "firsts" of this pilot year in the progress of your Alumni Association. This is the year of our first annual Alumni Film, for example, covering in sound and color, the highlights of University events—among them the spectacular conclusion of our 175th Anniversary celebration and the inauguration of the Very Reverend Gerard J. Campbell, S.J., as Georgetown's 44th president—from June, 1964 to June, 1965. In this year Father Bunn, the University's first chancellor, was made an honorary member of the Alumni Association and given the John Carroll Award gold medal. This was the year of a 25% increase over all previous alumni giving. And this year for the first time the Association has employed an auditor for its books, another step in the increasing professionalization and efficiency of alumni affairs.

The purpose of a "pilot year" is to set the course for the years to come. We cannot expect that each succeeding year will yield an equal number of "firsts," but we can promise that we will build upon the progressive steps taken this year. The loyal body of Georgetown alumni, in all parts of this country and indeed in all parts of the world, now have, we believe, in the newly inter-related functions of their Association an organization which can carry out the imperatives which the goals of Georgetown place upon it. "The administration and faculty, together with the Alumni and friends of the University," Father Campbell said in his Founder's Day message, "are devoting themselves earnestly to meeting the opportunities and challenges of today and tomorrow." As alumni we are in a sounder position than ever before to express and to expand that devotion.

contributor's note:
BERNARD A. CARTER, C'49, has been Vice President of Georgetown for Alumni Affairs and Executive Secretary of the Alumni Association since June, 1964. Prior to coming to Georgetown he was Director of Development at the University of Pittsburgh.
If it is true, as Karl Rahner has written, that "the layman is a Christian who remains in the world," it might then follow that a layman would be wise to discuss freedom from his vantage point in the world. That is what I propose to do. But more than common prudence commends this course. For it is daily borne in upon a layman that he is caught between two realms. On the one hand there is the accumulated wisdom of the Church, conveyed to him in his religious education, through the liturgy, in sermons and exhortations. To this may be added the growing body of literature on the "theology of the layman." On the other hand there is the accumulated wisdom of the secular world; here is another master which daily instructs him. Ideally, the Church should give the layman some insight into the meaning of that world in which he lives. Practically speaking, however, it often happens that the world, in turn, gives the layman some insight into the meaning of the Church. There is really nothing odd in this, much less anything improper. The wise man will take his wisdom wherever he finds it, and so should the Church. The subject at hand is "freedom and the layman." It is at once possible to see that the contemporary pertinence of this subject tells us as much about the world as it does about the Church. History is not just a series of accidents, whether it is a matter of secular or ecclesiastical history. And here history shows us that the emerging consciousness of twentieth-century man has come to center on the idea of freedom. The sources of this emergence are many. There is, in impulse at least, a movement away from paternalistic societies, stimulated in great part by the spread of democratic ideals throughout the world. Even the most autocratic political regimes feel compelled to pay homage to the goal of the self-directing free man in a free society. This movement toward human autonomy has been powerfully prodded by the disastrous consequences of man's recent experience with totalitarian governments. There is, quite rightly, a deep and pervasive suspicion of any theory of government which assumes that men should place their fate totally in the hands of others. This does not mean that men do not in fact still do so; but as a general theory any paternalistic ideology has come upon hard days.
Closely related to this development is an awakening consciousness of the responsibility of the person to make his own moral decisions. In the Nuremberg trials and in the case of Adolf Eichmann, the world saw the utterly evil consequences of an ethic which enables men to excuse their crimes against humanity on the grounds that they are merely “following orders.” Here were men—men as self-excusing animals—who declared that they had no obligation to determine matters of right and wrong. Their only duty, as they saw it, was to be loyal and obedient servants of the regime to which they had pledged allegiance. The moral, for those who would call themselves free men, was clear: there is no cause, no loyalty, no set of principles which can justify any person who would claim he is not responsible for his actions. Not one of us can hand over his moral decisions to another.

Still another source of the emergence of freedom as the rallying cry of our day is the suffocating presence of mass societies. We no longer live in a world of scattered individuals clustered together in small groups, surrounded by unmapped wilderness and virgin forests. Now there are people everywhere, so many, indeed, that it is more and more difficult for the individual to keep himself from being swallowed up in an endless sea of nameless humanity. Impersonal economic, political, and sociological forces frighten and coerce us. Faced with such forces, we seek personal initiative, personal identification, and personal freedom with desperate energy. So, too, in such a world, there is much talk of self-fulfillment, honesty, integrity, authenticity—talk, that is, of anything which will help the isolated individual retain some vital sense of his uniqueness, his right to existence, his personal worth and destiny.

There is a connecting thread which binds together the seemingly disparate movements and events which are shaking the contemporary world. The African who rebels against colonialism is moved by many of the same deep forces which impel the Negro in Harlem to force out white merchants. The novelist who glorifies a life of sexual abandon and despises the mores of middle-class monogamy shares a certain kinship with the Christian social reformer who would uproot a system of exploitation based on ritualistically accepted economic values. Each protests against a passive acquiescence to unexamined cultural values. The local communist party leader who desires some degree of independence from Moscow is stirred by a spirit not wholly unlike that which leads many students today to rebel against authority. The connecting thread in all of these instances is a surge toward freedom, however misguided and naïve may be the forms it takes.

Freedom is in the bones of modern man; one way or another it will find expression. He wants freedom from hunger, from political domination, from the personal weight of oppressive custom and ritualistically sustained values. He wants freedom to plan his own life, to make his own decisions, to find that mode and direction of life which will enable him to realize his full human dignity. But modern man is also skeptical, less given to utopian dreams, less prone to place his faith in charismatic leaders, less willing to commit himself blindly to the panaceas of those who would call themselves wise. He is often a rebel, burned and scarred by the ravages of too many holy wars, too many causes turned sour, too many dreams shattered. To be sure, in moments of fear or in moments of sudden vision the rebel in him may give way to the conformist or the enthusiast; but the rebel is still there, ready to reappear when calm returns or the vision fades. Above all, he wants to be himself, and that self, he has found, can be achieved only through freedom.

What, in the judgment of modern man, are the conditions necessary to insure this freedom he seeks? One can discern something approaching a consensus in answer to this question. At its focal point is the possibility of making choices. The measure of freedom is the psychological capacity to choose between alternative possibilities and the presence of genuine options from which to choose. There is a desire for political freedom—the freedom to choose among a variety of political goals and programs. There is a desire for social freedom—the freedom to choose among different styles of life. There is a desire for psychological freedom—the freedom to chart one’s own course free of open or hidden conditioning pressures. There is a desire for religious freedom—the freedom to search out God in one’s own way, and, if no God can be found, the freedom to live a life which has no transcendent good at its center. So put, there are fewer and fewer men in our world who would dissent from this consensus.

Something more must be said here. It is not enough for modern man that this freedom be theoretically available; not enough that his nation boast a beautifully conceived constitution guaranteeing his rights; not enough that his church have a theology which vindicates his freedom of conscience; not enough that the savants deplore undue social, economic, and cultural coercion. What matters is that man’s freedom be real, concrete, and effective, a freedom which can be exercised openly, safely, and fully. The Negro in America has constitutional freedoms, but he often does not have real freedom. The religious believer in the Soviet Union has legally guaranteed rights, but he cannot freely exercise these rights without paying a penalty. The poverty-stricken slum dweller in Latin America has the social right to economic mobility and a decent life, but those who control the wealth do not give him the opportunity to realize this right. If modern man is a skeptic, he is especially distrustful of paper values, good only for looking and not for acting.

The contemporary world has been a hard school. About man’s freedom it has taught him to beware of absolutes, whether these absolutes be ideological, spiritual, moral, or political. Above all, it has taught him to be excessively wary of giving his wholehearted allegiance to any scheme of values which entails that he sacrifice his independence and his freedom of choice and judgment. Politically, he has learned that his
freedom is safe only where power is relative, subject to checks and balances, limited in scope and application. Ideologically, he has learned that there exists no cause which is more valuable than the good of the individual; men do not exist to be sacrificed for abstractions, even if labeled “humanity.” Morally, he has learned that ethical values often reflect nothing more than regional traditions, tribal customs, the mores of ruling elites, and the vestigal habits of dead generations. Theologically, he has learned that men often make God in their own image, domesticating religion so that it may better serve, justify, and rationalize the status quo of society.

So much, then, for the lessons of the contemporary world. To the extent that the Catholic lives in this world and breathes its air, he will have been tutored along with all other men. Perhaps it is true that this education has been mainly negative, telling man more what to avoid than what to seek. Perhaps it is true that, in an age when old certainties are losing their savor, man is left without a mooring, turned back upon himself and doomed to seek an elusive selfhood. Perhaps so, but he cannot for all that ignore what he has learned.

Now let us turn to that world which the Church represents, that other spiritual space in which the layman exists. For one who has taken seriously the lessons of the secular world, the contrast is striking. Here is an institution which, it is commonly believed, demands of its members absolute submission, absolute commitment; hence it rejects that wisdom which warns that loyalties should always be provisional. Here is an organization which has at its head a human being of whom the astounding claim is made, that, on occasion, he is absolutely protected from error; hence it ignores the advice to be wary of those leaders whose followers argue that he is one set apart from ordinary, finite humanity. Here is a community of men which, in its manuals, proclaims the freedom of man’s conscience, but which in the past has been known to advocate the burning of dissidents and even now is perfectly willing to banish the heretic into the outer darkness; hence it exhibits one important characteristic of those totalitarian states with an official party line. Here is a social structure which, far from having a system of checks and balances, centers power in the hands of a few men only, men not chosen for their office by those whom they command, and men from whose decisions there is no higher recourse; hence it ignores the experience of a humanity which has suffered at the hands of sovereign lords and dictators.

This list need not be continued. Its thrust should be clear. What are we to say at this point? We could say that what is true in the world is not true in the Church, that what is valuable wisdom for man in his political life does not apply in the Church. But this will not do. The Church has always been able to profit from the conclusions of reasonable men meditating on human existence; it should be able to profit in this instance. Nor can be be so naïve as to think that the ills which afflict the secular world cannot afflict the
Church. The Church is made up of men, and it will show the marks of their humanity. Or we could say that the world is correct in its hard-won truths about freedom, but that the Church is so unique an institution that these truths can safely be ignored. Here we might say: Yes, let man be wary of those who claim to have a special access to truth; but let him make an exception in the case of the Church's claims. Yes, let him accept the absolute power of the Church, for in that exceptional instance the authority to command obedience comes directly from God. Yes, let no man form his conscience according to the commands of others or suspend his right to absolute moral choice—except in that unique case where the Church teaches one what to choose. These strategems will not do either.

The difference between the Church and a totalitarian government cannot simply turn on the fact that the former preaches the truth and the latter falsehood. It cannot turn on an assertion that a person should hold on to his freedom when a dictator would take it from him, but should give it up if the Church bids him to do so. It cannot turn on a claim to freedom of choice in the face of a monolithic society, but allow a relinquishment of that freedom when the monolith happens to be a church.

The difference between the Church and an absolutist system of political power must be so sharp there can be no question of making "distinctions" of the kind cited above. In recent decades much has been done and said to allay the fear of non-Catholics that the Church is essentially a many-tentacled, power-hungry monster. Yet it has by no means convinced the world that the values it represents in the province of authority—absolute commitment to absolute truth mediated by men with absolute power—is compatible with freedom and human dignity. Those who exercise authority may be benevolent, enlightened, sensitive, humble, self-effacing. For all that, and even granting the many limitations on ecclesiastical authority which Catholic theology recognizes, there remains a residue of absolutism. And absolutism, whatever the form it may take, represents a potential danger to freedom, a danger verified by history time and again. At the moment the world looks upon the Church as an ally; now the Church stands with the freedom of man. But it has not always done so in the past. As for the future—who can tell? That is why the Church remains an object of suspicion.

Let me add a prediction here. No matter how strongly the Council may affirm religious liberty and freedom of conscience, the wariness and suspicion will remain. For from the viewpoint of the world the Church still claims a special access to truth and a special mandate to proclaim that truth in a binding way. For all the world can see there is nothing in logic or history which would make it impossible for a future Council to overturn the work of the present Council; or for future popes to declare that the work of our contemporary popes was a mistake. If Catholic thought can change once on religious liberty it can change again. The Catholic may protest here, simply asserting that the Church will not regress. But he cannot prove it, and he surely is not prophetic enough to speak with absolute confidence about the thought of a Council or pope one, two or three centuries from now. The world thinks it sees absolutism, and it has learned to its great cost that with absolutism all things are possible.

Enough has been said here to indicate a problem of considerable magnitude. A number of questions arise. Is it time, as the world is now coming to hold, that any institution or system of thought which contains an element of absolutism constitutes a potential danger to freedom? If this is so, does that word "any" actually include even the Church? Is it further true that any man who commits himself totally to a system of values, an institution, or a church, is no longer a free man? (It will not do here quickly to answer that as long as his absolute commitment was a matter of free choice no problem of freedom need arise. Many men joined the SSS of their own free choice.) Is it true that the sensible man, one who has learned the lessons of history well, is a person skeptical of all absolute value, absolute authorities, absolute truths? If this is true, does that mean that the Catholic is, by definition, one who is not wise? I will not try to answer these questions directly, for I doubt that such is what the situation demands. Any Catholic with a minimal training in philosophy and theology could unearth some old sayings or propositions to handle them, but that method has been tried and found wanting.

Let me, instead, suggest that the Church must try to give the world not only nicely reasoned theological
positions, but also a new experience, by word and deed, of the compatibility of freedom and commitment, of freedom and strong authority, of freedom and the acceptance of values which do not spring wholly from human creativity. The Christian must always affirm that an acceptance of Christ is a total acceptance. It cannot be provisional or tentative; if it is, it is not faith of the kind Christ asked of men. Moreover, the Catholic must hold that the acceptance of the authority of the Church is inextricably bound up with his faith in Christ; and this means accepting fully the authority of those who speak in Christ's name. Finally, commitment to Christ and His Church means that one accepts the revelation of Christ's life, death, and resurrection and the values, stemming wholly from God, which the event of that revelation carries with it. In the face of the wisdom of the world, however, it is no good just to assert these things, much less to assert that no danger to freedom arises. The world must, somehow, see for itself. It must see with its own eyes the fact of Catholics acting freely, experiencing freedom, standing forth as witnesses to freedom.

The reason why the Church must enable men to see freedom does not entirely turn upon the necessary apostolic goal of drawing all men to Christ. It also turns upon the need of the world for positive examples, creative insights, and workable suggestions which would assist it in resolving some of its own, purely temporal dilemmas, especially those concerning the relationship of one human being with another. I have mentioned that mankind has become skeptical of absolutist political systems, moral and spiritual values. While this is, I think, a valid observation, one can also observe that few men are happy living in a universe which requires unremitting cynicism and skepticism. Human beings do want values: they do want goals toward which they can strive. They have learned to be suspicious of those men and groups proclaiming that they alone possess the truth, but they still show every sign of wanting to find the truth. In civic life enlightened men do not want dictatorships or military rule; but they do want firm, positive reasons for obeying legitimate laws. In education students less and less want autocratic teachers presenting them with ready-made truth; but they do want to believe there remains the possibility of discovering truth. In ethics men no longer want detailed lists of moral injunctions; but they do want some sense that moral values have an intrinsic meaning and man's dignity some transcendent significance.

All of this is only to say that the world is confused. It has learned some of its lessons well, and conclusions have been drawn. Yet it has not learned where to go from here. That is why the freedom of the layman has a special importance: as a test case of whether there exists the possibility of a total commitment which remains fully compatible with human freedom. If there does exist such a possibility, to be found in a commitment to Christ and His Church, then it ought to be possible to realize man's freedom in the Christian life.

The alternative is ominous. If freedom cannot be realized in the Christian life, a life grounded on the profound conviction that man is free and is made in the image of God, then it is hard to see how it can be realized anywhere else. Much, then, is at stake in the way the Church comes to work out the freedom of the layman: a viable example for the world, the Church's effectiveness in witnessing to the freedom of the children of God, and the possibility of the efficacious presence of the Church among men.

collectors note:
DANIEL CALLAHAN is an associate editor of "The Commonweal." A graduate of Yale, he took his M.A. at Georgetown and studied for his doctorate at Harvard. He has taught in the departments of religion of the Harvard Divinity School and of Temple and Brown universities. A contributor on current questions to many periodicals, he is the author of "The Mind of the Catholic Layman" and "Honesty in the Church." He is the editor of "Generation of the Third Eye: Young Catholic Leaders View Their Church" and "Federal Aid to Catholic Schools." This article is taken from the recently published book, "Freedom and Man," a collection of addresses given at the Patrick F. Healy Conference on Freedom and Man, held on campus on November 30, December 1, and December 2, 1964, and attended by over five thousand persons. "Freedom and Man," edited by the Reverend John Courtney Murray, S.J., is published by P. J. Kenedy & Sons.
Edward Bennett Williams named National Chairman of 1965-66 Georgetown University Alumni Annual Fund

Edward Bennett Williams, L'44, prominent Washington, D.C. attorney, has accepted the national chairmanship of the 1965-66 Georgetown University Alumni Annual Fund, according to the Very Reverend Gerard J. Campbell, S.J., President of the University and Eugene L. Stewart, C'48, L'51, President of the Alumni Association.

One of the leaders who are helping to make the defense of criminal cases once more a respectable branch of modern legal practice, Edward Bennett Williams stands in the tradition of the great American trial lawyers. He has represented right-wingers and Communists, movie stars and sports celebrities, union leaders and gamblers.

At a time when individual rights have been threatened, Williams has made his career a constant struggle for constitutional liberty through law. Ignoring the onus of guilt by client, he has taken cases because the United States Constitution guarantees counsel to all. No one, Williams believes, would criticize a physician or clergyman for helping a client with a heinous moral character.

"Only the lawyer is expected to turn away a client because society regards him as socially, morally, or politically obnoxious," he wrote in his book "One Man's Freedom" (Athenaeum, 1962). "Only the lawyer is suspect if he advises someone in defense of his liberty."

Edward Bennett Williams was born on May 31, 1920 in Hartford, Connecticut. When he graduated from Hartford's Bulkeley High School in 1937 he won a scholarship to Holy Cross College in Worcester, Massachusetts, where he was a leading debater and served as president of the Philosophical Society. Williams placed first in his class, took his B.A. degree summa cum laude, and was voted "most learned" by his classmates at graduation ceremonies in 1941. He had to postpone his plans to attend law school, however, with the entry of the United States into World War II. He enlisted in the United States Army Air Force but was given a medical discharge after two years of service when he sustained a back injury.

Returning to civilian life, Williams enrolled at the Georgetown University Law School in Washington, D.C., where he again distinguished himself and passed the bar examination by 1945. He was recommended for his first job in trial law with the well-known law firm of Hogan & Hartson in Washington, D.C. by the Rev. Francis E. Lucey, regent of Georgetown's Law Center. In the "American Weekly" (July 17, 1960) Father Lucey has described Williams' legal philosophy as "an intense desire to keep government from encroaching on human liberties. He takes spectacular and unpopular cases to make his point, and also because he thoroughly enjoys the battle of the forum. He wins cases by hammering away at points of law, not by..."
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oratorical appeals to the jury."

The courtroom dramas in which Williams has been involved have provided material for many articles he has contributed to mass-circulation magazines. He has also discussed some of his more spectacular cases in "One Man's Freedom" (Atheneum, 1962) to illustrate the ever-present danger of infringement upon the constitutional freedoms of the individual. For lawyers he has written "You In Trial Law" (Tupper and Love, 1963). Williams belongs to the President's Lawyers Committee on Civil Rights, and he is a member of the American College of Trial Lawyers, the International Academy of Trial Lawyers, the Barristers, the American Bar Association, and the District of Columbia Bar Association. During the late 1950's Williams participated in a battle to desegregate his local bar group and he defended the American Bar Association in a suit for a restraining injunction brought by a group of white lawyers. Williams is also a member of the executive board of the American Civil Liberties Union. In 1963 Holy Cross College awarded him an honorary doctorate in jurisprudence.

He received Georgetown's highest alumni accolade, the John Carroll Award, in 1964.

Father Campbell, commenting on the appointment, said, "Everyone at Georgetown—faculty, alumni and students—has faith in Ed Williams' brilliance as an advocate, his demonstrated ability through tough-minded determination to overcome great odds, and his warm-hearted loyalty to Georgetown, to maintain the momentum of success which has characterized the Alumni Fund campaigns in recent years. I am particularly grateful that Ed Williams will be accepting the baton of leadership from Thomas A. Dean of Chicago, National Chairman of the 1964-65 Fund so successfully concluded last month."

Georgetown Alumni Clubs of Worcester and Northern California first to be chartered by National Association

Complying with the resolution of the Board of Governors of the Georgetown University Alumni Association that all local alumni clubs must be chartered by January 15, 1966, the Georgetown Alumni Clubs of Worcester, Mass., and Northern California were the first two groups to fulfill the necessary requirements and were officially chartered on Saturday, September 11.

Eugene L. Stewart, C'48, L'51, President of the Alumni Association, presented the official document of charter to the Worcester, Massachusetts Club at a dinner on the September 11th date. On the same evening, the Very Reverend Gerard J. Campbell, S.J., President of Georgetown University presented a similar document to the Northern California Club at a dinner given in his honor.

Class Reunions held on Campus

The Georgetown University Campus was the scene of the 1965 Class Reunions on June 11-13, for class years ending in "5" and "0". Over 1150 alumni and their wives returned to Georgetown to renew friendships and acquaintances and to view Georgetown's progress.

The program began on June 11, with receptions hosted by the Deans of the several schools. That evening, the Reunion Gala officially opened the festivities for the five year classes.

Saturday morning, June 12, featured special programs, roundtables, and academic discussions. At 11:30, the traditional Memorial Mass for deceased alumni was celebrated by the Most Reverend Jeremiah F. Minihan, C'25, Auxiliary Bishop of Boston. Beginning at Noon, the Very Reverend Gerard J. Campbell, S.J., President of Georgetown, hosted a sumptuous luncheon for all alumni and their wives.
As a special salute to the Silver Jubilarians, the members of the Class of 1940 were presented their Anniversary Citations at a ceremony in Gaston Hall.

Cocktails on Healy Lawn preceded the Reunion Banquet in New South and a dance followed. The 1965 celebration ended with a special brunch on Sunday morning, June 13.

In past years the cost of Reunions was set at $8.50 per person. This low fee was made possible because the University and the Alumni Association graciously subsidized any losses sustained by the program. However, in view of constantly rising costs, and the fact that the Alumni Association and the University sustained a loss of over $9,000.00 on Reunions this year, the price will be increased to $10.00 per person for the 1966 program. The new price will still not completely cover the costs of Reunions but will help to reduce any loss.

Georgetown Law Center gets grant of $1,000,000

Georgetown University will establish an institute in its Law Center designed to help improve criminal justice under a $1 million grant from the Ford Foundation.

To be known as the Institute for Criminal Law and Procedure, it will conduct research and demonstration projects in the Washington area.

These projects will be selected by a policy board representing organizations concerned with the administration of criminal justice. Included will be the courts of the District of Columbia and the United States Supreme Court, local bar associations, police and corrections agencies and other universities.

Psychiatric Clinic

Among the projects being planned by the Georgetown institute is a pre-trial psychiatric clinic where certain defendants will undergo pre-trial mental examinations without the necessity of the 90-day commitment now required.

The existence of a facility unconnected with government hospitals is expected to encourage lawyers to seek examinations at the clinic for their clients, and to bring more psychiatrists from private practice into contact with problems involving the criminal law.

New Insights

The clinic will provide more thorough examination than is usually given. It will encourage the use of relevant psychiatric information in sentencing. Also, the systematic data obtained by the clinic is expected to provide new insights into the causes of crime.

The Georgetown institute also will conduct a rehabilitation project, in which a social worker and a psychologist will work with a control group of defendants immediately after indictment to prepare rehabili-
tation plans for submission to the probation officer or judge if the accused is found guilty or to help him meet his problems if he is acquitted.

In particular, a defendant will be provided with legal counsel with whom to correspond while in prison and to represent him before the parole board. Efforts to obtain employment for him upon his release will be made in cooperation with the Board of Prisons.

Other pilot projects being planned by the Georgetown institute deal with the selection of probation officers, and with the voluntary disclosure of information in criminal cases.

In the first, the Institute will attempt to match case assignments to the attitudes and techniques of individual officers to determine whether fewer offenders return to previous criminal habits under the influence of specific personality traits of such "matched" probation officers.

In the second, the Institute will encourage voluntary mutual disclosure of information—reports, documents, and other evidence—to prosecutors as well as defense lawyers to evaluate the advantages and disadvantages to each side and to the courts.

Alumni Golfers win Dettweiler Trophy by one point

On April 13, the Georgetown Alumni Golf Team defeated the
ALUMNI MAGAZINE RECEIVES AWARD
For creditable achievement in appearance, the judges in the Annual Publications Competition of the American Alumni Council have awarded a Certificate of Achievement to GEORGETOWN, the alumni magazine.

ALUMNI CALENDAR
The Georgetown University Alumni Association has scheduled the following events from October, 1965, through June, 1966:
- October 15-16: Board of Governors and Alumni Senate Meetings
- October 16: John Carroll Awards Dinner; Class Representative Conference
- January 14: Council of Club Presidents Meeting
- January 14-15: Board of Governors and Alumni Senate Meetings
- March 12: Annual Dental Alumni Day
- March 20: Founder's Day Commemoration
- May 14-15: Board of Governors and Alumni Senate Meetings
- June 4-6: Golden Jubilarian Reunion
- June 10-12: Class Reunions

Georgetown University Varsity Golf Team by one point, at Columbia Country Club, in Washington. The victory entitles the alumni to retain possession of the Billy Dettweiler Trophy, which is awarded to the team accumulating the highest number of points of the Fall and Spring matches of a scholastic year. Scores are computed on a Nassau basis of three points per foursome; one point for the first nine, one point for the second nine, and one point for the eighteen holes. Any ties are awarded one-half point. Howard L. Jobe, C'49, organized the first meeting of the two teams in November, 1963.

Alumni Admissions Committees Begin Work
Starting around October 15, over 200 alumni volunteers will begin their search for qualified students to enter Georgetown in September, 1966.

The Alumni Admissions Program is a joint effort of the University Office of Undergraduate Admissions and the Georgetown University Alumni Association. The object of the program, implemented through the local clubs, is to interview prospective students, encouraging enrollment among the best of the applicants.

The basic purpose of this program is to interview applicants to all of Georgetown's schools from a given geographical region. Prospective students are interviewed by an alumnum of the school to which the student has applied. The interview report is used by the Admissions Committee as one of its criteria. The interview also affords the applicant the opportunity to learn more about Georgetown.

The secondary purpose of this program is to represent Georgetown at College Information Programs sponsored by high schools. The Committee only attends College Information Programs when requested by the Director of Admissions.

Each Club President is asked by the Director of Admissions to appoint a chairman and Interviewing Committee. Upon application, the Director of Admissions will send to each member of the committee the Alumni Admissions Handbook and other appropriate information.

The handbook contains the essential information about the curricula of Georgetown's nine schools, the University history, information about methods of conducting interviews and College Information Programs and questions most commonly asked by the applicant, and their answers.

Dr. Frank Evans and Father Royden Davis receive new appointments
The Very Reverend Gerard J. Campbell, S.J., President, has announced the appointment of Dr. Frank A. Evans, Director of the Honors Program, as Assistant Dean of the College of Arts and Sciences, and the Reverend Royden Davis, S.J., as Dean of Freshmen.

Dr. Evans, who came to Georgetown in 1951 as Administrative Assistant to the President, will now be concerned specifically with advising pre-law and pre-medical students and students who plan to go to graduate schools of business and liberal arts. He will continue as Director of the Honors Program.

Father Davis, a graduate of the College and the Law Center, entered the Society of Jesus in 1950, and was ordained nine years later. Besides studying at Georgetown, he received his M.A. in Government from St. Louis University and his Ph.L and St.L degrees from Woodstock College. He is presently working on his Ph.D dissertation at Georgetown.

Speaking of the appointments, the Reverend Thomas R. Fitzgerald, S.J., Dean of the College, said that he and Dr. Evans and Father Davis will work closely together. He noted that Father Davis will work primarily with the freshmen, and that he and Dr. Evans will focus their attention on the sophomores, juniors, and seniors.
Father McGrath receives Gaston Award for 1965

The Reverend Brian A. McGrath, S.J., (center), Academic Vice-President of Georgetown University, is shown receiving the 1965 William Gaston Award, from Eugene L. Stewart, C’48, L’51 (left), President of the Georgetown University Alumni Association. Assisting Mr. Stewart at the ceremony was Bernard A. Carter, C’49 (right), Vice-President of the University for Alumni Affairs and Executive Secretary of the Alumni Association.

The Gaston Award was established in 1963 by the Alumni Association “to be presented each year to the member of one of the Quinquennial Reunion Classes who is most distinguished in the field of education.”

University is Host to Soviet Educators

Georgetown University was host this past summer to a group of 27 Soviet teachers of English, who came to the United States on the Inter-University Committee Exchange Program. Their stay lasted from June 21 to August 27. During this time they followed courses in methodology and worked hard at improving their own proficiency in the English language. Their program was under the direction of Professor Bernard Choseed of the Institute of Languages and Linguistics.

All 27 lived in the newest Georgetown dormitory, Harbin Hall, in air-conditioned comfort, sharing rooms with American students. Home hospitality and local sightseeing, swimming parties, and other typical American pastimes were organized by the Foreign Student Service Council of Washington, D.C.

Apart from regular classes at Georgetown’s Institute of Languages and Linguistics, the participants heard lectures by many authorities in various fields, both from the Georgetown faculty and from outside the University. Among the special lecturers were Dr. Robert Lado, Dean of the Institute; Fred M. Hechinger, Education Editor, The New York Times; Dr. David P. Harris, Director, American Language Institute, Georgetown; Dr. Harry Freeman, Head, Language Administration Staff, A.I.D.; Dr. Henry Lee Smith, Jr., Chairman, Department of Anthropology and Linguistics, State University of New York at Buffalo.

The Soviet teachers visited the campus of the University of Maryland, guided by Dean Furman A. Bridgers, Foreign Student Advisor. Local trips brought them to Mount Vernon, Harper’s Ferry and Gettysburg. On a five-day tour out of town, they were received at the University of Pittsburgh, where Foreign Student Advisor Renee Lichenstein arranged for sightseeing of both the educational and industrial activities of the area. This same trip included visits to Niagara Falls, the Tonawanda Indian Reservation, and the Corning Glass Company at Corning, N. Y. Dr. Lawrence Smith, Director of Foreign Students Affairs at the University of Buffalo, and Professor Richard Leed at Cornell University were the excellent hosts on these two New York campuses.

At a final banquet at George-town, certificates of proficiency were conferred. A short address was made by the Reverend Gerard F. Yates, S.J., Director of the International Student Programs. The students presented appropriate small gifts to their teachers and hosts and sang three fine Russian choruses. The finale was a rousing rendition of “Auld Lang Syne” in which everyone took part.

Drew Pearson, the columnist, who was present at the occasion, wrote later: “...More than learning English and how to teach it, they had learned that Americans are not all the same way. Some of our foreign critics say we are, but friendly people who want to get along with the rest of the world and make it a better place to live in.”

Faculty Senate To Be Established

At a recent meeting of the faculty, Father Campbell, S.J., made an unusual announcement. He promised to institute in October an interim faculty senate, to be succeeded as soon as possible by a permanent organization.

In this day of aggiornamento, there is much talk of the layman’s place in the Church. At Georgetown, where eight of the ten deans and almost all departmental chairmen are lay, much has already been done to give the layman his due place. A faculty senate is, however, almost surely needed, though some obscurity exists both as to its precise composition and as to its specific functions.
In some universities, a faculty senate consists of senior members only; in others, it includes some from the lower ranks. It may be all-embracing, or it may be representative, its members being elected for set terms by the whole faculty.

In general, a faculty senate should serve as an effective forum for faculty views, and should make it possible for the faculty to express itself in those areas of administration in which it has special competence or concern. It has been suggested that the senate would select at least some members of the Rank and Tenure Committee, which recommends to the President promotions to the rank of associate and of full professor. It would also choose a Faculty Grievance Committee, and probably other committees concerned with University affairs.

Chancellor Tours Far East

The Reverend Edward B. Bunn, S.J., Chancellor, left Washington, August 7th, on a trip to Manila, Hong Kong, Tokyo, and Honolulu. In Manila, he made an inspection visit to Ateneo de Manila University, a Jesuit school there, and in Hong Kong and Honolulu he visited with groups of Georgetown alumni. From August 26th to 30th, Father Bunn attended the Conferences of the International Federation of Catholic Universities in Tokyo, Japan.

University Appoints New Vice-President for Business and Finance

On August 16, Mr. John J. Pateros became Georgetown University's first Vice-President for Business and Finance. In making the appointment, Father Campbell stated that Mr. Pateros "has had very broad and deep experience in the administration of financial and business matters in private business and governmental departments."

A 1943 graduate of Duquesne University, where he received a B.S. degree in Business Administration, Mr. Pateros spent ten years in public accounting with Main & Company, now Main, Lafrentz & Company, in the Pittsburgh office. From 1953 to 1955, he was with Sheris Company and Delta Food Equipment Company as Assistant Secretary and Office Manager.

Mr. Pateros went to work for the government, in 1955, as a supervisory auditor in the General Accounting Office. Two years later, he became Comptroller and Management Engineer at the David Taylor Model Basin, a Naval Research Laboratory in Maryland. In 1959, he was named Budget officer at the Office of Education, and, in 1960, Financial Management Officer.

His sphere of responsibilities at Georgetown will include budget, accounting, non-academic personnel, purchasing, administrative data processing, and auxiliary and service enterprises.

Land Purchased for New Law Center

Georgetown University has bought a two-acre undeveloped lot in downtown Washington for almost $2.5 million for its new Law Center.

A five-man syndicate sold the land for cash, according to syndicate attorney, J. E. Bindeman. Bindeman said he believes the lot, bounded by F, G, 1st and 2nd Streets and New Jersey Avenue, N.W., is the "largest single piece of undeveloped land in downtown Washington."

The University has not disclosed when construction of the new Law Center will start. The present center, located on a 50,000 square-foot tract at 6th and E Streets, N.W., was built in 1870.
THE NEW NATIONS IN INTERNATIONAL LAW AND DIPLOMACY

This book has special interest for Georgetown alumni. It is one of the many publications of the University's Institute of World Polity. This Institute has for some years been making significant contributions such as this volume to the study of up-coming issues of international law and international affairs. The Institute's able chairman and editor of this book, Dr. William O'Brien, has here organized an international team of contributors to discuss legal problems relating to the emergence of new nations of the world. Dr. D. P. O'Connell, a New Zealander by birth, Professor of International Law at the University of Adelaide, Australia, writes on independence and state succession of new nations. Dr. J. E. S. Fawcett of Oxford University, who has served in the British Foreign Office and in the International Monetary Fund, discusses the new nations and the United Nations. Mr. Albert S. Esgain, educated in American and European universities, a senior civilian lawyer in the Judge Advocates Office, Department of the Army, has written on military servitudes and their effect on new nations. Dr. O'Brien and his assistant, Ulf Goebel, prepared an extended study of American recognition policy with respect to the new nations.

The subject of this volume is of great importance to all of us. Nearly one-half of the nations of the world have been created since 1945 and now contain at least one-half of the population of the world of nations. Their struggle for recognition, for identity, for improvement and for a place in the sun of the United Nations are parts of the drama of the history of the past quarter century. Many aspects of this drama are presented in the present volume.

Dr. O'Connell stresses the importance of closer studies of actual legal practices rather than abstract legal formulae. He therefore explores in this way the body of law having to do with the independence of new states. Dr. O'Brien and Ulf Goebel have done a careful and workmanlike job of examining some of the mass of legal data related to the recognition of some fifty new states. This article illuminates such contemporary issues as the non-recognition of Red China. It provides valuable observations on U.S. foreign policy and the uses of recognition to further political aims.

The paper by Albert J. Esgain provides a lucid and useful analysis of the legal questions having to do with American military bases abroad. This issue has been a matter of continuous concern to the U.S. and other countries, especially in the last five or six years.

Professor Fawcett throws light on the effect of the admission of new states on the disposition of votes in the U.N. Assembly; the importance of their power with regard to the Security Council and many U.N. administrative agencies. His study shows how the new nations have played an important role in the selection of issues before the U.N. As he demonstrates it, the new nations have made the overruling issues those of greatest concern to themselves, such as anti-colonialism and economic aid. They have also been able to press their own points of view with regard to the use of nuclear power. Professor Fawcett touches on alternative ways of coping with the shifts in power resulting from the appearance of the new states in the U.N.

All of these studies are important evidences of the recognition by scholars everywhere of the relatedness of the political, social, economic and moral factors to questions of international law. The urgency of the problems dealt with in this volume reemphasizes the need for broader analysis of international problems in sociological and political as well as legal terms.

Dr. Charles P. O'Donnell
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OWNER'S DAY
March 20, 1966

Georgetown Calls Her Sons and Daughters
To Join In Prayer

FOUNDER'S DAY: A day to recall our spiritual and cultural heritage, willed to us by Archbishop John Carroll. Each and every Georgetown Son and Daughter is invited to participate by attendance at Mass and Communion or at his own religious service.

In many cities throughout the nation the local club will sponsor a breakfast following religious services. All breakfasts will be linked by a national telephone hook-up with the "Hilltop" and with our Very Reverend President, Gerard J. Campbell, S.J.

But whether there is a breakfast or not in your hometown, we ask you to unite spiritually with your fellow Alumni.